

The Old Testament of the King James Version of the Bible

The First Book of Moses: Called Genesis

1:1 In the beginning God created the heaven and the earth.

1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

1:3 And God said, Let there be light: and there was light.

1:4 And God saw the light, that it was good: and God divided the light from the darkness.

1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

1:13 And the evening and the morning were the third day.

1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

1:17 And God set them in the firmament of the heaven to give light upon the earth, 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

1:19 And the evening and the morning were the fourth day.

1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

1:23 And the evening and the morning were the fifth day.

1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

1:28 And God blessed them, and God said unto them, Be fruitful, and

multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2:1 Thus the heavens and the earth were finished, and all the host of them.

2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

2:4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, 2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 2:12 And the gold of that land is good: there is bdellium and the onyx stone.

2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

2:14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

2:25 And they were both naked, the man and his wife, and were not

ashamed.

3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

3:4 And the serpent said unto the woman, Ye shall not surely die: 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

3:9 And the LORD God called unto Adam, and said unto him, Where art thou? 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

3:20 And Adam called his wife's name Eve; because she was the mother of all living.

3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy

countenance fallen? 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

4:9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

4:13 And Cain said unto the LORD, My punishment is greater than I can bear.

4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

4:19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

4:20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

4:21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

4:22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 5:2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

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

5:6 And Seth lived an hundred and five years, and begat Enos: 5:7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 5:8 And all the days of Seth were nine hundred and twelve years: and he died.

5:9 And Enos lived ninety years, and begat Cainan: 5:10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 5:11 And all the days of Enos were nine hundred and five years: and he died.

5:12 And Cainan lived seventy years and begat Mahalaleel: 5:13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 5:14 And all the days of Cainan were

nine hundred and ten years: and he died.

5:15 And Mahalaleel lived sixty and five years, and begat Jared: 5:16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 5:17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

5:18 And Jared lived an hundred sixty and two years, and he begat Enoch: 5:19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 5:20 And all the days of Jared were nine hundred sixty and two years: and he died.

5:21 And Enoch lived sixty and five years, and begat Methuselah: 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 5:23 And all the days of Enoch were three hundred sixty and five years: 5:24 And Enoch walked with God: and he was not; for God took him.

5:25 And Methuselah lived an hundred eighty and seven years, and begat Lamech.

5:26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 5:27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

5:28 And Lamech lived an hundred eighty and two years, and begat a son: 5:29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

5:30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 5:31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

6:8 But Noah found grace in the eyes of the LORD.

6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

6:10 And Noah begat three sons, Shem, Ham, and Japheth.

6:11 The earth also was corrupt before God, and the earth was filled with violence.

6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

6:21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

6:22 Thus did Noah; according to all that God commanded him, so did he.

7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

7:5 And Noah did according unto all that the LORD commanded him.

7:6 And Noah was six hundred years old when the flood of waters was upon the earth.

7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

7:8 Of clean beasts, and of beasts that are not clean, and of fowls,

and of every thing that creepeth upon the earth, 7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

7:12 And the rain was upon the earth forty days and forty nights.

7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 7:14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

7:21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: 7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the

fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

7:24 And the waters prevailed upon the earth an hundred and fifty days.

8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; 8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 8:3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

8:5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; 8:11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

8:15 And God spake unto Noah, saying, 8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

8:17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

8:18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 8:19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

9:8 And God spake unto Noah, and to his sons with him, saying, 9:9 And I, behold, I establish my covenant with you, and with your seed after you; 9:10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

9:11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

9:17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

9:18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

9:19 These are the three sons of Noah: and of them was the whole earth overspread.

9:20 And Noah began to be an husbandman, and he planted a vineyard:

9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

9:23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

9:24 And Noah awoke from his wine, and knew what his younger son had done unto him.

9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

9:26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

9:28 And Noah lived after the flood three hundred and fifty years.

9:29 And all the days of Noah were nine hundred and fifty years: and he died.

10:1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

10:2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

10:3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

10:4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

10:6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

10:7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

10:9 He was a mighty hunter before the LORD: wherefore it is said,
Even as Nimrod the mighty hunter before the LORD.

10:10 And the beginning of his kingdom was Babel, and Erech, and
Accad, and Calneh, in the land of Shinar.

10:11 Out of that land went forth Asshur, and builded Nineveh, and the
city Rehoboth, and Calah, 10:12 And Resen between Nineveh and Calah:
the same is a great city.

10:13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
10:14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and
Caphthorim.

10:15 And Canaan begat Sidon his first born, and Heth, 10:16 And the
Jebusite, and the Amorite, and the Girgasite, 10:17 And the Hivite,
and the Arkite, and the Sinite, 10:18 And the Arvadite, and the
Zemarite, and the Hamathite: and afterward were the families of the
Canaanites spread abroad.

10:19 And the border of the Canaanites was from Sidon, as thou comest
to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and
Admah, and Zeboim, even unto Lasha.

10:20 These are the sons of Ham, after their families, after their
tongues, in their countries, and in their nations.

10:21 Unto Shem also, the father of all the children of Eber, the
brother of Japheth the elder, even to him were children born.

10:22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud,
and Aram.

10:23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

10:24 And Arphaxad begat Salah; and Salah begat Eber.

10:25 And unto Eber were born two sons: the name of one was Peleg; for
in his days was the earth divided; and his brother's name was Joktan.

10:26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and
Jerah, 10:27 And Hadoram, and Uzal, and Diklah, 10:28 And Obal, and
Abimael, and Sheba, 10:29 And Ophir, and Havilah, and Jobab: all these
were the sons of Joktan.

10:30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

10:31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

10:32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

11:1 And the whole earth was of one language, and of one speech.

11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

11:3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

11:4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

11:5 And the LORD came down to see the city and the tower, which the children of men builded.

11:6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

11:10 These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: 11:11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

11:12 And Arphaxad lived five and thirty years, and begat Salah: 11:13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

11:14 And Salah lived thirty years, and begat Eber: 11:15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

11:16 And Eber lived four and thirty years, and begat Peleg: 11:17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

11:18 And Peleg lived thirty years, and begat Reu: 11:19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

11:20 And Reu lived two and thirty years, and begat Serug: 11:21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

11:22 And Serug lived thirty years, and begat Nahor: 11:23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

11:24 And Nahor lived nine and twenty years, and begat Terah: 11:25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

11:27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

11:29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

11:30 But Sarai was barren; she had no child.

11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they

went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.

12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

12:9 And Abram journeyed, going on still toward the south.

12:10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

12:11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

12:13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

12:14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

12:15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

12:16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

12:17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

12:18 And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 12:19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

12:20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

13:2 And Abram was very rich in cattle, in silver, and in gold.

13:3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 13:4 Unto the place of the altar, which he had make there at the first: and there Abram called on the name of the LORD.

13:5 And Lot also, which went with Abram, had flocks, and herds, and tents.

13:6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

13:7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

13:9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13:13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

13:18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 14:2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

14:3 All these were joined together in the vale of Siddim, which is the salt sea.

14:4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

14:5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emins in Shaveh Kiriathaim, 14:6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

14:7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

14:8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; 14:9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

14:10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

14:12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14:14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

14:16 And he brought back all the goods, and also brought again his

brother Lot, and his goods, and the women also, and the people.

14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, 14:23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: 14:24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

15:2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

15:6 And he believed in the LORD; and he counted it to him for righteousness.

15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

15:8 And he said, LORD God, whereby shall I know that I shall inherit it? 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

15:11 And when the fowls came down upon the carcasses, Abram drove them away.

15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 15:19 The Kenites, and the Kenizzites, and the Kadmonites, 15:20 And the Hittites, and the Perizzites, and the Rephaims, 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may

obtain children by her. And Abram hearkened to the voice of Sarai.

16:3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

16:4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

16:5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

16:6 But Abram said unto Sarai, Behold, thy maid is in thine hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

16:7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

16:11 And the angel of the LORD said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

16:12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 16:14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

16:15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16:16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

17:3 And Abram fell on his face: and God talked with him, saying, 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 17:18 And Abraham said unto God, O that Ishmael might live before thee! 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

17:22 And he left off talking with him, and God went up from Abraham.

17:23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

17:25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.

17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 18:3 And said, My LORD, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 18:4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 18:5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

18:6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

18:7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

18:8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

18:9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

18:11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 18:13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

18:15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

18:16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

18:17 And the LORD said, Shall I hide from Abraham that thing which I do; 18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 18:21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

18:22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 18:24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? 18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

18:2

And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: 18:28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

18:29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

18:30 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

18:31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I

will not destroy it for twenty's sake.

18:32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 19:5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

19:6 And Lot went out at the door unto them, and shut the door after him, 19:7 And said, I pray you, brethren, do not so wickedly.

19:8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

19:9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

19:11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to

find the door.

19:12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: 19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

19:18 And Lot said unto them, Oh, not so, my LORD: 19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 19:20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

19:21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

19:22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

19:23 The sun was risen upon the earth when Lot entered into Zoar.

19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 19:25 And he overthrew those cities,

and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

19:26 But his wife looked back from behind him, and she became a pillar of salt.

19:27 And Abraham gat up early in the morning to the place where he stood before the LORD: 19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

19:31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

19:33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

19:34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

19:35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

19:36 Thus were both the daughters of Lot with child by their father.

19:37 And the first born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

19:38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

20:1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

20:2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

20:3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

20:4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation? 20:5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

20:6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

20:7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

20:8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

20:9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

20:10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 20:11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

20:12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me,

He is my brother.

20:14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

20:15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

20:16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprov'd.

20:17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.

21:6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

21:7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

21:9 And Sarah saw the son of Hagar the Egyptian, which she had born

unto Abraham, mocking.

21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

21:11 And the thing was very grievous in Abraham's sight because of his son.

21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

21:16 And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

21:22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: 21:23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

21:24 And Abraham said, I will swear.

21:25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

21:26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to day.

21:27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

21:28 And Abraham set seven ewe lambs of the flock by themselves.

21:29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? 21:30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

21:31 Wherefore he called that place Beersheba; because there they sware both of them.

21:32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

21:33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

21:34 And Abraham sojourned in the Philistines' land many days.

22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

22:3 And Abraham rose up early in the morning, and saddled his ass,

and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

22:15 And the angel of the LORD called unto Abraham out of heaven the second time, 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son,

thine only son: 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

22:20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; 22:21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, 22:22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

22:23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

22:24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

23:1 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

23:2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

23:3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, 23:4 I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

23:5 And the children of Heth answered Abraham, saying unto him, 23:6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

23:7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

23:8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, 23:9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a

buryingplace amongst you.

23:10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 23:11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

23:12 And Abraham bowed down himself before the people of the land.

23:13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

23:14 And Ephron answered Abraham, saying unto him, 23:15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

23:16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

23:17 And the field of Ephron which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure 23:18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

23:20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 24:4 But thou shalt

go unto my country, and to my kindred, and take a wife unto my son Isaac.

24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

24:7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

24:9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

24:11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

24:12 And he said O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her

pitcher, and came up.

24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

24:20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; 24:23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? 24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

24:26 And the man bowed down his head, and worshipped the LORD.

24:27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

24:28 And the damsel ran, and told them of her mother's house these things.

24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

24:30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

24:31 And he said, Come in, thou blessed of the LORD; wherefore

standest thou without? for I have prepared the house, and room for the camels.

24:32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

24:33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

24:34 And he said, I am Abraham's servant.

24:35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

24:36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

24:37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

24:38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

24:39 And I said unto my master, Peradventure the woman will not follow me.

24:40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 24:41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

24:42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; 24:44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

24:45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray

thee.

24:46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

24:47 And I asked her, and said, Whose daughter art thou? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

24:48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

24:49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

24:50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

24:54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

24:57 And they said, We will call the damsel, and enquire at her mouth.

24:58 And they called Rebekah, and said unto her, Wilt thou go with

this man? And she said, I will go.

24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

24:60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

24:65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

24:66 And the servant told Isaac all things that he had done.

24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

25:1 Then again Abraham took a wife, and her name was Keturah.

25:2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

25:3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

25:4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

25:5 And Abraham gave all that he had unto Isaac.

25:6 But unto the sons of the concubines, which Abraham had, Abraham

gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

25:7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 25:10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

25:11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 25:13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, 25:14 And Mishma, and Dumah, and Massa, 25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 25:16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

25:18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

25:19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

25:29 And Jacob sod pottage: and Esau came from the field, and he was faint: 25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

25:31 And Jacob said, Sell me this day thy birthright.

25:32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the

oath which I sware unto Abraham thy father; 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

26:6 And Isaac dwelt in Gerar: 26:7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

26:9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

26:10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

26:11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

26:12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

26:13 And the man waxed great, and went forward, and grew until he became very great: 26:14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

26:15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

26:16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

26:17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

26:18 And Isaac digged again the wells of water, which they had digged

in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

26:19 And Isaac's servants digged in the valley, and found there a well of springing water.

26:20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

26:21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

26:22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

26:23 And he went up from thence to Beersheba.

26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26:26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

26:27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? 26:28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; 26:29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

26:30 And he made them a feast, and they did eat and drink.

26:31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

26:32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

26:33 And he called it Shebah: therefore the name of the city is Beersheba unto this day.

26:34 And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite: 26:35 Which were a grief of mind unto Isaac and to Rebekah.

27:1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

27:2 And he said, Behold now, I am old, I know not the day of my death: 27:3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; 27:4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

27:5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

27:6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, 27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

27:8 Now therefore, my son, obey my voice according to that which I command thee.

27:9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: 27:10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: 27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

27:13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

27:14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

27:15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 27:17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

27:18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? 27:19 And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

27:20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

27:21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

27:22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

27:23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

27:24 And he said, Art thou my very son Esau? And he said, I am.

27:25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank.

27:26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27:27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: 27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he

that blesseth thee.

27:30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

27:31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

27:32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

27:33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

27:35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

27:36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 27:37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

27:42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

27:43 Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran; 27:44 And tarry with him a few days, until thy brother's fury turn away; 27:45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

28:2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

28:5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

28:6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 28:7 And that Jacob obeyed his father and his mother, and was gone to Padanaram; 28:8 And Esau seeing that the daughters of Canaan pleased not Isaac his father; 28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

28:10 And Jacob went out from Beersheba, and went toward Haran.

28:11 And he lighted upon a certain place, and tarried there all

night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

28:19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 28:21 So that I come again to my father's house in peace; then shall the LORD be my God: 28:22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

29:1 Then Jacob went on his journey, and came into the land of the people of the east.

29:2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they

watered the flocks: and a great stone was upon the well's mouth.

29:3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

29:4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

29:5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

29:6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

29:7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

29:8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

29:9 And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

29:10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

29:11 And Jacob kissed Rachel, and lifted up his voice, and wept.

29:12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

29:14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

29:15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy

wages be? 29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

29:17 Leah was tender eyed; but Rachel was beautiful and well favoured.

29:18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

29:19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

29:20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

29:21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

29:22 And Laban gathered together all the men of the place, and made a feast.

29:23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

29:24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

29:25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

29:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

29:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

29:31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

29:32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

29:33 And she conceived again, and bare a son; and said, Because the LORD hath heard I was hated, he hath therefore given me this son also: and she called his name Simeon.

29:34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

29:35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

30:1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

30:2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

30:3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

30:4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

30:5 And Bilhah conceived, and bare Jacob a son.

30:6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

30:7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

30:8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

30:9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

30:10 And Zilpah Leah's maid bare Jacob a son.

30:11 And Leah said, A troop cometh: and she called his name Gad.

30:12 And Zilpah Leah's maid bare Jacob a second son.

30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

30:14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

30:15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

30:16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

30:17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

30:18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

30:19 And Leah conceived again, and bare Jacob the sixth son.

30:20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

30:21 And afterwards she bare a daughter, and called her name Dinah.

30:22 And God remembered Rachel, and God hearkened to her, and opened her womb.

30:23 And she conceived, and bare a son; and said, God hath taken away my reproach: 30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

30:25 And it came to pass, when Rachel had born Joseph, that Jacob

said unto Laban, Send me away, that I may go unto mine own place, and to my country.

30:26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

30:27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.

30:28 And he said, Appoint me thy wages, and I will give it.

30:29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30:30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? 30:31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.

30:32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

30:33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

30:34 And Laban said, Behold, I would it might be according to thy word.

30:35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

30:36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

30:37 And Jacob took him rods of gr

en poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

30:38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

30:39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

30:40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

30:41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

30:42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

30:43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

31:1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

31:2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

31:4 And Jacob sent and called Rachel and Leah to the field unto his flock, 31:5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.

31:6 And ye know that with all my power I have served your father.

31:7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

31:8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

31:9 Thus God hath taken away the cattle of your father, and given them to me.

31:10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.

31:11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

31:12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

31:13 I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

31:14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? 31:15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

31:16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

31:17 Then Jacob rose up, and set his sons and his wives upon camels; 31:18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan.

31:19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

31:20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

31:21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

31:22 And it was told Laban on the third day that Jacob was fled.

31:23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

31:24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

31:25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

31:26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? 31:27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

31:28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

31:29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? 31:31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

31:32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

31:33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

31:34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

31:35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images.

31:36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? 31:37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

31:38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

31:39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

31:40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

31:41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

31:42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

31:43 And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

31:44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

31:45 And Jacob took a stone, and set it up for a pillar.

31:46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

31:47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.

31:48 And Laban said, This heap is a witness between me and thee this day.

Therefore was the name of it called Galeed; 31:49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

31:50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

31:51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee: 31:52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

31:53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

31:54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

31:55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

32:1 And Jacob went on his way, and the angels of God met him.

32:2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

32:3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

32:4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: 32:5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

32:6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

32:7 Then Jacob was greatly afraid and distressed: and he divided the

people that was with him, and the flocks, and herds, and the camels, into two bands; 32:8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

32:9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 32:10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

32:11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

32:12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

32:13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 32:14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, 32:15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

32:16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

32:17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? 32:18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

32:19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

32:20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

32:21 So went the present over before him: and himself lodged that night in the company.

32:22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

32:23 And he took them, and sent them over the brook, and sent over that he had.

32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

32:27 And he said unto him, What is thy name? And he said, Jacob.

32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

32:29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

32:31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32:32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

33:1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

33:2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

33:3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

33:4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

33:5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

33:6 Then the handmaidens came near, they and their children, and they bowed themselves.

33:7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

33:8 And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

33:9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

33:10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

33:11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

33:12 And he said, Let us take our journey, and let us go, and I will go before thee.

33:13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

33:14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

33:15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

33:16 So Esau returned that day on his way unto Seir.

33:17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

33:18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

33:19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

33:20 And he erected there an altar, and called it EleloheIsrael.

34:1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

34:3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

34:4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

34:5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

34:6 And Hamor the father of Shechem went out unto Jacob to commune with him.

34:7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter: which thing ought not to be done.

34:8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

34:9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

34:10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

34:11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

34:12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

34:13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

34:14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

34:15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; 34:16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

34:17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

34:18 And their words pleased Hamor, and Shechem Hamor's son.

34:19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

34:20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 34:21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

34:22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

34:23 Shall not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

34:24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

34:26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

34:27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

34:28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, 34:29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

34:30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

34:31 And they said, Should he deal with our sister as with an harlot?

35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

35:2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: 35:3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

35:4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

35:5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

35:6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

35:7 And he built there an altar, and called the place Elbethel:

because there God appeared unto him, when he fled from the face of his brother.

35:8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

35:11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 35:12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

35:13 And God went up from him in the place where he talked with him.

35:14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

35:15 And Jacob called the name of the place where God spake with him, Bethel.

35:16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

35:17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

35:19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

35:20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

35:21 And Israel journeyed, and spread his tent beyond the tower of

Edar.

35:22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it.

Now the sons of Jacob were twelve: 35:23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: 35:24 The sons of Rachel; Joseph, and Benjamin: 35:25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: 35:26 And the sons of Zilpah, Leah's handmaid: Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.

35:27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

35:28 And the days of Isaac were an hundred and fourscore years.

35:29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

36:1 Now these are the generations of Esau, who is Edom.

36:2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; 36:3 And Bashemath Ishmael's daughter, sister of Nebajoth.

36:4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; 36:5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

36:6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

36:7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

36:8 Thus dwelt Esau in mount Seir: Esau is Edom.

36:9 And these are the generations of Esau the father of the Edomites in mount Seir: 36:10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of

Esau.

36:11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

36:12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

36:13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

36:14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

36:15 These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, 36:16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

36:17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.

36:18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

36:19 These are the sons of Esau, who is Edom, and these are their dukes.

36:20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 36:21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

36:22 And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.

36:23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

36:24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the

asses of Zibeon his father.

36:25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

36:26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

36:27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.

36:28 The children of Dishan are these; Uz, and Aran.

36:29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 36:30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

36:31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

36:32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

36:33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

36:34 And Jobab died, and Husham of the land of Temani reigned in his stead.

36:35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36:36 And Hadad died, and Samlah of Masrekah reigned in his stead.

36:37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

36:38 And Saul died, and Baalhanan the son of Achbor reigned in his stead.

36:39 And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

36:40 And these are the names of the dukes that came of Esau,

according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, 36:41 Duke Aholibamah, duke Elah, duke Pinon, 36:42 Duke Kenaz, duke Teman, duke Mibzar, 36:43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

37:2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

37:5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

37:6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 37:7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

37:8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

37:10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 37:11 And his brethren envied him; but his father observed the saying.

37:12 And his brethren went to feed their father's flock in Shechem.

37:13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

37:14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

37:15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? 37:16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

37:17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

37:18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

37:19 And they said one to another, Behold, this dreamer cometh.

37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

37:21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

37:22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

37:23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; 37:24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

37:25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

37:26 And Judah said unto his brethren, What profit is it if we slay

our brother, and conceal his blood? 37:27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

37:29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

37:30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 37:31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 37:32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

37:33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

37:34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

37:36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

38:1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

38:2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

38:3 And she conceived, and bare a son; and he called his name Er.

38:4 And she conceived again, and bare a son; and she called his name Onan.

38:5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

38:6 And Judah took a wife for Er his firstborn, whose name was Tamar.

38:7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

38:8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

38:9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

38:10 And the thing which he did displeased the LORD: wherefore he slew him also.

38:11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

38:12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

38:13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

38:14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

38:15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

38:16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 38:17 And he said, I will send thee a kid from the flock.

And she said, Wilt thou give me a pledge, till thou send it? 38:18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

38:19 And she arose, and went away, and laid by her vail from her, and

put on the garments of her widowhood.

38:20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

38:21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

38:22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

38:23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

38:24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

38:25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

38:26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

38:27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

38:28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

38:29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

38:30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

39:1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of

the Ishmeelites, which had brought him down thither.

39:2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

39:3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

39:4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

39:5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

39:6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

39:8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; 39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? 39:10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

39:11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

39:12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

39:13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 39:14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 39:15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and

fled, and got him out.

39:16 And she laid up his garment by her, until his lord came home.

39:17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 39:18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

39:19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

39:20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

39:22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

39:23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

40:1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

40:2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

40:3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

40:4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

40:5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

40:6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

40:7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? 40:8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

40:9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 40:10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: 40:11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

40:12 And Joseph said unto him, This is the interpretation of it: The three branches are three days: 40:13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

40:14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 40:15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

40:16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: 40:17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

40:18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: 40:19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

40:20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

40:21 And he restored the chief butler unto his butlership again; and

he gave the cup into Pharaoh's hand: 40:22 But he hanged the chief baker: as Joseph had interpreted to them.

40:23 Yet did not the chief butler remember Joseph, but forgat him.

41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

41:2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

41:3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

41:4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

41:5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

41:6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

41:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

41:9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 41:10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: 41:11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

41:12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

41:14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

41:15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

41:16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

41:17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: 41:18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: 41:19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: 41:20 And the lean and the ill favoured kine did eat up the first seven fat kine: 41:21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

41:22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 41:23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: 41:24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

41:25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

41:26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

41:27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

41:28 This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

41:29 Behold, there come seven years of great plenty throughout all the land of Egypt: 41:30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 41:31 And the plenty shall not be known in the land by reason of that famine following; for it shall

be very grievous.

41:32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

41:33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

41:34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

41:35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

41:36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

41:37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? 41:39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: 41:40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41:41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

41:44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

41:45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And

Joseph went out over all the land of Egypt.

41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

41:47 And in the seven plenteous years the earth brought forth by handfuls.

41:48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

41:49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

41:50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

41:51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

41:52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

41:53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

41:54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

41:55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

41:56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

41:57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

42:1 Now when Jacob saw that there was corn in Egypt, Jacob said unto

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

42:3 And Joseph's ten brethren went down to buy corn in Egypt.

42:4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

42:5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

42:6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

42:7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

42:8 And Joseph knew his brethren, but they knew not him.

42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

42:10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

42:11 We are all one man's sons; we are true men, thy servants are no spies.

42:12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

42:13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

42:14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: 42:15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

42:16 Send one of you, and let him fetch your brother, and ye shall be

kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

42:17 And he put them all together into ward three days.

42:18 And Joseph said unto them the third day, This do, and live; for I fear God: 42:19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: 42:20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

42:21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

42:22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

42:23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.

42:24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

42:25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

42:26 And they laded their asses with the corn, and departed thence.

42:27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

42:28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? 42:29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, 42:30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

42:31 And we said unto him, We are true men; we are no spies: 42:32 We be twelve brethren, sons of our father; one is not, and the youngest

is this day with our father in the land of Canaan.

42:33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: 42:34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

42:35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

42:36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

42:37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

42:38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow

to
the grave.

43:1 And the famine was sore in the land.

43:2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

43:3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

43:4 If thou wilt send our brother with us, we will go down and buy thee food: 43:5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

43:6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 43:7 And they said, The man

asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? 43:8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

43:9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 43:10 For except we had lingered, surely now we had returned this second time.

43:11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: 43:12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: 43:13 Take also your brother, and arise, go again unto the man: 43:14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

43:15 And the men took that present, and they took double money in their hand and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

43:16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

43:17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

43:18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

43:19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, 43:20 And said, O sir, we came indeed down at the first time to buy food: 43:21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full

weight: and we have brought it again in our hand.

43:22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

43:23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

43:24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

43:25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

43:26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

43:27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? 43:28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

43:29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

43:30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

43:31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

43:32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

43:33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

43:34 And he took and sent messes unto them from before him: but

Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

44:1 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

44:2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

44:3 As soon as the morning was light, the men were sent away, they and their asses.

44:4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 44:5 Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

44:6 And he overtook them, and he spake unto them these same words.

44:7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: 44:8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? 44:9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

44:10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

44:11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

44:12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

44:13 Then they rent their clothes, and laded every man his ass, and returned to the city.

44:14 And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

44:15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? 44:16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

44:17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

44:18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

44:19 My lord asked his servants, saying, Have ye a father, or a brother? 44:20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

44:21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

44:22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

44:23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

44:24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

44:25 And our father said, Go again, and buy us a little food.

44:26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

44:27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 44:28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: 44:29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

44:30 Now therefore when I come to thy servant my father, and the lad

be not with us; seeing that his life is bound up in the lad's life;
44:31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

44:32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

44:33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

44:34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

45:2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

45:3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

45:4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

45:6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

45:8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

45:9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 45:10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 45:11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

45:12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

45:13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

45:14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

45:15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

45:16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

45:17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 45:18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

45:19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

45:20 Also regard not your stuff; for the good of all the land of Egypt is your's.

45:21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

45:22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

45:23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

45:24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

45:25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 45:26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

45:27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: 45:28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

46:5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

46:6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 46:7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

46:8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

46:9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

46:10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

46:11 And the sons of Levi; Gershon, Kohath, and Merari.

46:12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

46:13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

46:14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

46:15 These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

46:16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

46:17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

46:19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

46:20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

46:21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

46:22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

46:23 And the sons of Dan; Hushim.

46:24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

46:25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

46:26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; 46:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

46:28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

46:29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

46:30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

46:31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

46:32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

46:33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

47:1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

47:2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

47:3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

47:4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let

thy servants dwell in the land of Goshen.

47:5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 47:6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

47:7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

47:8 And Pharaoh said unto Jacob, How old art thou? 47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

47:10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

47:12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

47:13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

47:14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

47:15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

47:16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

47:17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

47:18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

47:19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

47:20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

47:21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

47:22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

47:23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

47:24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

47:25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

47:26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

47:27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

47:28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

47:29 And the time drew nigh that Israel must die: and he called his

son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 47:30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

47:31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

48:1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

48:2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

48:3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, 48:4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

48:5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

48:6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

48:7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

48:8 And Israel beheld Joseph's sons, and said, Who are these? 48:9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

48:10 Now the eyes of Israel were dim for age, so that he could not see.

And he brought them near unto him; and he kissed them, and embraced them.

48:11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

48:12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

48:13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

48:14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

48:15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

48:17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

48:18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

48:19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

48:20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

48:21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

48:22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

49:3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 49:4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

49:7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

49:8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 49:12 His eyes shall be red with wine, and his teeth white with milk.

49:13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

49:14 Issachar is a strong ass couching down between two burdens:

49:15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

49:16 Dan shall judge his people, as one of the tribes of Israel.

49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

49:18 I have waited for thy salvation, O LORD.

49:19 Gad, a troop shall overcome him: but he shall overcome at the last.

49:20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

49:21 Naphtali is a hind let loose: he giveth goodly words.

49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: 49:23 The archers have sorely grieved him, and shot at him, and hated him: 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) 49:25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

49:27 Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

49:28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

49:29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, 49:30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

49:31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

49:32 The purchase of the field and of the cave that is therein was from the children of Heth.

49:33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

50:1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

50:2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

50:3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

50:4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 50:5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

50:6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

50:7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 50:8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

50:9 And there went up with him both chariots and horsemen: and it was a very great company.

50:10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

50:11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan.

50:12 And his sons did unto him according as he commanded them: 50:13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

50:14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

50:15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

50:16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 50:17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

50:18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

50:19 And Joseph said unto them, Fear not: for am I in the place of God? 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

50:21 Now therefore fear ye not: I will nourish you, and your little ones.

And he comforted them, and spake kindly unto them.

50:22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

50:23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

50:26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

The Second Book of Moses: Called Exodus

1:1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

1:2 Reuben, Simeon, Levi, and Judah, 1:3 Issachar, Zebulun, and Benjamin, 1:4 Dan, and Naphtali, Gad, and Asher.

1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

1:6 And Joseph died, and all his brethren, and all that generation.

1:7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

1:8 Now there arose up a new king over Egypt, which knew not Joseph.

1:9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 1:10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

1:11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

1:12 But the more they afflicted them, the more they multiplied and grew.

And they were grieved because of the children of Israel.

1:13 And the Egyptians made the children of Israel to serve with rigour: 1:14 And they made their lives bitter with hard bondage, in

mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

1:15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 1:16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

1:18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 1:19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

1:20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

1:21 And it came to pass, because the midwives feared God, that he made them houses.

1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2:2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

2:4 And his sister stood afar off, to wit what would be done to him.

2:5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

2:6 And when she had opened it, she saw the child: and, behold, the

babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 2:8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

2:9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it.

2:10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

2:11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

2:12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 2:14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

2:15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

2:16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

2:17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

2:18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day? 2:19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

2:20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

2:21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

2:22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

2:23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

2:25 And God looked upon the children of Israel, and God had respect unto them.

3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up

out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 3:17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

3:18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

3:20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

3:21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

3:22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

4:9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the

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

4:10 And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

4:13 And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send.

4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

4:18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

4:20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have

put in thine hand: but I will harden his heart, that he shall not let the people go.

4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: 4:23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

4:24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

4:25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

4:26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

4:27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

4:28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 4:30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

5:2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

5:4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5:5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

5:6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 5:7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

5:8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

5:9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

5:10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

5:11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

5:12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

5:13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

5:14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? 5:15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 5:16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

5:17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.

5:18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

5:19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task.

5:20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 5:21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

5:22 And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

5:23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

6:1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

6:2 And God spake unto Moses, and said unto him, I am the LORD: 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

6:5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6:6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

6:8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

6:9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

6:10 And the LORD spake unto Moses, saying, 6:11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

6:12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? 6:13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

6:14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

6:15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

6:16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

6:17 The sons of Gershon; Libni, and Shimi, according to their families.

6:18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

6:19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

6:20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

6:21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

6:22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

6:23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

6:24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

6:25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

6:26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

6:27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

6:28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, 6:29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

6:30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me? 7:1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

7:2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

7:4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

7:5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

7:6 And Moses and Aaron did as the LORD commanded them, so did they.

7:7 And Moses was fourscore y

ears old, and Aaron fourscore and three

years old, when they spake unto Pharaoh.

7:8 And the LORD spake unto Moses and unto Aaron, saying, 7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

7:14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

7:15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

7:16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

7:17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

7:18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

7:19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in

vessels of stone.

7:20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

7:21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

7:24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

7:25 And seven days were fulfilled, after that the LORD had smitten the river.

8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

8:2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs: 8:3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

8:4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

8:5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

8:6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

8:7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8:8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

8:9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? 8:10 And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God.

8:11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

8:12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

8:13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

8:14 And they gathered them together upon heaps: and the land stank.

8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

8:17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

8:18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

8:19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

8:20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

8:21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

8:22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

8:23 And I will put a division between my people and thy people: to morrow shall this sign be.

8:24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

8:25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

8:26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 8:27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

8:28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

8:29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

8:30 And Moses went out from Pharaoh, and intreated the LORD.

8:31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

8:32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

9:1 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

9:2 For if thou refuse to let them go, and wilt hold them still, 9:3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

9:4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

9:5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

9:6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

9:7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

9:8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9:9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

9:10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

9:11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

9:12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

9:13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the

Hebrews, Let my people go, that they may serve me.

9:14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

9:15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

9:16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

9:17 As yet exaltest thou thyself against my people, that thou wilt not let them go? 9:18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

9:19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

9:20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: 9:21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

9:22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

9:23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

9:24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

9:25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

9:26 Only in the land of Goshen, where the children of Israel were, was there no hail.

9:27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

9:28 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

9:29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's.

9:30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

9:31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

9:32 But the wheat and the rye were not smitten: for they were not grown up.

9:33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

9:34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

9:35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

10:1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: 10:2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

10:3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble

thyself before me? let my people go, that they may serve me.

10:4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: 10:5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: 10:6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

10:7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? 10:8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? 10:9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD.

10:10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

10:11 Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

10:12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

10:13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

10:14 And the locust went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

10:15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any

green thing in the trees, or in the herbs of the field, through all the land of Egypt.

10:16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

10:17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

10:18 And he went out from Pharaoh, and intreated the LORD.

10:19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

10:20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

10:21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

10:22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 10:23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

10:24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

10:25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

10:26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

10:27 But the LORD hardened Pharaoh's heart, and he would not let them go.

10:28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

10:29 And Moses said, Thou hast spoken well, I will see thy face again no more.

11:1 And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

11:2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

11:3 And the LORD gave the people favour in the sight of the Egyptians.

Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 11:5 And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

11:6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

11:7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

11:8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

11:9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

11:10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

12:1 And the LORD spake unto Moses and Aaron in the land of Egypt

saying, 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

12:15 Seven days shall ye eat unleavened bread; even the first day ye

shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

12:16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

12:20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep

this service.

12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 12:27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

12:28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

12:31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

12:32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

12:34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 12:36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: 12:44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

12:45 A foreigner and an hired servant shall not eat thereof.

12:46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

12:47 All the congregation of Israel shall keep it.

12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

12:50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

12:51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

13:1 And the LORD spake unto Moses, saying, 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of

Israel, both of man and of beast: it is mine.

13:3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

13:4 This day came ye out in the month Abib.

13:5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

13:6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

13:7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

13:8 And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

13:10 Thou shalt therefore keep this ordinance in his season from year to year.

13:11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, 13:12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's.

13:13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

13:14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of

hand the LORD brought us out from Egypt, from the house of bondage:

13:15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

13:16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 13:18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

14:1 And the LORD spake unto Moses, saying, 14:2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

14:3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

14:5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people,

and they said, Why have we done this, that we have let Israel go from serving us? 14:6 And he made ready his chariot, and took his people with him: 14:7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

14:8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 14:12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14:14 The LORD shall fight for you, and ye shall hold your peace.

14:15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 14:16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

14:18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

14:23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 14:25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

14:26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

14:29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

15:1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

15:3 The LORD is a man of war: the LORD is his name.

15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

15:5 The depths have covered them: they sank into the bottom as a stone.

15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

15:7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

15:8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 15:12 Thou stretchedst out thy right hand, the earth swallowed them.

15:13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy

habitation.

15:14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15:15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

15:16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

15:17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.

15:18 The LORD shall reign for ever and ever.

15:19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

15:20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

15:21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

15:24 And the people murmured against Moses, saying, What shall we drink? 15:25 And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he

proved them, 15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

15:27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

16:1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

16:2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 16:3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

16:5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

16:6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 16:7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? 16:8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

16:9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

16:11 And the LORD spake unto Moses, saying, 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

16:13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

16:15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16:16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

16:17 And the children of Israel did so, and gathered, some more, some less.

16:18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

16:19 And Moses said, Let no man leave of it till the morning.

16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

16:22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

16:25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

16:27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

16:28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 16:29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

16:30 So the people rested on the seventh day.

16:31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

16:32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

16:36 Now an omer is the tenth part of an ephah.

17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? 17:3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

17:5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? 17:8 Then came Amalek, and fought with Israel in Rephidim.

17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

17:10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

17:12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

17:13 And Joshua discomfited Amalek and his people with the edge of the sword.

17:14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

17:15 And Moses built an altar, and called the name of it Jehovahnissi: 17:16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

18:1 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; 18:2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, 18:3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: 18:4 And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: 18:5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: 18:6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

18:7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

18:8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.

18:9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

18:10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

18:11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them.

18:12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

18:13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

18:14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? 18:15 And Moses said unto his father in law, Because the people come unto me to enquire of God: 18:16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

18:17 And Moses' father in law said unto him, The thing that thou doest is not good.

18:18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

18:19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: 18:20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 18:22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

18:23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

18:24 So Moses hearkened to the voice of his father in law, and did all that he had said.

18:25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

18:26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

18:27 And Moses let his father in law depart; and he went his way into his own land.

19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

19:2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 19:6 And ye shall be unto me a kingdom of priests, and an holy nation.

These are the words which thou shalt speak unto the children of Israel.

19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.

And Moses told the words of the people unto the LORD.

19:10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

19:12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

19:15 And he said unto the people, Be ready against the third day: come not at your wives.

19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19:19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

19:20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

19:21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

19:22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

19:23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

19:24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the

people break through to come up unto the LORD, lest he break forth upon them.

19:25 So Moses went down unto the people, and spake unto them.

20:1 And God spake all these words, saying, 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

20:3 Thou shalt have no other gods before me.

20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

20:8 Remember the sabbath day, to keep it holy.

20:9 Six days shalt thou labour, and do all thy work: 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the sev

nth day: wherefore the LORD blessed the sabbath day, and hallowed it.

20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

20:13 Thou shalt not kill.

20:14 Thou shalt not commit adultery.

20:15 Thou shalt not steal.

20:16 Thou shalt not bear false witness against thy neighbour.

20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

20:22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

21:1 Now these are the judgments which thou shalt set before them.

21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

21:3 If he came in by himself, he shall go out by himself: if he were

married, then his wife shall go out with him.

21:4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

21:5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

21:7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

21:8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

21:9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

21:10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

21:11 And if he do not these three unto her, then shall she go out free without money.

21:12 He that smiteth a man, so that he die, shall be surely put to death.

21:13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

21:15 And he that smiteth his father, or his mother, shall be surely put to death.

21:16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

21:17 And he that curseth his father, or his mother, shall surely be put to death.

21:18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: 21:19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

21:20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21:21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

21:22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

21:23 And if any mischief follow, then thou shalt give life for life,

21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

21:25 Burning for burning, wound for wound, stripe for stripe.

21:26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

21:27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

21:28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

21:29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

21:30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

21:31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

21:32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be

stoned.

21:33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 21:34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

21:35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

21:36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

22:1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

22:2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

22:3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

22:5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

22:6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

22:8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

22:9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

22:10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: 22:11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

22:12 And if it be stolen from him, he shall make restitution unto the owner thereof.

22:13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

22:14 And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

22:15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

22:17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

22:18 Thou shalt not suffer a witch to live.

22:19 Whosoever lieth with a beast shall surely be put to death.

22:20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22:22 Ye shall not afflict any widow, or fatherless child.

22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 22:24 And my wrath shall wax hot, and I

will kill you with the sword; and your wives shall be widows, and your children fatherless.

22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

22:26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 22:27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.

22:29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

22:30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

22:31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: 23:3 Neither shalt thou countenance a poor man in his cause.

23:4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

23:6 Thou shalt not wrest the judgment of thy poor in his cause.

23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

23:8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

23:10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 23:11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

23:13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

23:14 Three times thou shalt keep a feast unto me in the year.

23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

23:17 Three items in the year all thy males shall appear before the LORD God.

23:18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

23:22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23:23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

23:25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

23:26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

23:27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

23:28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

23:29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

23:30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

23:31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

23:32 Thou shalt make no covenant with them, nor with their gods.

23:33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

24:1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

24:2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

24:3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

24:5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

24:6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 24:10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

24:14 And he said unto the elders, Tarry ye here for us, until we come

again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

24:15 And Moses went up into the mount, and a cloud covered the mount.

24:16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

24:17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

24:18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

25:1 And the LORD spake unto Moses, saying, 25:2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

25:3 And this is the offering which ye shall take of them; gold, and silver, and brass, 25:4 And blue, and purple, and scarlet, and fine linen, and goats' hair, 25:5 And rams' skins dyed red, and badgers' skins, and shittim wood, 25:6 Oil for the light, spices for anointing oil, and for sweet incense, 25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

25:8 And let them make me a sanctuary; that I may dwell among them.

25:9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

25:10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

25:11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

25:12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

25:13 And thou shalt make staves of shittim wood, and overlay them

with gold.

25:14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

25:15 The staves shall be in the rings of the ark: they shall not be taken from it.

25:16 And thou shalt put into the ark the testimony which I shall give thee.

25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

25:19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

25:20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

25:23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25:25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

25:26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

25:27 Over against the border shall the rings be for places of the staves to bear the table.

25:28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

25:29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

25:30 And thou shalt set upon the table shewbread before me alway.

25:31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

25:32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 25:33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

25:34 And in the candlesticks shall be four bowls made like unto almonds, with their knops and their flowers.

25:35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

25:36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

25:37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

25:38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.

25:39 Of a talent of pure gold shall he make it, with all these

vessels.

25:40 And look that thou make them after their pattern, which was shewed thee in the mount.

26:1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

26:2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

26:3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

26:4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

26:5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

26:6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

26:7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

26:8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

26:9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

26:10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

26:11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

26:12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

26:13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

26:14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

26:15 And thou shalt make boards for the tabernacle of shittim wood standing up.

26:16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

26:17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

26:18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

26:20 And for the second side of the tabernacle on the north side there shall be twenty boards: 26:21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

26:22 And for the sides of the tabernacle westward thou shalt make six boards.

26:23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

26:24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

26:25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under

another board.

26:26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, 26:27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

26:28 And the middle bar in the midst of the boards shall reach from end to end.

26:29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

26:30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

26:34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

26:35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

26:36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

26:37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

27:1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height

thereof shall be three cubits.

27:2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

27:3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

27:4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

27:5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

27:6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

27:7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

27:8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

27:9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: 27:10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

27:11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

27:12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

27:13 And the breadth of the court on the east side eastward shall be fifty cubits.

27:14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

27:15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

27:16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

27:17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

27:18 The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

27:19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

27:21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

28:4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

28:5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

28:6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

28:7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

28:8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 28:10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

28:11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

28:12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

28:13 And thou shalt make ouches of gold; 28:14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

28:15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

28:16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

28:17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

28:18 And the second row shall be an emerald, a sapphire, and a

diamond.

28:19 And the third row a ligure, an agate, and an amethyst.

28:20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

28:21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

28:22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

28:23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

28:24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

28:25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

28:26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

28:27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28:28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

28:29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in

before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

28:31 And thou shalt make the robe of the ephod all of blue.

28:32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

28:33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

28:35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

28:36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

28:37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

28:38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

28:39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

28:40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

28:41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

28:42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 28:43 And they shall be upon Aaron, and upon his sons, when they come in

unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, 29:2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

29:3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

29:5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 29:6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

29:8 And thou shalt bring his sons, and put coats upon them.

29:9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

29:10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

29:11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

29:12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

29:13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

29:14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

29:15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

29:16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

29:17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

29:18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

29:19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

29:20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

29:21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

29:22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: 29:23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: 29:24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.

29:25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

29:26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part.

29:27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: 29:28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

29:29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

29:30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

29:31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

29:32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation.

29:33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

29:34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

29:35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

29:36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

29:37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth

the altar shall be holy.

29:38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

29:39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 29:40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

29:41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

29:42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

29:44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

29:45 And I will dwell among the children of Israel, and will be their God.

29:46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

30:1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

30:2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

30:3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

30:4 And two golden rings shalt thou make to it under the crown of it,

by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

30:5 And thou shalt make the staves of shittim wood, and overlay them with gold.

30:6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

30:9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

30:11 And the LORD spake unto Moses, saying, 30:12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

30:13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

30:15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

30:16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel

before the LORD, to make an atonement for your souls.

30:17 And the LORD spake unto Moses, saying, 30:18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

30:19 For Aaron and his sons shall wash their hands and their feet thereat: 30:20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

30:22 Moreover the LORD spake unto Moses, saying, 30:23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, 30:24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: 30:25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

30:26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 30:27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 30:28 And the altar of burnt offering with all his vessels, and the laver and his foot.

30:29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30:30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

30:31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

30:32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

30:33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

30:34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: 30:35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: 30:36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

30:37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

30:38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

31:1 And the LORD spake unto Moses, saying, 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 31:4 To devise cunning works, to work in gold, and in silver, and in brass, 31:5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

31:6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; 31:7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, 31:8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, 31:9 And the altar of burnt offering with all his furniture, and the laver and his foot, 31:10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 31:11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

31:12 And the LORD spake unto Moses, saying, 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

32:2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

32:3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

32:4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

32:5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

32:14 And the LORD repented of the evil which he thought to do unto his people.

32:15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

32:18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

32:23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

32:24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

32:25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's

side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

32:29 For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32:32 Yet now, if thou wilt forgive their sin--; and if not, blot me,

I pray thee, out of thy book which thou hast written.

32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

32:34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

32:35 And the LORD plagued the people, because they made the calf, which Aaron made.

33:1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: 33:2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

33:4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

33:5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

33:6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

33:7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

33:8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

33:9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and

the Lord talked with Moses.

33:10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

33:12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

33:13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

33:14 And he said, My presence shall go with thee, and I will give thee rest.

33:15 And he said unto him, If thy presence go not with me, carry us not up hence.

33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

33:17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

33:18 And he said, I beseech thee, shew me thy glory.

33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

33:21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

34:1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

34:2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

34:3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

34:4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

34:8 And Moses made haste, and bowed his head toward the earth, and worshipped.

34:9 And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

34:10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.

34:11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

34:12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 34:13 But ye shall destroy their altars, break their images, and cut down their groves: 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 34:15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 34:16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

34:17 Thou shalt make thee no molten gods.

34:18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

34:19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

34:20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

34:23 Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

34:24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

34:26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

34:27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

34:29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

34:30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

34:31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

34:32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

34:33 And till Moses had done speaking with them, he put a vail on his face.

34:34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

34:35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

35:1 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth

work therein shall be put to death.

35:3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

35:4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

35:5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, 35:6 And blue, and purple, and scarlet, and fine linen, and goats' hair, 35:7 And rams' skins dyed red, and badgers' skins, and shittim wood, 35:8 And oil for the light, and spices for anointing oil, and for the sweet incense, 35:9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

35:10 And every wise hearted among you shall come, and make all that the LORD hath commanded; 35:11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, 35:12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering, 35:13 The table, and his staves, and all his vessels, and the shewbread, 35:14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, 35:15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, 35:16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, 35:17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, 35:18 The pins of the tabernacle, and the pins of the court, and their cords, 35:19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

35:20 And all the congregation of the children of Israel departed from the presence of Moses.

35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

35:22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of

gold unto the LORD.

35:23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

35:24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

35:25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

35:26 And all the women whose heart stirred them up in wisdom spun goats' hair.

35:27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; 35:28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

35:29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

35:30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 35:32 And to devise curious works, to work in gold, and in silver, and in brass, 35:33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

35:34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35:35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

36:1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all

manner of work for the service of the sanctuary, according to all that the LORD had commanded.

36:2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: 36:3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

36:4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; 36:5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

36:6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

36:7 For the stuff they had was sufficient for all the work to make it, and too much.

36:8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

36:9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

36:10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

36:11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

36:12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

36:13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

36:14 And he made curtains of goats' hair for the tent over the

tabernacle: eleven curtains he made them.

36:15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

36:16 And he coupled five curtains by themselves, and six curtains by themselves.

36:17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

36:18 And he made fifty taches of brass to couple the tent together, that it might be one.

36:19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

36:20 And he made boards for the tabernacle of shittim wood, standing up.

36:21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

36:22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

36:23 And he made boards for the tabernacle; twenty boards for the south side southward: 36:24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

36:25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, 36:26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

36:27 And for the sides of the tabernacle westward he made six boards.

36:28 And two boards made he for the corners of the tabernacle in the two sides.

36:29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

36:30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

36:31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle, 36:32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

36:33 And he made the middle bar to shoot through the boards from the one end to the other.

36:34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

36:35 And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36:36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

36:37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; 36:38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.

37:1 And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: 37:2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

37:3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

37:4 And he made staves of shittim wood, and overlaid them with gold.

37:5 And he put the staves into the rings by the sides of the ark, to bear the ark.

37:6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

37:7 And he made two cherubims of gold, beaten out of one piece made

he them, on the two ends of the mercy seat; 37:8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

37:9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

37:10 And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: 37:11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

37:12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

37:13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

37:14 Over against the border were the rings, the places for the staves to bear the table.

37:15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

37:16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

37:17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: 37:18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 37:19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

37:20 And in the candlestick were four bowls made like almonds, his knops, and his flowers: 37:21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

37:22 Their knops and their branches were of the same: all of it was

one beaten work of pure gold.

37:23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

37:24 Of a talent of pure gold made he it, and all the vessels thereof.

37:25 And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same.

37:26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

37:27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

37:28 And he made the staves of shittim wood, and overlaid them with gold.

37:29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

38:1 And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

38:2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

38:3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

38:4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

38:5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

38:6 And he made the staves of shittim wood, and overlaid them with brass.

38:7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

38:8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

38:9 And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: 38:10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

38:11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

38:12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

38:13 And for the east side eastward fifty cubits.

38:14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

38:15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

38:16 All the hangings of the court round about were of fine twined linen.

38:17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver.

38:18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

38:19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their

fillets of silver.

38:20 And all the pins of the tabernacle, and of the court round about, were of brass.

38:21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

38:22 And Bezaleel the son Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

38:23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

38:24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

38:25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: 38:26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

38:27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

38:28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.

38:29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

38:30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, 38:31 And the sockets of the court round about, and the sockets of the court gate, and all the pins

of the tabernacle, and all the pins of the court round about.

39:1 And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

39:2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

39:3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

39:4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.

39:5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

39:6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

39:7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

39:8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

39:9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

39:10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

39:11 And the second row, an emerald, a sapphire, and a diamond.

39:12 And the third row, a ligure, an agate, and an amethyst.

39:13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

39:14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a

signet, every one with his name, according to the twelve tribes.

39:15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

39:16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

39:17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

39:18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

39:19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

39:20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

39:21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

39:22 And he made the robe of the ephod of woven work, all of blue.

39:23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

39:24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

39:25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; 39:26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

39:27 And they made coats of fine linen of woven work for Aaron, and for his sons, 39:28 And a mitre of fine linen, and goodly bonnets of

fine linen, and linen breeches of fine twined linen, 39:29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

39:30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

39:31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

39:32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

39:33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, 39:34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, 39:35 The ark of the testimony, and the staves thereof, and the mercy seat, 39:36 The table, and all the vessels thereof, and the shewbread, 39:37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, 39:38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, 39:39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, 39:40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, 39:41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

39:42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

39:43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

40:1 And the LORD spake unto Moses, saying, 40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

40:4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

40:5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

40:6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

40:7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

40:8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

40:9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

40:10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

40:11 And thou shalt anoint the laver and his foot, and sanctify it.

40:12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

40:13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

40:14 And thou shalt bring his sons, and clothe them with coats: 40:15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

40:16 Thus did Moses: according to all that the LORD commanded him, so did he.

40:17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

40:18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

40:19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

40:20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: 40:21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

40:22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

40:23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

40:24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

40:25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

40:26 And he put the golden altar in the tent of the congregation before the vail: 40:27 And he burnt sweet incense thereon; as the LORD commanded Moses.

40:28 And he set up the hanging at the door of the tabernacle.

40:29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

40:30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

40:31 And Moses and Aaron and his sons washed their hands and their feet thereat: 40:32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

40:33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

40:36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: 40:37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

40:38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The Third Book of Moses: Called Leviticus

1:1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 1:2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

1:3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

1:5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

1:6 And he shall flay the burnt offering, and cut it into his pieces.

1:7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: 1:8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: 1:9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

1:10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

1:11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

1:12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: 1:13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

1:14 And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

1:15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: 1:16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: 1:17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

2:1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: 2:2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: 2:3 And the

remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

2:4 And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

2:5 And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil.

2:6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

2:7 And if thy oblation be a meat offering baked in the fryingpan, it shall be made of fine flour with oil.

2:8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

2:9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

2:10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

2:11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

2:12 As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

2:13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

2:14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

2:15 And thou shalt put oil upon it, and lay frankincense thereon: it

is a meat offering.

2:16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

3:1 And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.

3:2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3:3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, 3:4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

3:5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

3:6 And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.

3:7 If he offer a lamb for his offering, then shall he offer it before the LORD.

3:8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

3:9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, 3:10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

3:11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

3:12 And if his offering be a goat, then he shall offer it before the LORD.

3:13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

3:14 And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, 3:15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

3:16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's.

3:17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

4:1 And the LORD spake unto Moses, saying, 4:2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: 4:3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4:4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

4:5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: 4:6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

4:7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

4:8 And he shall take off from it all the fat of the bullock for the

sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, 4:9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, 4:10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

4:11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 4:12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

4:13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; 4:14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

4:15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

4:16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: 4:17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.

4:18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

4:19 And he shall take all his fat from him, and burn it upon the altar.

4:20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

4:21 And he shall carry forth the bullock without the camp, and burn

him as he burned the first bullock: it is a sin offering for the congregation.

4:22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; 4:23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: 4:24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

4:25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

4:26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

4:27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; 4:28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

4:29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

4:30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

4:31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

4:32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

4:33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

4:34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

4:35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

5:2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

5:3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

5:4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5:5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: 5:6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

5:7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

5:8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: 5:9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest

of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

5:10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

5:12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.

5:13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

5:14 And the LORD spake unto Moses, saying, 5:15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

5:16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

5:17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

5:18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

5:19 It is a trespass offering: he hath certainly trespassed against the LORD.

6:1 And the LORD spake unto Moses, saying, 6:2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; 6:3 Or have found that which was lost, and lieth concerning it, and swe

reth falsely; in

any of all these that a man doeth, sinning therein: 6:4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 6:5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

6:6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: 6:7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

6:8 And the LORD spake unto Moses, saying, 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

6:10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

6:11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

6:12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

6:13 The fire shall ever be burning upon the altar; it shall never go out.

6:14 And this is the law of the meat offering: the sons of Aaron shall

offer it before the LORD, before the altar.

6:15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

6:16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

6:17 It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

6:18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

6:19 And the LORD spake unto Moses, saying, 6:20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

6:21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

6:22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt.

6:23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

6:24 And the LORD spake unto Moses, saying, 6:25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

6:26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

6:27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

6:28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

6:29 All the males among the priests shall eat thereof: it is most holy.

6:30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

7:1 Likewise this is the law of the trespass offering: it is most holy.

7:2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

7:3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, 7:4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: 7:5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.

7:6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7:7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

7:8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

7:9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

7:10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

7:11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

7:12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

7:13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

7:14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

7:15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

7:16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

7:17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

7:18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

7:19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

7:20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

7:21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his

people.

7:22 And the LORD spake unto Moses, saying, 7:23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

7:24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

7:25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

7:26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

7:27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

7:28 And the LORD spake unto Moses, saying, 7:29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

7:30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.

7:31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

7:32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

7:33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

7:34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

7:35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire,

in the day when he presented them to minister unto the LORD in the priest's office; 7:36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

7:37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; 7:38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

8:1 And the LORD spake unto Moses, saying, 8:2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; 8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

8:5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

8:6 And Moses brought Aaron and his sons, and washed them with water.

8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8:8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

8:9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

8:11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

8:13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

8:14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

8:15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

8:16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

8:18 And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

8:19 And he killed it; and Moses sprinkled the blood upon the altar round about.

8:20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

8:21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

8:22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

8:23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

8:24 And he brought Aaron's sons, and Moses put of the blood upon the

tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

8:25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: 8:26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: 8:27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD.

8:28 And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.

8:29 And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.

8:30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

8:31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

8:32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

8:33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

8:34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

8:35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

8:36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

9:1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; 9:2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.

9:3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; 9:4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

9:5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

9:6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

9:7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

9:8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

9:9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: 9:10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

9:11 And the flesh and the hide he burnt with fire without the camp.

9:12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

9:13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

9:14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

9:15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

9:16 And he brought the burnt offering, and offered it according to the manner.

9:17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.

9:18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 9:19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: 9:20 And they put the fat upon the breasts, and he burnt the fat upon the altar: 9:21 And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.

9:22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

9:23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

9:24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

10:2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

10:3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

10:4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

10:5 So they went near, and carried them in their coats out of the camp; as Moses had said.

10:6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

10:7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

10:8 And the LORD spake unto Aaron, saying, 10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: 10:10 And that ye may put difference between holy and unholy, and between unclean and clean; 10:11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

10:12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: 10:13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

10:14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.

10:15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

10:16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, 10:17 Wherefore have ye

not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 10:18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

10:19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD? 10:20 And when Moses heard that, he was content.

11:1 And the LORD spake unto Moses and to Aaron, saying unto them, 11:2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

11:3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

11:4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

11:5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

11:6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

11:7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

11:8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

11:9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

11:10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: 11:11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

11:12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

11:13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, 11:14 And the vulture, and the kite after his kind; 11:15 Every raven after his kind; 11:16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, 11:17 And the little owl, and the cormorant, and the great owl, 11:18 And the swan, and the pelican, and the gier eagle, 11:19 And the stork, the heron after her kind, and the lapwing, and the bat.

11:20 All fowls that creep, going upon all four, shall be an abomination unto you.

11:21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; 11:22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

11:23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

11:24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

11:25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

11:26 The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

11:27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

11:28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

11:29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, 11:30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

11:31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

11:32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

11:33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

11:34 Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

11:35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean and shall be unclean unto you.

11:36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

11:37 And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean.

11:38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

11:39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

11:40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

11:41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

11:42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

11:43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

11:45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

11:46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 11:47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

12:1 And the LORD spake unto Moses, saying, 12:2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

12:3 And in the eighth day the flesh of his foreskin shall be circumcised.

12:4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

12:5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

12:6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: 12:7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

12:8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the

other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

13:1 And the LORD spake unto Moses and Aaron, saying, 13:2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: 13:3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

13:4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days: 13:5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: 13:6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

13:7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

13:8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

13:9 When the plague of leprosy is in a man, then he shall be brought unto the priest; 13:10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising; 13:11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

13:12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; 13:13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

13:14 But when raw flesh appeareth in him, he shall be unclean.

13:15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

13:16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; 13:17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

13:18 The flesh also, in which, even in the skin thereof, was a boil, and is healed, 13:19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; 13:20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

13:21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days: 13:22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

13:23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

13:24 Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; 13:25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

13:26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days: 13:27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

13:28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the

priest shall pronounce him clean: for it is an inflammation of the burning.

13:29 If a man or woman have a plague upon the head or the beard;

13:30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

13:31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days: 13:32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; 13:33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

13:34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

13:35 But if the scall spread much in the skin after his cleansing;

13:36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

13:37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

13:38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; 13:39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.

13:40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

13:41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.

13:42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald

forehead.

13:43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; 13:44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

13:45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

13:46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

13:47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; 13:48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; 13:49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest: 13:50 And the priest shall look upon the plague, and shut up it that hath the plague seven days: 13:51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

13:52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

13:53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; 13:54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: 13:55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

13:56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: 13:57 And if

it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

13:58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

13:59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

14:1 And the LORD spake unto Moses, saying, 14:2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: 14:3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; 14:4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: 14:5 And the priest shall command that one of the birds be killed in an earthen vessel over running water: 14:6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: 14:7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

14:8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

14:9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

14:10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

14:11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of

the tabernacle of the congregation: 14:12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD: 14:13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: 14:14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 14:15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: 14:16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: 14:17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: 14:18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

14:19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 14:20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

14:21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; 14:22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

14:23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

14:24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: 14:25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great

toe of his right foot: 14:26 And the priest shall pour of the oil into the palm of his own left hand: 14:27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: 14:28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: 14:29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

14:30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; 14:31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

14:32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

14:33 And the LORD spake unto Moses and unto Aaron, saying, 14:34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; 14:35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house: 14:36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: 14:37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; 14:38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days: 14:39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; 14:40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: 14:41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: 14:42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house.

14:43 And if the plague come again, and break out in the house, after

that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; 14:44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean.

14:45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

14:46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

14:47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

14:48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

14:49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: 14:50 And he shall kill the one of the birds in an earthen vessel over running water: 14:51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: 14:52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: 14:53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

14:54 This is the law for all manner of plague of leprosy, and scall, 14:55 And for the leprosy of a garment, and of a house, 14:56 And for a rising, and for a scab, and for a bright spot: 14:57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

15:1 And the LORD spake unto Moses and to Aaron, saying, 15:2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

15:3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

15:4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

15:5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:9 And what saddle soever he rideth upon that hath the issue shall be unclean.

15:10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

15:13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

15:14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: 15:15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

15:16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

15:17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

15:18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

15:19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

15:20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

15:21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

15:24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

15:25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

15:26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

15:27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

15:28 But if she be cleansed of her issue, then she shall number to

herself seven days, and after that she shall be clean.

15:29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

15:30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

15:31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

15:32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; 15:33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

16:1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

16:3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

16:4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

16:5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

16:7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

16:8 And Aaron shall cast lots upon the two goats; one lot for the

LORD, and the other lot for the scapegoat.

16:9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering.

16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

16:11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: 16:12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: 16:13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

16:18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

16:20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 16:21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: 16:22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

16:23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: 16:2

And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

16:25 And the fat of the sin offering shall he burn upon the altar.

16:26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

16:27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

16:28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 16:30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

16:31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

16:32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 16:33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

16:34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

17:1 And the LORD spake unto Moses, saying, 17:2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, 17:3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, 17:4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: 17:5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.

17:6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

17:7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

17:8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, 17:9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

17:10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

17:12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

17:13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

17:14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

17:15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

17:16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

18:1 And the LORD spake unto Moses, saying, 18:2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

18:3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

18:6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

18:7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her

nakedness.

18:8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

18:9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

18:10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

18:11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

18:12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

18:13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

18:14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

18:15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

18:16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

18:17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18:18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

18:19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

18:20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

18:21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.

18:23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

18:24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 18:25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

18:26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 18:27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) 18:28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

18:29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

18:30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

19:1 And the LORD spake unto Moses, saying, 19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

19:3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

19:4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

19:5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

19:6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

19:7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

19:8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

19:10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

19:11 Ye shall not steal, neither deal falsely, neither lie one to another.

19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

19:13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

19:14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour.

19:16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour; I am the LORD.

19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

19:19 Ye shall keep my statutes. Thou shalt not let thy cattle gender

with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

19:20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

19:21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

19:22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

19:23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

19:24 But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

19:25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

19:26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

19:27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

19:28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

19:29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

19:30 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

19:32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

19:33 And if a stranger sojourn with thee in your land, ye shall not vex him.

19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

19:35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

19:36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

19:37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

20:1 And the LORD spake unto Moses, saying, 20:2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

20:3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

20:4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

20:5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

20:8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

20:9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

20:11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

20:12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

20:14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

20:15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

20:16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

20:17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

20:18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

20:19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall

bear their iniquity.

20:20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

20:21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

20:22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

20:23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

20:24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

20:25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

20:26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

21:1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: 21:2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother.

21:3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

21:4 But he shall not defile himself, being a chief man among his people, to profane himself.

21:5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

21:6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

21:7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

21:8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

21:9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

21:10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; 21:11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; 21:12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

21:13 And he shall take a wife in her virginity.

21:14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

21:15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

21:16 And the LORD spake unto Moses, saying, 21:17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

21:18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any

thing superfluous, 21:19 Or a man that is brokenfooted, or brokenhanded, 21:20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; 21:21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

21:22 He shall eat the bread of his God, both of the most holy, and of the holy.

21:23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

21:24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

22:1 And the LORD spake unto Moses, saying, 22:2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

22:3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

22:4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; 22:5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; 22:6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

22:7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

22:8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith; I am the LORD.

22:9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

22:10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

22:11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

22:12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

22:13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall be no stranger eat thereof.

22:14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

22:15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; 22:16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

22:17 And the LORD spake unto Moses, saying, 22:18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; 22:19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

22:20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

22:21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22:22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

22:23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering;

but for a vow it shall not be accepted.

22:24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

22:25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

22:26 And the LORD spake unto Moses, saying, 22:27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

22:28 And whether it be cow, or ewe, ye shall not kill it and her young both in one day.

22:29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

22:30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

22:31 Therefore shall ye keep my commandments, and do them: I am the LORD.

22:32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you, 22:33 That brought you out of the land of Egypt, to be your God: I am the LORD.

23:1 And the LORD spake unto Moses, saying, 23:2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

23:4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

23:5 In the fourteenth day of the first month at even is the LORD's

passover.

23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

23:8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

23:9 And the LORD spake unto Moses, saying, 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 23:11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

23:12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

23:13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

23:18 And ye shall offer with the bread seven lambs without blemish of

the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

23:20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

23:21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

23:23 And the LORD spake unto Moses, saying, 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

23:25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

23:26 And the LORD spake unto Moses, saying, 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

23:28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

23:31 Ye shall do no manner of work: it shall be a statute for ever

throughout your generations in all your dwellings.

23:32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

23:33 And the LORD spake unto Moses, saying, 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

23:35 On the first day shall be an holy convocation: ye shall do no servile work therein.

23:36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

23:37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 23:38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

23:40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

23:41 And ye shall keep it a feast unto the LORD seven days in the year.

It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

23:44 And Moses declared unto the children of Israel the feasts of the LORD.

24:1 And the LORD spake unto Moses, saying, 24:2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

24:3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations.

24:4 He shall order the lamps upon the pure candlestick before the LORD continually.

24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

24:6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

24:7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.

24:8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.

24:9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

24:10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; 24:11 And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) 24:12 And they put him in ward, that the mind of the LORD might be shewed them.

24:13 And the LORD spake unto Moses, saying, 24:14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

24:17 And he that killeth any man shall surely be put to death.

24:18 And he that killeth a beast shall make it good; beast for beast.

24:19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; 24:20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

24:21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

24:22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

24:23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

25:1 And the LORD spake unto Moses in mount Sinai, saying, 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; 25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

25:9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

25:11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

25:12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

25:13 In the year of this jubile ye shall return every man unto his possession.

25:14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: 25:15 According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: 25:16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

25:17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

25:19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

25:20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 25:21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

25:22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

25:23 The land shall not be sold for ever: for the land is mine, for ye are strangers and sojourners with me.

25:24 And in all the land of your possession ye shall grant a redemption for the land.

25:25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

25:26 And if the man have none to redeem it, and himself be able to redeem it; 25:27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

25:28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

25:29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

25:30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

25:31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

25:32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

25:33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

25:34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

25:35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

25:37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

25:38 I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile.

25:41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

25:42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

25:43 Thou shalt not rule over him with rigour; but shalt fear thy God.

25:44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

25:45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

25:46 And ye shall take them as an inheritance for your children after

you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him: 25:49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

25:50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

25:51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

25:52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

25:53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

25:54 And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him.

25:55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

26:1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

26:2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

26:3 If ye walk in my statutes, and keep my commandments, and do them;
26:4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

26:5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

26:6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

26:7 And ye shall chase your enemies, and they shall fall before you by the sword.

26:8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

26:9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

26:10 And ye shall eat old store, and bring forth the old because of the new.

26:11 And I set my tabernacle among you: and my soul shall not abhor you.

26:12 And I will walk among you, and will be your God, and ye shall be my people.

26:13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

26:14 But if ye will not hearken unto me, and will not do all these commandments; 26:15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

26:17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

26:18 And if ye will not yet for all this hearken unto me, then I will

punish you seven times more for your sins.

26:19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 26:20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me; 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

26:25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26:26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

26:27 And if ye will not for all this hearken unto me, but walk contrary unto me; 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

26:30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

26:33 And I will scatter you among the heathen, and will draw out a

sword after you: and your land shall be desolate, and your cities waste.

26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

26:36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

26:37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

26:38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

26:39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

26:40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; 26:41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: 26:42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

26:43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

26:45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

26:46 These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

27:1 And the LORD spake unto Moses, saying, 27:2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.

27:3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

27:4 And if it be a female, then thy estimation shall be thirty shekels.

27:5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

27:6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

27:7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

27:8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

27:9 And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy.

27:10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

27:11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the

priest: 27:12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

27:13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

27:14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

27:15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

27:16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

27:17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

27:18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

27:19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

27:20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

27:21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

27:22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession; 27:23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD.

27:24 In the year of the jubile the field shall return unto him of

whom it was bought, even to him to whom the possession of the land did belong.

27:25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

27:26 Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's.

27:27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

27:28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

27:29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

27:30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

27:31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

27:32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

27:33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

27:34 These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

The Fourth Book of Moses: Called Numbers

1:1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, 1:2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; 1:3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

1:4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

1:5 And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

1:6 Of Simeon; Shelumiel the son of Zurishaddai.

1:7 Of Judah; Nahshon the son of Amminadab.

1:8 Of Issachar; Nethaneel the son of Zuar.

1:9 Of Zebulun; Eliab the son of Helon.

1:10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

1:11 Of Benjamin; Abidan the son of Gideoni.

1:12 Of Dan; Ahiezer the son of Ammishaddai.

1:13 Of Asher; Pagiell the son of Ocran.

1:14 Of Gad; Eliasaph the son of Deuel.

1:15 Of Naphtali; Ahira the son of Enan.

1:16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

1:17 And Moses and Aaron took these men which are express

d by their

names: 1:18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number

of the names, from twenty years old and upward, by their polls.

1:19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

1:20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

1:21 Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

1:22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 1:23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

1:24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

1:26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

1:28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:29 Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.

1:30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:31 Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

1:32 Of the children of Joseph, namely, of the children of Ephraim, by

their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

1:34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

1:36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.

1:38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:39 Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

1:40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:41 Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

1:42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 1:43 Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

1:44 These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

1:45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; 1:46 Even all they that were numbered were six hundred thousand and three thousand and five

hundred and fifty.

1:47 But the Levites after the tribe of their fathers were not numbered among them.

1:48 For the LORD had spoken unto Moses, saying, 1:49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: 1:50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

1:51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

1:52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

1:53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

1:54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

2:1 And the LORD spake unto Moses and unto Aaron, saying, 2:2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

2:3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

2:4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

2:5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

2:6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

2:7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

2:8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

2:9 All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

2:10 On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

2:11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

2:12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.

2:13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

2:14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.

2:15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

2:16 All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

2:17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

2:18 On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

2:19 And his host, and those that were numbered of them, were forty thousand and five hundred.

2:20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur.

2:21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

2:22 Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni.

2:23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

2:24 All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

2:25 The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

2:26 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

2:27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.

2:28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

2:29 Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.

2:30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

2:31 All they that were numbered in the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

2:32 These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps

throughout their hosts were six hundred thousand and three thousand and five hundred and fifty.

2:33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

2:34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

3:1 These also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

3:2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3:3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

3:4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

3:5 And the LORD spake unto Moses, saying, 3:6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

3:7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

3:8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

3:9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

3:10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

3:11 And the LORD spake unto Moses, saying, 3:12 And I, behold, I have

taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; 3:13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

3:14 And the LORD spake unto Moses in the wilderness of Sinai, saying,
3:15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

3:16 And Moses numbered them according to the word of the LORD, as he was commanded.

3:17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

3:18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

3:19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

3:20 And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

3:21 Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

3:22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

3:23 The families of the Gershonites shall pitch behind the tabernacle westward.

3:24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

3:25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, 3:26 And the hangings of the court, and the curtain for

the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

3:27 And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

3:28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

3:29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

3:30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

3:31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

3:32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

3:33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

3:34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

3:35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

3:36 And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, 3:37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

3:38 But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh

shall be put to death.

3:39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

3:40 And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

3:41 And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

3:42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

3:43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

3:44 And the LORD spake unto Moses, saying, 3:45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

3:46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; 3:47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) 3:48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

3:49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: 3:50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: 3:51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

4:1 And the LORD spake unto Moses and unto Aaron, saying, 4:2 Take the

sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, 4:3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4:4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things: 4:5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: 4:6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

4:7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: 4:8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

4:9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: 4:10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

4:11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: 4:12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: 4:13 And they shall take away the ashes from the altar, and spread a purple cloth thereon: 4:14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

4:15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

4:16 And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

4:17 And the LORD spake unto Moses and unto Aaron saying, 4:18 Cut ye not off the tribe of the families of the Kohathites from among the Levites: 4:19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: 4:20 But they shall not go in to see when the holy things are covered, lest they die.

4:21 And the LORD spake unto Moses, saying, 4:22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; 4:23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

4:24 This is the service of the families of the Gershonites, to serve, and for burdens: 4:25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, 4:26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

4:27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

4:28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

4:29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; 4:30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

4:31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, 4:32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

4:33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

4:34 And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, 4:35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: 4:36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

4:37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

4:38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, 4:39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, 4:40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

4:41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

4:42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, 4:43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, 4:44 Even those that were numbered of them after their families, were three thousand and two hundred.

4:45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

4:46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, 4:47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

4:48 Even those that were numbered of them, were eight thousand and five hundred and fourscore, 4:49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

5:1 And the LORD spake unto Moses, saying, 5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: 5:3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

5:4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5:5 And the LORD spake unto Moses, saying, 5:6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; 5:7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

5:8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

5:9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

5:10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

5:11 And the LORD spake unto Moses, saying, 5:12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, 5:13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; 5:14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: 5:15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

5:16 And the priest shall bring her near, and set her before the LORD: 5:17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: 5:18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: 5:19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: 5:20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: 5:21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; 5:22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

5:23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water: 5:24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

5:25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: 5:26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and

afterward shall cause the woman to drink the water.

5:27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

5:28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

5:29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; 5:30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

5:31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

6:1 And the LORD spake unto Moses, saying, 6:2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: 6:3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

6:4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

6:5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6:6 All the days that he separateth himself unto the LORD he shall come at no dead body.

6:7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

6:8 All the days of his separation he is holy unto the LORD.

6:9 And if any man die very suddenly by him, and he hath defiled the

head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

6:10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: 6:11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

6:12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

6:13 And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: 6:14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

6:16 And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering: 6:17 And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

6:18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

6:19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: 6:20 And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

6:21 This is the law of the Nazarite who hath vowed, and of his

offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

6:22 And the LORD spake unto Moses, saying, 6:23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, 6:24 The LORD bless thee, and keep thee: 6:25 The LORD make his face shine upon thee, and be gracious unto thee: 6:26 The LORD lift up his countenance upon thee, and give thee peace.

6:27 And they shall put my name upon the children of Israel, and I will bless them.

7:1 And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; 7:2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: 7:3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

7:4 And the LORD spake unto Moses, saying, 7:5 Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

7:6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7:7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service: 7:8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

7:9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

7:10 And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

7:11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

7:12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: 7:13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering: 7:14 One spoon of ten shekels of gold, full of incense: 7:15 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:16 One kid of the goats for a sin offering: 7:17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

7:18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: 7:19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:20 One spoon of gold of ten shekels, full of incense: 7:21 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:22 One kid of the goats for a sin offering: 7:23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

7:24 On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer: 7:25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:26 One golden spoon of ten shekels, full of incense: 7:27 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:28 One kid of the goats for a sin offering: 7:29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

7:30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer: 7:31 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:32 One golden spoon of ten shekels, full of incense: 7:33 One young bullock,

one ram, one lamb of the first year, for a burnt offering: 7:34 One kid of the goats for a sin offering: 7:35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

7:36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer: 7:37 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:38 One golden spoon of ten shekels, full of incense: 7:39 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:40 One kid of the goats for a sin offering: 7:41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

7:42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered: 7:43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:44 One golden spoon of ten shekels, full of incense: 7:45 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:46 One kid of the goats for a sin offering: 7:47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

7:48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered: 7:49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:50 One golden spoon of ten shekels, full of incense: 7:51 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:52 One kid of the goats for a sin offering: 7:53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

7:54 On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh: 7:55 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:56 One golden

spoon of ten shekels, full of incense: 7:57 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:58 One kid of the goats for a sin offering: 7:59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

7:60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered: 7:61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:62 One golden spoon of ten shekels, full of incense: 7:63 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:64 One kid of the goats for a sin offering: 7:65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni.

7:66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered: 7:67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:68 One golden spoon of ten shekels, full of incense: 7:69 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:70 One kid of the goats for a sin offering: 7:71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

7:72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered: 7:73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:74 One golden spoon of ten shekels, full of incense: 7:75 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:76 One kid of the goats for a sin offering: 7:77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.

7:78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered: 7:79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 7:80 One golden

spoon of ten shekels, full of incense: 7:81 One young bullock, one ram, one lamb of the first year, for a burnt offering: 7:82 One kid of the goats for a sin offering: 7:83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan.

7:84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: 7:85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary: 7:86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

7:87 All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

7:88 And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

8:1 And the LORD spake unto Moses, saying, 8:2 Speak unto Aaron and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

8:3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

8:4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

8:5 And the LORD spake unto Moses, saying, 8:6 Take the Levites from among the children of Israel, and cleanse them.

8:7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8:8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

8:9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: 8:10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: 8:11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.

8:12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.

8:13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

8:15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

8:16 For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

8:17 For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

8:18 And I have taken the Levites for all the firstborn of the children of Israel.

8:19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children

of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

8:20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

8:21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

8:22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

8:23 And the LORD spake unto Moses, saying, 8:24 This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: 8:25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: 8:26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

9:1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, 9:2 Let the children of Israel also keep the passover at his appointed season.

9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

9:4 And Moses spake unto the children of Israel, that they should keep the passover.

9:5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

9:6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came

before Moses and before Aaron on that day: 9:7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? 9:8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9:9 And the LORD spake unto Moses, saying, 9:10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

9:12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

9:13 But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

9:14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

9:16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

9:17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

9:18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

9:19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

9:20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

9:21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

9:22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

9:23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

10:1 And the LORD spake unto Moses, saying, 10:2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

10:3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

10:4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

10:5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

10:6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

10:7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

10:8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

10:9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10:10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

10:11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

10:12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

10:13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

10:14 In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

10:15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

10:16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

10:17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

10:18 And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.

10:19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

10:20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

10:21 And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.

10:22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud.

10:23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

10:24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon.

10:25 And the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai.

10:26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

10:27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

10:28 Thus were the journeyings of the children of Israel according to their armies, when they set forward.

10:29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

10:30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

10:31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

10:32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

10:33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

10:34 And the cloud of the LORD was upon them by day, when they went out of the camp.

10:35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

10:36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

11:1 And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

11:2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

11:3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

11:4 And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? 11:5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: 11:6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

11:7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

11:8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

11:9 And when the dew fell upon the camp in the night, the manna fell upon it.

11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11:11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? 11:12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? 11:13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

11:14 I am not able to bear all this people alone, because it is too heavy for me.

11:15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

11:17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

11:18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

11:19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 11:20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? 11:21 And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

11:22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? 11:23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to

pass unto thee or not.

11:24 And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

11:26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

11:27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

11:28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them! 11:30 And Moses gat him into the camp, he and the elders of Israel.

11:31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

11:32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

11:33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

11:34 And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.

11:35 And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.

12:1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

12:2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

12:3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.) 12:4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

12:5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

12:7 My servant Moses is not so, who is faithful in all mine house.

12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

12:9 And the anger of the LORD was kindled against them; and he departed.

12:10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

12:11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12:12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

12:13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

12:14 And the LORD said unto Moses, If her father had but spit in her

face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

12:15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

12:16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

13:1 And the LORD spake unto Moses, saying, 13:2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

13:3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

13:4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

13:5 Of the tribe of Simeon, Shaphat the son of Hori.

13:6 Of the tribe of Judah, Caleb the son of Jephunneh.

13:7 Of the tribe of Issachar, Igal the son of Joseph.

13:8 Of the tribe of Ephraim, Oshea the son of Nun.

13:9 Of the tribe of Benjamin, Palti the son of Raphu.

13:10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

13:11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

13:12 Of the tribe of Dan, Ammiel the son of Gemalli.

13:13 Of the tribe of Asher, Sethur the son of Michael.

13:14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

13:15 Of the tribe of Gad, Geuel the son of Machi.

13:16 These are the names of the men which Moses sent to spy out the land.

And Moses called Oshea the son of Nun Jehoshua.

13:17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

13:18 And see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many; 13:19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; 13:20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

13:21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

13:22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) 13:23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

13:24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

13:25 And they returned from searching of the land after forty days.

13:26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

13:27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

13:28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

13:29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

13:30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

13:31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

13:32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

13:33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

14:1 And all the congregation lifted up their voice, and cried; and the people wept that night.

14:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 14:3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? 14:4 And they said one to another, Let us make a captain, and let us return into Egypt.

14:5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

14:6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: 14:7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

14:8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

14:10 But all the congregation bade stone them with stones. And the

glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? 14:12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

14:13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

14:14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

14:15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 14:16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

14:17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

14:19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

14:20 And the LORD said, I have pardoned according to thy word: 14:21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 14:23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: 14:24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall

possess it.

14:25 (Now the Amalekites and the Canaanites dwelt in the valley.)
Tomorrow turn you, and get you into the wilderness by the way of the
Red sea.

14:26 And the LORD spake unto Moses and unto Aaron, saying, 14:27 How
long shall I bear with this evil congregation, which murmur against
me? I have heard the murmurings of the children of Israel, which they
murmur against me.

14:28 Say unto them, As truly as I live, saith the LORD, as ye have
spoken in mine ears, so will I do to you: 14:29 Your carcasses shall
fall in this wilderness; and all that were numbered of you, according
to your whole number, from twenty years old and upward which have
murmured against me.

14:30 Doubtless ye shall not come into the land, concerning which I
sware to make you dwell therein, save Caleb the son of Jephunneh, and
Joshua the son of Nun.

14:31 But your little ones, which ye said should be a prey, them will
I bring in, and they shall know the land which ye have despised.

14:32 But as for you, your carcasses, they shall fall in this
wilderness.

14:33 And your children shall wander in the wilderness forty years,
and bear your whoredoms, until your carcasses be wasted in the
wilderness.

14:34 After the number of the days in which ye searched the land, even
forty days, each day for a year, shall ye bear your iniquities, even
forty years, and ye shall know my breach of promise.

14:35 I the LORD have said, I will surely do it unto all this evil
congregation, that are gathered together against me: in this
wilderness they shall be consumed, and there they shall die.

14:36 And the men, which Moses sent to search the land, who returned,
and made all the congregation to murmur against him, by bringing up a
slander upon the land, 14:37 Even those men that did bring up the evil
report upon the land, died by the plague before the LORD.

14:38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which

were of the men that went to search the land, lived still.

14:39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

14:40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

14:41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

14:42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

14:43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

14:44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

14:45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

15:1 And the LORD spake unto Moses, saying, 15:2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, 15:3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd or of the flock: 15:4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

15:5 And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

15:6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil.

15:7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

15:8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: 15:9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

15:10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

15:11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

15:12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

15:13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

15:14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15:15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

15:16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

15:17 And the LORD spake unto Moses, saying, 15:18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, 15:19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

15:20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.

15:21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

15:22 And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, 15:23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD

commanded Moses, and henceforward among your generations; 15:24 Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

15:25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: 15:26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

15:27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

15:28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

15:29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

15:30 But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

15:31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

15:32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

15:33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

15:34 And they put him in ward, because it was not declared what should be done to him.

15:35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the

camp.

15:36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

15:37 And the LORD spake unto Moses, saying, 15:38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: 15:39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: 15:40 That ye may remember, and do all my commandments, and be holy unto your God.

15:41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

16:1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: 16:2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: 16:3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? 16:4 And when Moses heard it, he fell upon his face: 16:5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

16:6 This do; Take you censers, Korah, and all his company; 16:7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

16:8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi: 16:9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? 16:10 And he hath brought thee near to him, and all thy brethren the sons of Levi

with thee: and seek ye the priesthood also? 16:11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? 16:12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: 16:13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? 16:14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

16:15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16:16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: 16:17 And take every man his censur, and put incense in them, and bring ye before the LORD every man his censur, two hundred and fifty censurs; thou also, and Aaron, each of you his censur.

16:18 And they took every man his censur, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

16:19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

16:20 And the LORD spake unto Moses and unto Aaron, saying, 16:21 Separate yourselves from among this congregation, that I may consume them in a moment.

16:22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? 16:23 And the LORD spake unto Moses, saying, 16:24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

16:25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

16:26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest

ye be consumed in all their sins.

16:27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

16:28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

16:29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

16:30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

16:31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: 16:32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

16:33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

16:34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

16:35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

16:36 And the LORD spake unto Moses, saying, 16:37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

16:38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

16:39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a

covering of the altar: 16:40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

16:41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

16:42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

16:43 And Moses and Aaron came before the tabernacle of the congregation.

16:44 And the LORD spake unto Moses, saying, 16:45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

16:46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

16:47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

16:48 And he stood between the dead and the living; and the plague was stayed.

16:49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

16:50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

17:1 And the LORD spake unto Moses, saying, 17:2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

17:3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

17:4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

17:5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

17:6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

17:7 And Moses laid up the rods before the LORD in the tabernacle of witness.

17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

17:9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

17:11 And Moses did so: as the LORD commanded him, so did he.

17:12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

17:13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying? 18:1 And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

18:2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

18:3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

18:4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

18:5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

18:6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

18:7 Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

18:8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

18:9 This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs which they shall render unto me, shall be most holy for thee and for thy sons.

18:10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

18:11 And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

18:12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

18:13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

18:14 Every thing devoted in Israel shall be thine.

18:15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

18:16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

18:17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18:18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

18:19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

18:20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

18:21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

18:22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

18:23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

18:24 But the tithes of the children of Israel, which they offer as an

heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

18:25 And the LORD spake unto Moses, saying, 18:26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithes.

18:27 And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.

18:28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

18:29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.

18:30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

18:31 And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation.

18:32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

19:1 And the LORD spake unto Moses and unto Aaron, saying, 19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: 19:5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he

burn: 19:6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

19:7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

19:8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

19:9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.

19:10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

19:11 He that toucheth the dead body of any man shall be unclean seven days.

19:12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

19:13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

19:14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

19:15 And every open vessel, which hath no covering bound upon it, is unclean.

19:16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

19:17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put

thereto in a vessel: 19:18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: 19:19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

19:20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

19:21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

19:22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

20:1 Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

20:2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

20:3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! 20:4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? 20:5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

20:6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

20:7 And the LORD spake unto Moses, saying, 20:8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so

thou shalt give the congregation and their beasts drink.

20:9 And Moses took the rod from before the LORD, as he commanded him.

20:10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? 20:11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

20:12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

20:13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

20:14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: 20:15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: 20:16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: 20:17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

20:18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

20:19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet.

20:20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

20:21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

20:22 And the children of Israel, even the whole congregation,

journeyed from Kadesh, and came unto mount Hor.

20:23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, 20:24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

20:25 Take Aaron and Eleazar his son, and bring them up unto mount Hor: 20:26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

20:27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

20:28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

20:29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

21:1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

21:2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

21:3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

21:6 And the LORD sent fiery serpents among the people, and they bit

the people; and much people of Israel died.

21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

21:10 And the children of Israel set forward, and pitched in Oboth.

21:11 And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising.

21:12 From thence they removed, and pitched in the valley of Zared.

21:13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

21:14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, 21:15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

21:16 And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

21:17 Then Israel sang this song, Spring up, O well; sing ye unto it:

21:18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: 21:19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 21:20 And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21:21 And Israel sent messengers unto Sihon king of the Amorites,

saying, 21:22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.

21:23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

21:24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

21:25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

21:26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

21:27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: 21:28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

21:29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

21:30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

21:31 Thus Israel dwelt in the land of the Amorites.

21:32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

21:33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

21:34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at

Heshbon.

21:35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

22:1 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

22:2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

22:3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

22:4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field.

And Balak the son of Zippor was king of the Moabites at that time.

22:5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: 22:6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

22:7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

22:8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

22:9 And God came unto Balaam, and said, What men are these with thee?

22:10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, 22:11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

22:12 And God said unto Balaam, Thou shalt not go with them; thou

shalt not curse the people: for they are blessed.

22:13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

22:14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

22:15 And Balak sent yet again princes, more, and more honourable than they.

22:16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: 22:17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

22:18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

22:19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

22:20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

22:21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22:22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

22:23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

22:24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

22:25 And when the ass saw the angel of the LORD, she thrust herself

unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

22:26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

22:27 And when the ass saw the angel of the LORD, she fell down under Balaam: an

Balaam's anger was kindled, and he smote the ass with a staff.

22:28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? 22:29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

22:30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

22:31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

22:32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: 22:33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

22:34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

22:35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

22:36 And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

22:37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? 22:38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

22:39 And Balaam went with Balak, and they came unto Kirjathhuzoth.

22:40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

22:41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

23:1 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

23:2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

23:3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

23:4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

23:5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

23:6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

23:7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

23:8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? 23:9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

23:10 Who can count the dust of Jacob, and the number of the fourth

part of Israel? Let me die the death of the righteous, and let my last end be like his! 23:11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

23:12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth? 23:13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

23:14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

23:15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

23:16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

23:17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? 23:18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? 23:20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

23:21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

23:22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23:23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! 23:24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

23:25 And Balak said unto Balaam, Neither curse them at all, nor bless

them at all.

23:26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? 23:27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

23:28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

23:29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

23:30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

24:1 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

24:2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

24:3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 24:4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 24:5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! 24:6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.

24:7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

24:8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

24:9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

24:10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

24:11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

24:12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 24:13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? 24:14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

24:15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 24:16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

24:18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

24:19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

24:20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

24:21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

24:22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

24:23 And he took up his parable, and said, Alas, who shall live when God doeth this! 24:24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

24:25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

25:2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

25:3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

25:4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

25:5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

25:6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

25:7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; 25:8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

25:9 And those that died in the plague were twenty and four thousand.

25:10 And the LORD spake unto Moses, saying, 25:11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

25:12 Wherefore say, Behold, I give unto him my covenant of peace:

25:13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

25:14 Now the name of the Israelite that was slain, even that was

slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

25:15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

25:16 And the LORD spake unto Moses, saying, 25:17 Vex the Midianites, and smite them: 25:18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

26:1 And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, 26:2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

26:3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying, 26:4 Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

26:5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites: 26:6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

26:7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

26:8 And the sons of Pallu; Eliab.

26:9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: 26:10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

26:11 Notwithstanding the children of Korah died not.

26:12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: 26:13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

26:14 These are the families of the Simeonites, twenty and two thousand and two hundred.

26:15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: 26:16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites: 26:17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

26:18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

26:19 The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

26:20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

26:21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

26:22 These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

26:23 Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: 26:24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

26:25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26:26 Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

26:27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

26:28 The sons of Joseph after their families were Manasseh and Ephraim.

26:29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

26:30 These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: 26:31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: 26:32 And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

26:33 And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

26:34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

26:35 These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

26:36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

26:37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

26:38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: 26:39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

26:40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

26:41 These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

26:42 These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their

families.

26:43 All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

26:44 Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

26:45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

26:46 And the name of the daughter of Asher was Sarah.

26:47 These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

26:48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 26:49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

26:50 These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

26:51 These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

26:52 And the LORD spake unto Moses, saying, 26:53 Unto these the land shall be divided for an inheritance according to the number of names.

26:54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

26:55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

26:56 According to the lot shall the possession thereof be divided between many and few.

26:57 And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the

family of the Kohathites: of Merari, the family of the Merarites.

26:58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

26:59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

26:60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

26:61 And Nadab and Abihu died, when they offered strange fire before the LORD.

26:62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

26:63 These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

26:64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

26:65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

27:1 Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

27:2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, 27:3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

27:4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

27:5 And Moses brought their cause before the LORD.

27:6 And the LORD spake unto Moses, saying, 27:7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

27:8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

27:9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

27:10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

27:11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

27:12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

27:13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

27:14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

27:15 And Moses spake unto the LORD, saying, 27:16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

27:17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a

man in whom is the spirit, and lay thine hand upon him; 27:19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

27:20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

27:21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

27:22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

27:23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

28:1 And the LORD spake unto Moses, saying, 28:2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

28:3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.

28:4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; 28:5 And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

28:6 It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

28:7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

28:8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

28:9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: 28:10 This is the burnt offering of

every sabbath, beside the continual burnt offering, and his drink offering.

28:11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; 28:12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; 28:13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

28:14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

28:15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

28:16 And in the fourteenth day of the first month is the passover of the LORD.

28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

28:18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein: 28:19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: 28:20 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; 28:21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: 28:22 And one goat for a sin offering, to make an atonement for you.

28:23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

28:24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

28:25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

28:26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work: 28:27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; 28:28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, 28:29 A several tenth deal unto one lamb, throughout the seven lambs; 28:30 And one kid of the goats, to make an atonement for you.

28:31 Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

29:1 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

29:2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: 29:3 And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, 29:4 And one tenth deal for one lamb, throughout the seven lambs: 29:5 And one kid of the goats for a sin offering, to make an atonement for you: 29:6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

29:7 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: 29:8 But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: 29:9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, 29:10 A several tenth deal for one lamb, throughout the seven lambs: 29:11 One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

29:12 And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: 29:13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: 29:14 And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, 29:15 And a several tenth deal to each lamb of the fourteen lambs: 29:16 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

29:17 And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: 29:18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 29:19 And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

29:20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; 29:21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 29:22 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29:23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: 29:24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 29:25 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

29:26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: 29:27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 29:28 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29:29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: 29:30 And their meat offering

and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 29:31 And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

29:32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: 29:33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 29:34 And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

29:35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: 29:36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: 29:37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: 29:38 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29:39 These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

29:40 And Moses told the children of Israel according to all that the LORD commanded Moses.

30:1 And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

30:2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

30:3 If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; 30:4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

30:5 But if her father disallow her in the day that he heareth; not

any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

30:6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; 30:7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

30:8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

30:9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

30:10 And if she vowed in her husband's house, or bound her soul by a bond with an oath; 30:11 And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

30:12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

30:13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

30:14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

30:15 But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

30:16 These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

31:1 And the LORD spake unto Moses, saying, 31:2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy

people.

31:3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

31:4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

31:5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

31:6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

31:7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

31:8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

31:9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

31:10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

31:11 And they took all the spoil, and all the prey, both of men and of beasts.

31:12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

31:13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

31:14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

31:15 And Moses said unto them, Have ye saved all the women alive?

31:16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

31:17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

31:18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

31:19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

31:20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

31:21 And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses; 31:22 Only the gold, and the silver, the brass, the iron, the tin, and the lead, 31:23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

31:24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

31:25 And the LORD spake unto Moses, saying, 31:26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: 31:27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: 31:28 And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: 31:29 Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD.

31:30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31:31 And Moses and Eleazar the priest did as the LORD commanded

Moses.

31:32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, 31:33 And threescore and twelve thousand beeves, 31:34 And threescore and one thousand asses, 31:35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

31:36 And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: 31:37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

31:38 And the beeves were thirty and six thousand; of which the LORD's tribute was threescore and twelve.

31:39 And the asses were thirty thousand and five hundred; of which the LORD's tribute was threescore and one.

31:40 And the persons were sixteen thousand; of which the LORD's tribute was thirty and two persons.

31:41 And Moses gave the tribute, which was the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

31:42 And of the children of Israel's half, which Moses divided from the men that warred, 31:43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, 31:44 And thirty and six thousand beeves, 31:45 And thirty thousand asses and five hundred, 31:46 And sixteen thousand persons;) 31:47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

31:48 And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

31:49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

31:50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the

LORD.

31:51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

31:52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

31:53 (For the men of war had taken spoil, every man for himself.)

31:54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

32:1 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

32:2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, 32:3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, 32:4 Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: 32:5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

32:6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? 32:7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? 32:8 Thus did your fathers, when I sent them from Kadeshbarnea to see the land.

32:9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

32:10 And the LORD's anger was kindled the same time, and he sware, saying, 32:11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: 32:12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

32:13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

32:14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

32:15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

32:16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: 32:17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

32:18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

32:19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

32:20 And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, 32:21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, 32:22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

32:23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

32:24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

32:25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

32:26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: 32:27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

32:28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: 32:29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: 32:30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

32:31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32:32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

32:33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

32:34 And the children of Gad built Dibon, and Ataroth, and Aroer, 32:35 And Atroth, Shophan, and Jaazer, and Jogbehah, 32:36 And Bethnimrah, and Bethharan, fenced cities: and folds for sheep.

32:37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, 32:38 And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

32:39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

32:40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

32:41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.

32:42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

33:1 These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

33:2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

33:4 For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

33:5 And the children of Israel removed from Rameses, and pitched in Succoth.

33:6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

33:7 And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol.

33:8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

33:9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

33:10 And they removed from Elim, and encamped by the Red sea.

33:11 And they removed from the Red sea, and encamped in the wilderness of Sin.

33:12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

33:13 And they departed from Dophkah, and encamped in Alush.

33:14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

33:15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

33:16 And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.

33:17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.

33:18 And they departed from Hazeroth, and pitched in Rithmah.

33:19 And they departed from Rithmah, and pitched at Rimmonparez.

33:20 And they departed from Rimmonparez, and pitched in Libnah.

33:21 And they removed from Libnah, and pitched at Rissah.

33:22 And they journeyed from Rissah, and pitched in Kehelathah.

33:23 And they went from Kehelathah, and pitched in mount Shapher.

33:24 And they removed from mount Shapher, and encamped in Haradah.

33:25 And they removed from Haradah, and pitched in Makheloth.

33:26 And they removed from Makheloth, and encamped at Tahath.

33:27 And they departed from Tahath, and pitched at Tarah.

33:28 And they removed from Tarah, and pitched in Mithcah.

33:29 And they went from Mithcah, and pitched in Hashmonah.

33:30 And they departed from Hashmonah, and encamped at Moseroth.

33:31 And they departed from Moseroth, and pitched in Benejaakan.

33:32 And they removed from Benejaakan, and encamped at Horhagidgad.

33:33 And they went from Horhagidgad, and pitched in Jotbathah.

33:34 And they removed from Jotbathah, and encamped at Ebronah.

33:35 And they departed from Ebronah, and encamped at Eziongaber.

33:36 And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh.

33:37 And they removed from Kadesh, and pitched in mount Hor, in the

edge of the land of Edom.

33:38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

33:39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

33:40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

33:41 And they departed from mount Hor, and pitched in Zalmonah.

33:42 And they departed from Zalmonah, and pitched in Punon.

33:43 And they departed from Punon, and pitched in Oboth.

33:44 And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.

33:45 And they departed from Iim, and pitched in Dibongad.

33:46 And they removed from Dibongad, and encamped in Almondiblathaim.

33:47 And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.

33:48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

33:49 And they pitched by Jordan, from Bethjesimoth even unto Abelshittim in the plains of Moab.

33:50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, 33:51 Speak unto the children of Israel, and say

unto them, When ye are passed over Jordan into the land of Canaan;

33:52 Then ye shall drive out all the inhabitants of the land from

before you, and destroy all their pictures, and destroy all their

molten images, and quite pluck down all their high places: 33:53 And

ye shall dispossess the inhabitants of the land, and dwell therein:

for I have given you the land to possess it.

33:54 And ye shall divide the land by lot for an inheritance among

your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

33:55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

33:56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

34:1 And the LORD spake unto Moses, saying, 34:2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:) 34:3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: 34:4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: 34:5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

34:6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

34:7 And this shall be your north border: from the great sea ye shall point out for you mount Hor: 34:8 From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: 34:9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.

34:10 And ye shall point out your east border from Hazarenan to Shepham: 34:11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: 34:12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

34:13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give

unto the nine tribes, and to the half tribe: 34:14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance: 34:15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

34:16 And the LORD spake unto Moses, saying, 34:17 These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

34:18 And ye shall take one prince of every tribe, to divide the land by inheritance.

34:19 And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

34:20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

34:21 Of the tribe of Benjamin, Elidad the son of Chislon.

34:22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

34:23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

34:24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

34:25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

34:26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

34:27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

34:28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

34:29 These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

35:1 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, 35:2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

35:3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

35:4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

35:5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

35:6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

35:7 So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.

35:8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

35:9 And the LORD spake unto Moses, saying, 35:10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; 35:11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

35:12 And they shall be unto you cities for refuge from the avenger;

that the manslayer die not, until he stand before the congregation in judgment.

35:13 And of these cities which ye shall give six cities shall ye have for refuge.

35:14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

35:15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

35:16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

35:17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

35:18 Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

35:19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

35:20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die; 35:21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

35:22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, 35:23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: 35:24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: 35:25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

35:26 But if the slayer shall at any time come without the border of

the city of his refuge, whither he was fled; 35:27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: 35:28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

35:29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

35:30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

35:31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

35:32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

35:33 So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

35:34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

36:1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: 36:2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

36:3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

36:4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe

whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

36:5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

36:6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

36:7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

36:8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

36:9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

36:10 Even as the LORD commanded Moses, so did the daughters of Zelophehad: 36:11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: 36:12 And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

36:13 These are the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

The Fifth Book of Moses: Called Deuteronomy

1:1 These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

1:2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.) 1:3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; 1:4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: 1:5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying, 1:6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: 1:7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

1:8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

1:9 And I spake unto you at that time, saying, I am not able to bear you myself alone: 1:10 The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

1:11 (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) 1:12 How can I myself alone bear your cumbrance, and your burden, and your strife? 1:13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

1:14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

1:15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

1:16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

1:17 Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you,

bring it unto me, and I will hear it.

1:18 And I commanded you at that time all the things which ye should do.

1:19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.

1:20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

1:21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

1:22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

1:23 And the saying pleased me well: and I took twelve men of you, one of a tribe: 1:24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

1:25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.

1:26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: 1:27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

1:28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

1:29 Then I said unto you, Dread not, neither be afraid of them.

1:30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; 1:31

And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

1:32 Yet in this thing ye did not believe the LORD your God, 1:33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

1:34 And the LORD heard the voice of your words, and was wroth, and sware, saying, 1:35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers.

1:36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

1:37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

1:38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

1:40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

1:41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us.

And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

1:42 And the LORD said unto me, Say unto them. Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

1:43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

1:44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

1:45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

1:46 So ye abode in Kadesh many days, according unto the days that ye abode there.

2:1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2:2 And the LORD spake unto me, saying, 2:3 Ye have compassed this mountain long enough: turn you northward.

2:4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: 2:5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.

2:6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

2:7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

2:8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

2:9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

2:10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; 2:11 Which also were accounted giants, as the Anakims; but the Moabites called them Emims.

2:12 The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

2:13 Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

2:14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

2:15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

2:16 So it came to pass, when all the men of war were consumed and dead from among the people, 2:17 That the LORD spake unto me, saying, 2:18 Thou art to pass over through Ar, the coast of Moab, this day: 2:19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.

2:20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; 2:21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: 2:22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: 2:23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Capthor, destroyed them, and dwelt in their stead.) 2:24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

2:25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

2:26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, 2:27 Let me pass through thy land: I will go along by the high way, I will neither turn

unto the right hand nor to the left.

2:28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; 2:29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

2:30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

2:31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

2:32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

2:33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

2:34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: 2:35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

2:36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us: 2:37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

3:1 Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

3:2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3:3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

3:4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

3:5 All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

3:6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

3:7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

3:8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; 3:9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) 3:10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

3:11 For only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

3:12 And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

3:13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

3:14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto this day.

3:15 And I gave Gilead unto Machir.

3:16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon; 3:17 The plain also, and Jordan, and the coast thereof, from Chinnereth

even unto the sea of the plain, even the salt sea, under Ashdothpishgah eastward.

3:18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

3:19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you; 3:20 Until the LORD have given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.

3:21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

3:22 Ye shall not fear them: for the LORD your God he shall fight for you.

3:23 And I besought the LORD at that time, saying, 3:24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? 3:25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

3:26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

3:27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

3:28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

3:29 So we abode in the valley over against Bethpeor.

4:1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

4:3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.

4:4 But ye that did cleave unto the LORD your God are alive every one of you this day.

4:5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

4:6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

4:7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? 4:8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? 4:9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; 4:10 Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

4:11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

4:12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

4:13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

4:14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: 4:16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, 4:17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, 4:18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

4:21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:

4:22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

4:23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

4:24 For the LORD thy God is a consuming fire, even a jealous God.

4:25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: 4:26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

4:27 And the LORD shall scatter you among the nations, and ye shall be

left few in number among the heathen, whither the LORD shall lead you.

4:28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

4:29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

4:30 When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; 4:31 (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

4:32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? 4:33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? 4:34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

4:35 Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

4:36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

4:37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; 4:38 To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

4:39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

4:40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon

the earth, which the LORD thy God giveth thee, for ever.

4:41 Then Moses severed three cities on this side Jordan toward the sunrising; 4:42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: 4:43 Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

4:44 And this is the law which Moses set before the children of Israel: 4:45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.

4:46 On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: 4:47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising; 4:48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, 4:49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

5:2 The LORD our God made a covenant with us in Horeb.

5:3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

5:4 The LORD talked with you face to face in the mount out of the midst of the fire, 5:5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying, 5:6 I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

5:7 Thou shalt have none other gods before me.

5:8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: 5:9 Thou shalt not bow down

thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, 5:10 And shewing mercy unto thousands of them that love me and keep my commandments.

5:11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

5:12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

5:13 Six days thou shalt labour, and do all thy work: 5:14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

5:17 Thou shalt not kill.

5:18 Neither shalt thou commit adultery.

5:19 Neither shalt thou steal.

5:20 Neither shalt thou bear false witness against thy neighbour.

5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

5:23 And it came to pass, when ye heard the voice out of the midst of

the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; 5:24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

5:25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

5:26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? 5:27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

5:28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! 5:30 Go say to them, Get you into your tents again.

5:31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

5:32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

5:33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

6:1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: 6:2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of

thy life; and that thy days may be prolonged.

6:3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

6:4 Hear, O Israel: The LORD our God is one LORD: 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6:6 And these words, which I command thee this day, shall be in thine heart: 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

6:9 And thou shalt write them upon the posts of thy house, and on thy gates.

6:10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, 6:11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; 6:12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

6:14 Ye shall not go after other gods, of the gods of the people which are round about you; 6:15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

6:17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

6:18 And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers.

6:19 To cast out all thine enemies from before thee, as the LORD hath spoken.

6:20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? 6:21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: 6:22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: 6:23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 7:2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

7:4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all

people that are upon the face of the earth.

7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; 7:10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

7:11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

7:12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

7:13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

7:14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

7:15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

7:16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

7:17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? 7:18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; 7:19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy

God do unto all the people of whom thou art afraid.

7:20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

7:21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

7:22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

7:23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

7:24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

7:25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

7:26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

8:1 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

8:4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

8:5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

8:6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

8:7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; 8:8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; 8:9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

8:10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

8:11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 8:12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 8:13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 8:14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 8:15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; 8:16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; 8:17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

8:18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

8:19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

8:20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

9:1 Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, 9:2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! 9:3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

9:4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

9:5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

9:6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

9:7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

9:8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9:9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

9:11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the

covenant.

9:12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

9:13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: 9:14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

9:15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

9:16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

9:17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

9:18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

9:19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

9:20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

9:21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

9:22 And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.

9:23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor

hearkened to his voice.

9:24 Ye have been rebellious against the LORD from the day that I knew you.

9:25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

9:26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

9:27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: 9:28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

9:29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

10:1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

10:2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

10:3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

10:5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

10:6 And the children of Israel took their journey from Beeroth of the

children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

10:7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

10:8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

10:9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

10:10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

10:11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, 10:13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? 10:14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.

10:15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

10:19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

10:21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

10:22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

11:1 Therefore thou shalt love the LORD thy

God, and keep his charge,
and his statutes, and his judgments, and his commandments, alway.

11:2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

11:3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; 11:4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day; 11:5 And what he did unto you in the wilderness, until ye came into this place; 11:6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

11:7 But your eyes have seen all the great acts of the LORD which he did.

11:8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; 11:9 And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

11:10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: 11:11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: 11:12 A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from

the beginning of the year even unto the end of the year.

11:13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

11:14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

11:15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

11:16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; 11:17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

11:19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

11:20 And thou shalt write them upon the door posts of thine house, and upon thy gates: 11:21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

11:22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; 11:23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

11:24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

11:25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

11:26 Behold, I set before you this day a blessing and a curse; 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day: 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

11:29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

11:30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? 11:31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

11:32 And ye shall observe to do all the statutes and judgments which I set before you this day.

12:1 These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

12:2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: 12:3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

12:4 Ye shall not do so unto the LORD your God.

12:5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: 12:6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: 12:7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

12:8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

12:9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

12:10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; 12:11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: 12:12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

12:13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: 12:14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

12:15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

12:16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

12:17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: 12:18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou putteth thine hands unto.

12:19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

12:20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

12:21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

12:22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

12:23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

12:24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

12:25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

12:26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose: 12:27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

12:28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

12:29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; 12:30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the

fire to their gods.

12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 13:2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 13:3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

13:4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

13:6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 13:7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; 13:8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 13:9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

13:10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

13:11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

13:12 If thou shalt hear say in one of thy cities, which the LORD thy

God hath given thee to dwell there, saying, 13:13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; 13:14 Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; 13:15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

13:16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

13:17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 13:18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

14:1 Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

14:3 Thou shalt not eat any abominable thing.

14:4 These are the beasts which ye shall eat: the ox, the sheep, and the goat, 14:5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

14:6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

14:7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

14:8 And the swine, because it divideth the hoof, yet cheweth not the

cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

14:9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: 14:10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

14:11 Of all clean birds ye shall eat.

14:12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, 14:13 And the gledge, and the kite, and the vulture after his kind, 14:14 And every raven after his kind, 14:15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, 14:16 The little owl, and the great owl, and the swan, 14:17 And the pelican, and the gier eagle, and the cormorant, 14:18 And the stork, and the heron after her kind, and the lapwing, and the bat.

14:19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

14:20 But of all clean fowls ye may eat.

14:21 Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God.

Thou shalt not seethe a kid in his mother's milk.

14:22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

14:23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

14:24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: 14:25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: 14:26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and

thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, 14:27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

14:28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: 14:29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

15:1 At the end of every seven years thou shalt make a release.

15:2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release.

15:3 Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release; 15:4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: 15:5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

15:6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

15:10 Thou shalt surely give him, and thine heart shall not be grieved

when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

15:11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

15:12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

15:13 And when thou sendest him out free from thee, thou shalt not let him go away empty: 15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

15:16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; 15:17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

15:18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

15:19 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

15:20 Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

15:21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

15:22 Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

15:23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

16:1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

16:2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

16:4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

16:5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

16:7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

16:8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.

16:9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

16:10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: 16:11 And thou shalt rejoice before the LORD thy God, thou, and

thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

16:12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

16:13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 16:14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

16:15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: 16:17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

16:20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

16:22 Neither shalt thou set thee up any image; which the LORD thy God hateth.

17:1 Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an

abomination unto the LORD thy God.

17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 17:4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: 17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

17:7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

17:8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 17:9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: 17:10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: 17:11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

17:12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

17:13 And all the people shall hear, and fear, and do no more presumptuously.

17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

17:15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

17:16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17:17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

17:18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: 17:19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 17:20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

18:1 The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

18:2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

18:3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

18:4 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

18:5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

18:6 And if a Levite come from any of thy gates out of all Israel,

where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; 18:7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

18:8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

18:10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

18:11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

18:12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

18:13 Thou shalt be perfect with the LORD thy God.

18:14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 18:16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

18:17 And the LORD said unto me, They have well spoken that which they have spoken.

18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

18:19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

18:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

18:21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? 18:22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

19:1 When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; 19:2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

19:3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

19:4 And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; 19:5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 19:6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

19:7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

19:8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; 19:9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: 19:10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

19:11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: 19:12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

19:13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

19:14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

19:16 If a false witness rise up against any man to testify against him that which is wrong; 19:17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; 19:18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; 19:19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

19:20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

19:21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

20:1 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

20:2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, 20:3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; 20:4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save

you.

20:5 And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

20:6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

20:7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

20:8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

20:9 And it shall be, when the officers have made an end of speaking unto the people that they shall make captains of the armies to lead the people.

20:10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

20:11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

20:12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 20:13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: 20:14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

20:15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

20:16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: 20:17 But thou shalt utterly destroy them; namely, the

Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: 20:18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

20:19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: 20:20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

21:1 If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: 21:2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: 21:3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; 21:4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: 21:5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried: 21:6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: 21:7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

21:8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

21:9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

21:10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, 21:11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; 21:12

Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails; 21:13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

21:14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

21:15 If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: 21:16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 21:17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: 21:19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 21:20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21:21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

22:1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

22:2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

22:3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

22:4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

22:6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: 22:7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

22:8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

22:9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

22:10 Thou shalt not plow with an ox and an ass together.

22:11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

22:12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

22:13 If any man take a wife, and go in unto her, and hate her, 22:14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: 22:15 Then shall the father of the damsel, and her

mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 22:16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 22:17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

22:18 And the elders of that city shall take that man and chastise him; 22:19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

22:20 But if this thing be true, and the tokens of virginity be not found for the damsel: 22:21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22:22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

22:23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; 22:24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

22:25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die.

22:26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: 22:27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

22:28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; 22:29 Then

the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

22:30 A man shall not take his father's wife, nor discover his father's skirt.

23:1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

23:3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: 23:4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

23:5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

23:6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

23:7 Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

23:8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

23:9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

23:10 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: 23:11 But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

23:12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad: 23:13 And thou shalt have a paddle upon thy

weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: 23:14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

23:15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: 23:16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

23:17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

23:18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

23:19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: 23:20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

23:21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

23:22 But if thou shalt forbear to vow, it shall be no sin in thee.

23:23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

23:24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

23:25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

24:1 When a man hath taken a wife, and married her, and it come to

pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

24:2 And when she is departed out of his house, she may go and be another man's wife.

24:3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

24:5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

24:6 No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

24:7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

24:8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

24:9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

24:10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

24:11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

24:12 And if the man be poor, thou shalt not sleep with his pledge:

24:13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

24:14 Thou shalt not oppress an hired servant that is poor and needy,

whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: 24:15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

24:17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: 24:18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

24:19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

24:20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

24:21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

24:22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

25:1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

25:2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

25:3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

25:4 Thou shalt not muzzle the ox when he treadeth out the corn.

25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

25:6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

25:7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

25:8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; 25:9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

25:10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

25:11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: 25:12 Then thou shalt cut off her hand, thine eye shall not pity her.

25:13 Thou shalt not have in thy bag divers weights, a great and a small.

25:14 Thou shalt not have in thine house divers measures, a great and a small.

25:15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

25:16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

25:17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 25:18 How he met thee by the way, and smote the

hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

25:19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess

it, that thou shalt

blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

26:1 And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; 26:2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

26:3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

26:4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

26:5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: 26:6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 26:7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: 26:8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 26:9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

26:10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: 26:11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

26:12 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; 26:13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

26:14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

26:15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

26:16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

26:17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; 26:19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

27:1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

27:2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: 27:3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

27:4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

27:5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

27:6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

27:7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

27:8 And thou shalt write upon the stones all the words of this law very plainly.

27:9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

27:10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

27:11 And Moses charged the people the same day, saying, 27:12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: 27:13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

27:14 And the Levites shall speak, and say unto all the men of Israel with a loud voice, 27:15 Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

27:16 Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

27:17 Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

27:18 Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

27:19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

27:20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

27:21 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

27:22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

27:23 Cursed be he that lieth with his mother in law. And all the people shall say, Amen.

27:24 Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.

27:25 Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: 28:2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

28:3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

28:4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

28:5 Blessed shall be thy basket and thy store.

28:6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

28:7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

28:8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

28:9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

28:10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

28:11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

28:12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: 28:14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: 28:16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

28:17 Cursed shall be thy basket and thy store.

28:18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

28:19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

28:20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be

destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

28:21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

28:22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

28:23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

28:24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

28:25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

28:26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

28:27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28:28 The LORD shall smite thee with madness, and blindness, and astonishment of heart: 28:29 And thou shalt grope at noontide, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

28:30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

28:31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

28:32 Thy sons and thy daughters shall be given unto another people,

and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand.

28:33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 28:34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

28:35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

28:36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

28:37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

28:38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

28:39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

28:40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

28:41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

28:42 All thy trees and fruit of thy land shall the locust consume.

28:43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

28:44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

28:45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 28:46 And they

shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

28:47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; 28:48

Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

28:49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; 28:50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

28:51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

28:52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

28:53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: 28:54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: 28:55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

28:56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, 28:57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

28:58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; 28:59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

28:60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

28:61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

28:62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

28:63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

28:64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

28:65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: 28:66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: 28:67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

28:68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

29:1 These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

29:2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; 29:3 The great temptations which thine eyes have seen, the signs, and those great miracles: 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

29:6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

29:7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: 29:8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

29:9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

29:10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, 29:11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: 29:12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: 29:13 That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

29:14 Neither with you only do I make this covenant and this oath; 29:15 But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day: 29:16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; 29:17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) 29:18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; 29:19 And it come

to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: 29:20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

29:21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: 29:22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; 29:23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: 29:24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? 29:25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: 29:26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: 29:27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: 29:28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, 30:2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 30:3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

30:4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: 30:5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

30:7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

30:8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

30:9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: 30:10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

30:11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

30:12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 30:13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 30:14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

30:15 See, I have set before thee this day life and good, and death and evil; 30:16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

30:17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 30:18 I

denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

30:19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 30:20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

31:1 And Moses went and spake these words unto all Israel.

31:2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

31:3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.

31:4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

31:5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

31:7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

31:8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

31:9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

31:10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, 31:11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

31:12 Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: 31:13 And that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

31:14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

31:15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

31:16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

31:17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? 31:18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

31:19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

31:20 For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my

covenant.

31:21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

31:22 Moses therefore wrote this song the same day, and taught it the children of Israel.

31:23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

31:24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

31:27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? 31:28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

31:29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

31:30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: 32:3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

32:5 They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

32:6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? 32:7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

32:8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

32:9 For the LORD's portion is his people; Jacob is the lot of his inheritance.

32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 32:12 So the LORD alone did lead him, and there was no strange god with him.

32:13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; 32:14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

32:15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

32:16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

32:18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

32:19 And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

32:23 I will heap mischiefs upon them; I will spend mine arrows upon them.

32:24 They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

32:25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

32:26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: 32:27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.

32:28 For they are a nation void of counsel, neither is there any understanding in them.

32:29 O that they were wise, that they understood this, that they would consider their latter end! 32:30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? 32:31 For their rock is not as our Rock, even our enemies themselves being judges.

32:32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:
32:33 Their wine is the poison of dragons, and the cruel venom of asps.

32:34 Is not this laid up in store with me, and sealed up among my treasures? 32:35 To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

32:36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

32:37 And he shall say, Where are their gods, their rock in whom they trusted, 32:38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

32:40 For I lift up my hand to heaven, and say, I live for ever.

32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

32:42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

32:43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

32:44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

32:45 And Moses made an end of speaking all these words to all Israel:
32:46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

32:47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

32:48 And the LORD spake unto Moses that selfsame day, saying, 32:49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

32:50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: 32:51 Because ye trespassed against me among the children of Israel at the waters of MeribahKadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

32:52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

33:1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

33:3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

33:4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

33:5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

33:6 Let Reuben live, and not die; and let not his men be few.

33:7 And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

33:8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; 33:9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word,

and kept thy covenant.

33:10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

33:11 Bless, LORD, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

33:12 And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

33:13 And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, 33:14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, 33:15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills, 33:16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

33:17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

33:18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

33:19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

33:20 And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

33:21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

33:22 And of Dan he said, Dan is a lion's whelp: he shall leap from

Bashan.

33:23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

33:24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

33:25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

33:26 There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

33:27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

33:28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

33:29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

34:1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, 34:2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, 34:3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

34:4 And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

34:5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

34:6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

34:7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

34:8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

34:9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

34:10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, 34:11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, 34:12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

The Book of Joshua

1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, 1:2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

1:3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

1:4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

1:6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

1:7 Only be thou strong and very courageous, that thou mayest observe

to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

1:10 Then Joshua commanded the officers of the people, saying, 1:11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

1:12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, 1:13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

1:14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; 1:15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

1:16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

1:17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

1:18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

2:1 And Joshua the son of Nun sent out of Shittim two men to spy

secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

2:2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

2:3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

2:4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: 2:5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

2:6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

2:7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

2:8 And before they were laid down, she came up unto them upon the roof; 2:9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

2:10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

2:12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: 2:13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

2:14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

2:15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

2:16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

2:17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

2:18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

2:19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

2:20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

2:21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

2:22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

2:23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: 2:24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

3:1 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

3:2 And it came to pass after three days, that the officers went through the host; 3:3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

3:4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

3:5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

3:6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

3:7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

3:8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

3:9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

3:10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

3:11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

3:12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

3:13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

3:14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; 3:15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) 3:16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

3:17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

4:1 And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying, 4:2 Take you twelve men out of the people, out of every tribe a man, 4:3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4:4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: 4:5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: 4:6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? 4:7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

4:8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

4:9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant

stood: and they are there unto this day.

4:10 For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

4:11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

4:12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: 4:13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

4:14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

4:15 And the LORD spake unto Joshua, saying, 4:16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

4:17 Joshua

herefore commanded the priests, saying, Come ye up out of Jordan.

4:18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

4:19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

4:20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

4:21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? 4:22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

4:23 For the LORD your God dried up the waters of Jordan from before

you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: 4:24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

5:1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

5:2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

5:3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

5:4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5:5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

5:6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

5:7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

5:8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

5:9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

5:11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 5:14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? 5:15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

6:2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

6:3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

6:4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

6:5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6:6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

6:7 And he said unto the people, Pass on, and compass the city, and

let him that is armed pass on before the ark of the LORD.

6:8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

6:9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.

6:10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

6:11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

6:12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

6:13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

6:14 And the second day they compassed the city once, and returned into the camp: so they did six days.

6:15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

6:16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

6:17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

6:18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and

make the camp of Israel a curse, and trouble it.

6:19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

6:21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

6:22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

6:23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

6:24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

6:25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

6:26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

6:27 So the LORD was with Joshua; and his fame was noised throughout all the country.

7:1 But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the

anger of the LORD was kindled against the children of Israel.

7:2 And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east of Bethel, and spake unto them, saying, Go up and view the country.

And the men went up and viewed Ai.

7:3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

7:4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

7:5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

7:6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7:7 And Joshua said, Alas, O LORD God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! 7:8 O LORD, what shall I say, when Israel turneth their backs before their enemies! 7:9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? 7:10 And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? 7:11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

7:12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

7:13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed

thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

7:14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

7:15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

7:16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: 7:17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: 7:18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

7:19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

7:20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: 7:21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

7:22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

7:23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

7:24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of

Achor.

7:25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

7:26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

8:1 And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: 8:2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

8:3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

8:4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: 8:5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, 8:6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

8:7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8:8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

8:9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.

8:10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

8:11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

8:12 And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.

8:13 And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

8:14 And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

8:15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

8:16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

8:17 And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

8:18 And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

8:19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

8:20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

8:21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

8:22 And the other issued out of the city against them; so they were

in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

8:23 And the king of Ai they took alive, and brought him to Joshua.

8:24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

8:25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

8:26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

8:27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

8:28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

8:29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

8:30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal, 8:31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

8:32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

8:33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the

servant of the LORD had commanded before, that they should bless the people of Israel.

8:34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

8:35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

9:1 And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;
9:2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

9:3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, 9:4 They did work wily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; 9:5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

9:6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

9:7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? 9:8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? 9:9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, 9:10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

9:11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

9:12 This our bread we took hot for our provision out of our houses on

the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: 9:13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

9:14 And the men took of their victuals, and asked not counsel at the mouth of the LORD.

9:15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

9:16 And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

9:17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.

9:18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

9:19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

9:20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

9:21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

9:22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? 9:23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

9:24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

9:25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

9:26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

9:27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

10:1 Now it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; 10:2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

10:3 Wherefore Adonizedec king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 10:4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

10:5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

10:6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

10:7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

10:8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

10:9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10:10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.

10:11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

10:13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

10:14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

10:15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

10:16 But these five kings fled, and hid themselves in a cave at Makkedah.

10:17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

10:18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: 10:19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

10:20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

10:21 And all the people returned to the camp to Joshua at Makkedah in

peace: none moved his tongue against any of the children of Israel.

10:22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

10:23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

10:24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

10:25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

10:26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

10:27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

10:28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

10:29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: 10:30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

10:31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: 10:32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

10:33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

10:34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: 10:35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

10:36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: 10:37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

10:38 And Joshua returned, and all Israel with him, to Debir; and fought against it: 10:39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

10:40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

10:41 And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

10:42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

10:43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

11:1 And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, 11:2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, 11:3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to

the Hivite under Hermon in the land of Mizpeh.

11:4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

11:5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

11:6 And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

11:7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

11:8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

11:9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

11:10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11:11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

11:12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded.

11:13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

11:14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

11:15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

11:16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; 11:17 Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

11:18 Joshua made war a long time with all those kings.

11:19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

11:20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

11:21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

11:22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

11:23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

12:1 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: 12:2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon; 12:3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to

Bethjeshimoth; and from the south, under Ashdothpispah: 12:4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, 12:5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

12:6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

12:7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; 12:8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: 12:9 The king of Jericho, one; the king of Ai, which is beside Bethel, one; 12:10 The king of Jerusalem, one; the king of Hebron, one; 12:11 The king of Jarmuth, one; the king of Lachish, one; 12:12 The king of Eglon, one; the king of Gezer, one; 12:13 The king of Debir, one; the king of Geder, one; 12:14 The king of Hormah, one; the king of Arad, one; 12:15 The king of Libnah, one; the king of Adullam, one; 12:16 The king of Makkedah, one; the king of Bethel, one; 12:17 The king of Tappuah, one; the king of Hopher, one; 12:18 The king of Aphek, one; the king of Lasharon, one; 12:19 The king of Madon, one; the king of Hazor, one; 12:20 The king of Shimronmeron, one; the king of Achshaph, one; 12:21 The king of Taanach, one; the king of Megiddo, one; 12:22 The king of Kedesh, one; the king of Jokneam of Carmel, one; 12:23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; 12:24 The king of Tirzah, one: all the kings thirty and one.

13:1 Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

13:2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri, 13:3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also

the Avites: 13:4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians unto Aphek, to the borders of the Amorites: 13:5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath.

13:6 All the inhabitants of the hill country from Lebanon unto Misrephothmaim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

13:7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, 13:8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them; 13:9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon; 13:10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; 13:11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; 13:12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13:13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

13:14 Only unto the tribes of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

13:15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

13:16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; 13:17 Heshbon, and all her cities that are in the plain; Dibon, and Bamothbaal, and Bethbaalmeon, 13:18 And Jahaza, and Kedemoth, and Mephaath, 13:19 And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley, 13:20 And Bethpeor, and Ashdothpishgah, and Bethjeshimoth, 13:21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which

reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

13:22 Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

13:23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

13:24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

13:25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah; 13:26 And from Heshbon unto Ramathmizpeh, and Betonim; and from Mahanaim unto the border of Debir; 13:27 And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

13:28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

13:29 And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

13:30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: 13:31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

13:32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

13:33 But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

14:1 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua

the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

14:2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

14:3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

14:4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

14:5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

14:6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea.

14:7 Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart.

14:8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

14:9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

14:10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

14:11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

14:12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there,

and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

14:13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14:14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

14:15 And the name of Hebron before was Kirjatharba; which Arba was a great man among the Anakims. And the land had rest from war.

15:1 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

15:2 And their south border was from the shore of the salt sea, from the bay that looketh southward: 15:3 And it went out to the south side to Maalehacrabbin, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: 15:4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

15:5 And the east border was the salt sea, even unto the end of Jordan.

And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: 15:6 And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben: 15:7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel: 15:8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward: 15:9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjathjearim: 15:10 And the border compassed from Baalah westward unto mount Seir,

and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah: 15:11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

15:12 And the west border was to the great sea, and the coast thereof.

This is the coast of the children of Judah round about according to their families.

15:13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron.

15:14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15:15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjathsepher.

15:16 And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.

15:17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

15:18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? 15:19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

15:20 This is the inheritance of the tribe of the children of Judah according to their families.

15:21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, 15:22 And Kinah, and Dimonah, and Adadah, 15:23 And Kedesh, and Hazor, and Ithnan, 15:24 Ziph, and Telem, and Bealoth, 15:25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, 15:26 Amam, and Shema, and Moladah, 15:27 And Hazargaddah, and Heshmon, and Bethpalet, 15:28 And Hazarshual, and Beersheba, and Bizjothjah, 15:29 Baalah, and Iim, and Azem, 15:30 And Eltolad, and Chesil, and Hormah, 15:31 And

Ziklag, and Madmannah, and Sansannah, 15:32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages: 15:33 And in the valley, Eshtaol, and Zoreah, and Ashnah, 15:34 And Zanoah, and Engannim, Tappuah, and Enam, 15:35 Jarmuth, and Adullam, Socoh, and Azekah, 15:36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: 15:37 Zenan, and Hadashah, and Migdalgad, 15:38 And Dilean, and Mizpeh, and Joktheel, 15:39 Lachish, and Bozkath, and Eglon, 15:40 And Cabbon, and Lahmam, and Kithlish, 15:41 And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages: 15:42 Libnah, and Ether, and Ashan, 15:43 And Jiphtah, and Ashnah, and Nezib, 15:44 And Keilah, and Achzib, and Mareshah; nine cities with their villages: 15:45 Ekron, with her towns and her villages: 15:46 From Ekron even unto the sea, all that lay near Ashdod, with their villages: 15:47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof: 15:48 And in the mountains, Shamir, and Jattir, and Socoh, 15:49 And Dannah, and Kirjathsannah, which is Debir, 15:50 And Anab, and Eshtemoh, and Anim, 15:51 And Goshen, and Holon, and Giloh; eleven cities with their villages: 15:52 Arab, and Dumah, and Eshean, 15:53 And Janum, and Bethtappuah, and Apekah, 15:54 And Humtah, and Kirjatharba, which is Hebron, and Zior; nine cities with their villages: 15:55 Maon, Carmel, and Ziph, and Juttah, 15:56 And Jezreel, and Jokdeam, and Zanoah, 15:57 Cain, Gibeah, and Timnah; ten cities with their villages: 15:58 Halhul, Bethzur, and Gedor, 15:59 And Maarath, and Bethanoh, and Eltekon; six cities with their villages: 15:60 Kirjathbaal, which is Kirjathjearim, and Rabbah; two cities with their villages: 15:61 In the wilderness, Betharabah, Middin, and Secacah, 15:62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.

15:63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

16:1 And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel, 16:2 And goeth out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth, 16:3 And goeth down westward to the coast of Japhleti, unto the coast of Bethhoron the nether, and to Gezer; and the goings out thereof are at the sea.

16:4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

16:5 And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper; 16:6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanathshiloh, and passed by it on the east to Janohah; 16:7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

16:8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

16:9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

16:10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

17:1 There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

17:2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.

17:3 But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

17:4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

17:5 And there fell ten portions to Manasseh, beside the land of

Gilead and Bashan, which were on the other side Jordan; 17:6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

17:7 And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

17:8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; 17:9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: 17:10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

17:11 And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

17:12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

17:13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out.

17:14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto? 17:15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

17:16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel.

17:17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power:

thou shalt not have one lot only: 17:18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

18:1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

18:2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

18:3 And Joshua said unto the children of Israel, How long are ye slack

o go to possess the land, which the LORD God of your fathers hath given you? 18:4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

18:5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

18:6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.

18:7 But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

18:8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

18:9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

18:10 And Joshua cast lots for them in Shiloh before the LORD: and

there Joshua divided the land unto the children of Israel according to their divisions.

18:11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

18:12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven.

18:13 And the border went over from thence toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Atarothadar, near the hill that lieth on the south side of the nether Bethhoron.

18:14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which is Kirjathjearim, a city of the children of Judah: this was the west quarter.

18:15 And the south quarter was from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

18:16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,

18:17 And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18:18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

18:19 And the border passed along to the side of Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

18:20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

18:21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the

valley of Keziz, 18:22 And Betharabah, and Zemaraim, and Bethel, 18:23 And Avim, and Pharah, and Ophrah, 18:24 And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages: 18:25 Gibeon, and Ramah, and Beeroth, 18:26 And Mizpeh, and Chephirah, and Mozah, 18:27 And Rekem, and Irpeel, and Taralah, 18:28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

19:1 And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

19:2 And they had in their inheritance Beersheba, and Sheba, and Moladah, 19:3 And Hazarshual, and Balah, and Azem, 19:4 And Eltolad, and Bethul, and Hormah, 19:5 And Ziklag, and Bethmarcaboth, and Hazarsusah, 19:6 And Bethlebaoth, and Sharuhem; thirteen cities and their villages: 19:7 Ain, Remmon, and Ether, and Ashan; four cities and their villages: 19:8 And all the villages that were round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

19:9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

19:10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid: 19:11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; 19:12 And turned from Sarid eastward toward the sunrising unto the border of Chislothabor, and then goeth out to Daberath, and goeth up to Japhia, 19:13 And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goeth out to Remmonmethoar to Neah; 19:14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel: 19:15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.

19:16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

19:17 And the fourth lot came out to Issachar, for the children of Issachar according to their families.

19:18 And their border was toward Jezreel, and Chesulloth, and Shunem, 19:19 And Haphraim, and Shihon, and Anaharath, 19:20 And Rabbith, and Kishion, and Abez, 19:21 And Remeth, and Engannim, and Enhaddah, and Bethpazzez; 19:22 And the coast reacheth to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

19:23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.

19:25 And their border was Helkath, and Hali, and Beten, and Achshaph, 19:26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihorlibnath; 19:27 And turneth toward the sunrising to Bethdagon, and reacheth to Zebulun, and to the valley of Jiphthahel toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand, 19:28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; 19:29 And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: 19:30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

19:31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

19:32 The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

19:33 And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: 19:34 And then the coast turneth westward to Aznohtabor, and goeth out from thence to Hukkuk, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

19:35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, 19:36 And Adamah, and Ramah, and Hazor, 19:37 And Kedesh, and Edrei, and Enhazor, 19:38 And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages.

19:39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

19:40 And the seventh lot came out for the tribe of the children of Dan according to their families.

19:41 And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh, 19:42 And Shaalabbin, and Ajalon, and Jethlah, 19:43 And Elon, and Thimnathah, and Ekron, 19:44 And Eltekeh, and Gibbethon, and Baalath, 19:45 And Jehud, and Beneberak, and Gathrimmon, 19:46 And Mejarkon, and Rakkon, with the border before Japho.

19:47 And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

19:48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

19:49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: 19:50 According to the word of the LORD they gave him the city which he asked, even Timnathserah in mount Ephraim: and he built the city, and dwelt therein.

19:51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

20:1 The LORD also spake unto Joshua, saying, 20:2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: 20:3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

20:4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

20:5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

20:6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

20:7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.

20:8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

20:9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

21:1 Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; 21:2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

21:3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

21:4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

21:5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

21:6 And the children of Gershon had by lot out of the families of the

tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

21:7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

21:8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

21:9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name.

21:10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.

21:11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

21:12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

21:13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs, 21:14 And Jattir with her suburbs, and Eshtemoa with her suburbs, 21:15 And Holon with her suburbs, and Debir with her suburbs, 21:16 And Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs; nine cities out of those two tribes.

21:17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, 21:18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

21:19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

21:20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21:21 For they gave them Shechem with her suburbs in mount Ephraim, to

be a city of refuge for the slayer; and Gezer with her suburbs, 21:22 And Kibzaim with her suburbs, and Bethoron with her suburbs; four cities.

21:23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, 21:24 Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.

21:25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities.

21:26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

21:27 And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

21:28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, 21:29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

21:30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, 21:31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

21:32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.

21:33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

21:34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, 21:35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

21:36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, 21:37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

21:38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

21:39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

21:40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

21:41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

21:42 These cities were every one with their suburbs round about them: thus were all these cities.

21:43 And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

21:44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

21:45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

22:1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, 22:2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: 22:3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

22:4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

22:5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

22:6 So Joshua blessed them, and sent them away: and they went unto their tents.

22:7 Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, 22:8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

22:9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

22:10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

22:11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

22:12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

22:13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, 22:14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel.

22:15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, 22:16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD? 22:17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was

a plague in the congregation of the LORD, 22:18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

22:19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

22:20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

22:21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel, 22:22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day,) 22:23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it; 22:24 And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? 22:25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

22:26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: 22:27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

22:28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

22:29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

22:30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

22:31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

22:32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

22:33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

22:34 And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.

23:1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

23:2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: 23:3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

23:4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

23:5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as

the LORD your God hath promised unto you.

23:6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; 23:7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: 23:8 But cleave unto the LORD your God, as ye have done unto this day.

23:9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

23:10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

23:11 Take good heed therefore unto yourselves, that ye love the LORD your God.

23:12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: 23:13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

23:14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

23:15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

23:16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

24:1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

24:2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

24:3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

24:4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

24:5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

24:6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

24:7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

24:8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

24:9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: 24:10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

24:11 And you went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

24:12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

24:13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

24:14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

24:16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; 24:17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: 24:18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God.

24:19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

24:20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

24:21 And the people said unto Joshua, Nay; but we will serve the LORD.

24:22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

24:23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

24:24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

24:25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

24:26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

24:27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

24:28 So Joshua let the people depart, every man unto his inheritance.

24:29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

24:30 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash.

24:31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

24:33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

The Book of Judges

1:1 Now after the death of Joshua it came to pass, that the children

of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? 1:2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

1:3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

1:4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

1:5 And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

1:6 But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

1:7 And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

1:8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

1:9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

1:10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai.

1:11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjathsepher: 1:12 And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.

1:13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

1:14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb

said unto her, What wilt thou? 1:15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

1:16 And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

1:17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

1:18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

1:19 And the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

1:20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

1:21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

1:22 And the house of Joseph, they also went up against Bethel: and the LORD was with them.

1:23 And the house of Joseph sent to descry Bethel. (Now the name of the city before was Luz.) 1:24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

1:25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

1:26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

1:27 Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and

her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

1:28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

1:29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

1:30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

1:31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: 1:32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

1:33 Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.

1:34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: 1:35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

1:36 And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

2:2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? 2:3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

2:4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

2:5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

2:6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

2:7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

2:8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

2:9 And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

2:10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

2:11 And the children of Israel did evil in the sight of the LORD, and served Baalim: 2:12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

2:13 And they forsook the LORD, and served Baal and Ashtaroth.

2:14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

2:15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

2:16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

2:17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

2:18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

2:19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

2:20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; 2:21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died: 2:22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

2:23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

3:1 Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; 3:2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; 3:3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

3:4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

3:5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: 3:6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

3:7 And the children of Israel did evil in the sight of the LORD, and

forgot the LORD their God, and served Baalim and the groves.

3:8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.

3:9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

3:10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

3:12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

3:13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

3:14 So the children of Israel served Eglon the king of Moab eighteen years.

3:15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

3:16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

3:17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

3:18 And when he had made an end to offer the present, he sent away the people that bare the present.

3:19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

3:20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee.

And he arose out of his seat.

3:21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: 3:22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

3:23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

3:24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

3:25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

3:26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

3:27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

3:28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

3:29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

3:30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

3:31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

4:1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

4:2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

4:3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4:4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

4:5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

4:6 And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? 4:7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

4:8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

4:9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

4:10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

4:11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

4:12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

4:13 And Sisera gathered together all his chariots, even nine hundred

chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

4:14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

4:15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

4:16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

4:17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

4:18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.

4:19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

4:20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

4:21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

4:22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

4:23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

4:24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

5:1 Then sang Deborah and Barak the son of Abinoam on that day, saying, 5:2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

5:3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

5:4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5:5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

5:6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

5:7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

5:8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? 5:9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

5:10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

5:11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

5:12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

5:13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

5:14 Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors,

and out of Zebulun they that handle the pen of the writer.

5:15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.

5:16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

5:17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

5:18 Zebulun and Naphtali were a people that jeopardated their lives unto the death in the high places of the field.

5:19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

5:20 They fought from heaven; the stars in their courses fought against Sisera.

5:21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

5:22 Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.

5:23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

5:24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

5:25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

5:26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

5:27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

5:28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? 5:29 Her wise ladies answered her, yea, she returned answer to herself, 5:30 Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? 5:31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

6:1 And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

6:2 And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

6:3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; 6:4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

6:5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6:6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

6:7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, 6:8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; 6:9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; 6:10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

6:11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the

Midianites.

6:12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

6:13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

6:14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Mide

nites: have not I sent thee? 6:15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

6:16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

6:17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

6:18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

6:19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

6:20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

6:21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

6:22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O LORD God! for because I have seen an angel of the

LORD face to face.

6:23 And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.

6:24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.

6:25 And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: 6:26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

6:27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

6:28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

6:29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

6:30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

6:31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

6:32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

6:33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

6:34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

6:35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

6:36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, 6:37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

6:38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

6:39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

6:40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

7:1 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

7:2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

7:3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

7:4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

7:5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

7:6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7:7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

7:8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

7:9 And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

7:10 But if thou fear to go down, go thou with Phurah thy servant down to the host: 7:11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

7:12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

7:13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

7:14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

7:15 And it was so, when Gideon heard the telling of the dream, and

the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

7:16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

7:17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

7:18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

7:19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

7:20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.

7:21 And they stood every man in his place round about the camp; and all the host ran, and cried, and fled.

7:22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.

7:23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

7:24 And Gideon sent messengers throughout all mount Ephraim, saying, come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan.

7:25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress

of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

8:1 And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

8:2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? 8:3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

8:4 And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

8:5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

8:6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

8:7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.

8:8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

8:9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

8:10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

8:11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host; for the host was secure.

8:12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

8:13 And Gideon the son of Joash returned from battle before the sun was up, 8:14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

8:15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary? 8:16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

8:17 And he beat down the tower of Penuel, and slew the men of the city.

8:18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.

8:19 And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

8:20 And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

8:21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

8:22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

8:23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

8:24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) 8:25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey.

8:26 And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and

collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.

8:27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

8:28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

8:29 And Jerubbaal the son of Joash went and dwelt in his own house.

8:30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

8:31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

8:32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

8:33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.

8:34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side: 8:35 Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

9:1 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, 9:2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

9:3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother.

9:4 And they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.

9:5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

9:6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

9:7 And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

9:8 The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9:9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? 9:10 And the trees said to the fig tree, Come thou, and reign over us.

9:11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? 9:12 Then said the trees unto the vine, Come thou, and reign over us.

9:13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? 9:14 Then said all the trees unto the bramble, Come thou, and reign over us.

9:15 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

9:16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; 9:17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: 9:18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he

is your brother;) 9:19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: 9:20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

9:21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

9:22 When Abimelech had reigned three years over Israel, 9:23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: 9:24 That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

9:25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

9:26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

9:27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

9:28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? 9:29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

9:30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

9:31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

9:32 Now therefore up by night, thou and the people that is with thee, and lie in wait in the field: 9:33 And it shall be, that in the

morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

9:34 And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

9:35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait.

9:36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

9:37 And Gaal spake again, and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.

9:38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

9:39 And Gaal went out before the men of Shechem, and fought with Abimelech.

9:40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

9:41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

9:42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

9:43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them.

9:44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew

them.

9:45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

9:46 And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.

9:47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

9:48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.

9:49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

9:50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.

9:51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

9:52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

9:53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

9:54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

9:55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

9:56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: 9:57 And all the evil of

the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

10:1 And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

10:2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

10:3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

10:4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which are in the land of Gilead.

10:5 And Jair died, and was buried in Camon.

10:6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

10:7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

10:8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

10:9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10:10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

10:11 And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? 10:12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and

I delivered you out of their hand.

10:13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

10:14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

10:15 And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

10:16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

10:17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

10:18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

11:1 Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah.

11:2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

11:3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

11:4 And it came to pass in process of time, that the children of Ammon made war against Israel.

11:5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: 11:6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

11:7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? 11:8 And the elders of Gilead said unto

Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

11:9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? 11:10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11:11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

11:12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? 11:13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

11:14 And Jephthah sent messengers again unto the king of the children of Ammon: 11:15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: 11:16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; 11:17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

11:18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

11:19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

11:20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

11:21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

11:22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

11:23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it? 11:24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

11:25 And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, 11:26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? 11:27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

11:28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

11:29 Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

11:30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, 11:31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

11:32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

11:33 And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

11:34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

11:35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

11:36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

11:37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

11:38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

11:39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, 11:40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

12:1 And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

12:2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

12:3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? 12:4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

12:5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; 12:6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

12:7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

12:8 And after him Ibzan of Bethlehem judged Israel.

12:9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

12:10 Then died Ibzan, and was buried at Bethlehem.

12:11 And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12:12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

12:13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

12:14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

12:15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

13:1 And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

13:2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt

conceive, and bear a son.

13:4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 13:5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

13:6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: 13:7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

13:8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

13:9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

13:10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

13:11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

13:12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? 13:13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

13:14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

13:15 And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

13:16 And the angel of the LORD said unto Manoah, Though thou detain

me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

13:17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? 13:18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? 13:19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wonderously; and Manoah and his wife looked on.

13:20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

13:21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD.

13:22 And Manoah said unto his wife, We shall surely die, because we have seen God.

13:23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

13:24 And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

13:25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

14:1 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

14:2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

14:3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

14:4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

14:5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

14:6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

14:7 And he went down, and talked with the woman; and she pleased Samson well.

14:8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

14:9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

14:10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

14:11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

14:12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: 14:13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14:14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

14:15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? 14:16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not:

thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? 14:17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

14:18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? And what is stronger than a lion? and he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

14:19 And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

14:20 But Samson's wife was given to his companion, whom he had used as his friend.

15:1 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

15:2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

15:3 And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

15:4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

15:5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

15:6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

15:7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

15:8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

15:9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

15:10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

15:11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

15:12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

15:13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

15:14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15:15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

15:16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

15:17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.

15:18 And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the

uncircumcised? 15:19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day.

15:20 And he judged Israel in the days of the Philistines twenty years.

16:1 Then went Samson to Gaza, and saw there an harlot, and went in unto her.

16:2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

16:3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

16:4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

16:5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver.

16:6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

16:7 And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

16:8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

16:9 Now there were men lying in wait, abiding with her in the chamber.

And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

16:10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

16:11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

16:12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

16:13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

16:14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

16:15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16:16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; 16:17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

16:18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

16:19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

16:20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

16:21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

16:22 Howbeit the hair of his head began to grow again after he was shaven.

16:23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

16:24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

16:25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

16:26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

16:27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

16:28 And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

16:29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

16:30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

16:31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

17:1 And there was a man of mount Ephraim, whose name was Micah.

17:2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son.

17:3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

17:4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

17:5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

17:6 In those days there was no king in Israel, but every man did that which was right in his own eyes.

17:7 And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite, and he sojourned there.

17:8 And the man departed out of the city from Bethlehemjudah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

17:9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehemjudah, and I go to sojourn where I may find a place.

17:10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

17:11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

17:12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

17:13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

18:1 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

18:2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

18:3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here? 18:4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

18:5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

18:6 And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

18:7 Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.

18:8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye? 18:9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

18:10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

18:11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

18:12 And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan unto this day: behold, it is behind Kirjathjearim.

18:13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

18:14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

18:15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

18:16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

18:17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war.

18:18 And these went int

Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye? 18:19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? 18:20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

18:21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

18:22 And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

18:23 And they cried unto the children of Dan. And they turned their

faces, and said unto Micah, What aileth thee, that thou comest with such a company? 18:24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee? 18:25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

18:26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

18:27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

18:28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Bethrehob. And they built a city, and dwelt therein.

18:29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

18:30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

18:31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

19:1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

19:2 And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

19:3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

19:4 And his father in law, the damsel's father, retained him; and he

abode with him three days: so they did eat and drink, and lodged there.

19:5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

19:6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

19:7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

19:8 And he arose early in the morning on the fifth day to depart; and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

19:9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.

19:10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

19:11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

19:12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

19:13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

19:14 And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

19:15 And they turned aside thither, to go in and to lodge in Gibeah:

and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.

19:16 And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

19:17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? 19:18 And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

19:19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.

19:20 And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

19:21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

19:22 Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

19:23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

19:24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

19:25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

19:26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

19:27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

19:28 And he said unto her, Up, and let us be going. But none answered.

Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

19:29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

19:30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

20:1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.

20:2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

20:3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness? 20:4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge.

20:5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

20:6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

20:7 Behold, ye are all children of Israel; give here your advice and counsel.

20:8 And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

20:9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it; 20:10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

20:11 So all the men of Israel were gathered against the city, knit together as one man.

20:12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? 20:13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

20:14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

20:15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

20:16 Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss.

20:17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

20:18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

20:19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20:20 And the men of Israel went out to battle against Benjamin; and

the men of Israel put themselves in array to fight against them at Gibeah.

20:21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

20:22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

20:23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.) 20:24 And the children of Israel came near against the children of Benjamin the second day.

20:25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

20:26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

20:27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days, 20:28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

20:29 And Israel set liers in wait round about Gibeah.

20:30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

20:31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

20:32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

20:33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

20:34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

20:35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

20:36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

20:37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword.

20:38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.

20:39 And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

20:40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.

20:41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

20:42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

20:43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the

sunrising.

20:44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

20:45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

20:46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour.

20:47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

20:48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

21:1 Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

21:2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; 21:3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel? 21:4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

21:5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

21:6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

21:7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives? 21:8 And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabeshgilead to the assembly.

21:9 For the people were numbered, and, behold, there were none of the inhabitants of Jabeshgilead there.

21:10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children.

21:11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

21:12 And they found among the inhabitants of Jabeshgilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

21:13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

21:14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabeshgilead: and yet so they sufficed them not.

21:15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

21:16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? 21:17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

21:18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

21:19 Then they said, Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.

21:20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; 21:21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of

the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

21:22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.

21:23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

21:24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

21:25 In those days there was no king in Israel: every man did that which was right in his own eyes.

The Book of Ruth

1:1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

1:2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.

1:3 And Elimelech Naomi's husband died; and she was left, and her two sons.

1:4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

1:5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

1:6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

1:7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

1:8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

1:9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

1:10 And they said unto her, Surely we will return with thee unto thy people.

1:11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? 1:12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; 1:13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

1:14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

1:15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

1:16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: 1:17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

1:18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

1:19 So they two went until they came to Bethlehem. And it came to

pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? 1:20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

1:21 I went out full and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? 1:22 So Naomi returned, and Ruth the Moabite, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

2:1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2:2 And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.

And she said unto her, Go, my daughter.

2:3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

2:4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

2:5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? 2:6 And the servant that was set over the reapers answered and said, It is the Moabite damsel that came back with Naomi out of the country of Moab: 2:7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

2:8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: 2:9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

2:10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou

shouldest take knowledge of me, seeing I am a stranger? 2:11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

2:12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

2:13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

2:14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

2:15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

2:16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

2:17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

2:18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

2:19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

2:20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

2:21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

2:22 And Naomi said unto Ruth her daughter in law, It is good, my

daughter, that thou go out with his maidens, that they meet thee not in any other field.

2:23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

3:1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? 3:2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3:3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

3:4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

3:5 And she said unto her, All that thou sayest unto me I will do.

3:6 And she went down unto the floor, and did according to all that her mother in law bade her.

3:7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

3:8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

3:9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

3:10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

3:11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

3:12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

3:13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

3:14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

3:15 Also he said, Bring the vail that thou hast upon thee, and hold it.

And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

3:16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

3:17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.

3:18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

4:1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

4:2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

4:3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: 4:4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

4:5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the

dead, to raise up the name of the dead upon his inheritance.

4:6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

4:7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

4:8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

4:9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

4:10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

4:11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

4:12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

4:13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

4:14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

4:15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

4:16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

4:17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

4:18 Now these are the generations of Pharez: Pharez begat Hezron,
4:19 And Hezron begat Ram, and Ram begat Amminadab, 4:20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 4:21 And Salmon begat Boaz, and Boaz begat Obed, 4:22 And Obed begat Jesse, and Jesse begat David.

The First Book of Samuel

Otherwise Called:

The First Book of the Kings

1:1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: 1:2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

1:3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

1:4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: 1:5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

1:6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

1:7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

1:8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? 1:9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

1:10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

1:11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

1:12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

1:13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

1:14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

1:15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

1:16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

1:17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

1:18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

1:19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

1:20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

1:21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

1:22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he

may appear before the LORD, and there abide for ever.

1:23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

1:24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

1:25 And they slew a bullock, and brought the child to Eli.

1:26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

1:27 For this child I prayed; and the LORD hath given me my petition which I asked of him: 1:28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

2:1 And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2:2 There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.

2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

2:4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

2:5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

2:7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

2:8 He raiseth up the poor out of the dust, and lifteth up the beggar

from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.

2:9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

2:10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

2:11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

2:12 Now the sons of Eli were sons of Belial; they knew not the LORD.

2:13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; 2:14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

2:15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

2:16 And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

2:17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

2:18 But Samuel ministered before the LORD, being a child, girded with a linen ephod.

2:19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

2:20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And

they went unto their own home.

2:21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

2:22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

2:23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

2:24 Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress.

2:25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

2:26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

2:27 And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? 2:28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? 2:29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? 2:30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

2:31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

2:32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in

thine house for ever.

2:33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

2:34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

2:35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

2:36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

3:1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.

3:2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; 3:3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; 3:4 That the LORD called Samuel: and he answered, Here am I.

3:5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

3:6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

3:7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

3:8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

3:9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

3:10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

3:11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

3:12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

3:13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

3:14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

3:15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

3:16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

3:17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

3:18 And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

3:19 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

3:20 And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD.

3:21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

4:1 And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

4:2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines:

and they slew of the army in the field about four thousand men.

4:3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4:4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

4:5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

4:6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

4:7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

4:8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

4:9 Be strong and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

4:10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

4:11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

4:12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

4:13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man

came into the city, and told it, all the city cried out.

4:14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

4:15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

4:16 And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? 4:17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

4:18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

4:19 And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

4:20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it.

4:21 And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

4:22 And she said, The glory is departed from Israel: for the ark of God is taken.

5:1 And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

5:2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

5:3 And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

5:4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

5:5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

5:6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

5:7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

5:8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

5:9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

5:10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

5:11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

5:12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

6:1 And the ark of the LORD was in the country of the Philistines seven months.

6:2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

6:3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

6:4 Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

6:5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6:6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 6:7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: 6:8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

6:9 And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us.

6:10 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: 6:11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

6:12 And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshemesh.

6:13 And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

6:14 And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

6:15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

6:16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

6:17 And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; 6:18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Bethshemite.

6:19 And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

6:20 And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? 6:21 And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

7:1 And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

7:2 And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

7:3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

7:4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

7:5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

7:6 And th

y gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7:7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

7:8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

7:9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

7:10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

7:11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Bethcar.

7:12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.

7:13 So the Philistines were subdued, and they came no more into the

coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

7:14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

7:15 And Samuel judged Israel all the days of his life.

7:16 And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.

7:17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

8:1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.

8:2 Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba.

8:3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, 8:5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8:8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

8:10 And Samuel told all the words of the LORD unto the people that asked of him a king.

8:11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

8:12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

8:13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

8:14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

8:15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

8:16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

8:17 He will take the tenth of your sheep: and ye shall be his servants.

8:18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

8:19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 8:20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

8:21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

8:22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

9:1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a

Benjamite, a mighty man of power.

9:2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

9:3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

9:4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

9:5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

9:6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

9:7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? 9:8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

9:9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) 9:10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

9:11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

9:12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: 9:13 As soon as ye be come into the city, ye shall straightway find him, before he go up

to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

9:14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

9:15 Now the LORD had told Samuel in his ear a day before Saul came, saying, 9:16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

9:17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

9:18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

9:19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

9:20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? 9:21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me? 9:22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

9:23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

9:24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

9:25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

9:26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

9:27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on), but stand thou still a while, that I may shew thee the word of God.

10:1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? 10:2 When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? 10:3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: 10:4 And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

10:5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: 10:6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

10:7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

10:8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

10:9 And it was so, that when he had turned his back to go from

Samuel, God gave him another heart: and all those signs came to pass that day.

10:10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

10:11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? 10:12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? 10:13 And when he had made an end of prophesying, he came to the high place.

10:14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

10:15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

10:16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

10:17 And Samuel called the people together unto the LORD to Mizpeh; 10:18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: 10:19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

10:20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

10:21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

10:22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold he hath hid himself

among the stuff.

10:23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

10:24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

10:25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

10:26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

10:27 But the children of Belial said, How shall this man save us? And they despised him, and brought no presents. But he held his peace.

11:1 Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

11:2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

11:3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

11:4 Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

11:5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

11:6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

11:7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers,

saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.

11:8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

11:9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad.

11:10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11:11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

11:12 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

11:13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

11:14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

11:15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

12:1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

12:2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

12:3 Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I

received any bribe to blind mine eyes therewith? and I will restore it you.

12:4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

12:5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

12:6 And Samuel said unto the people, It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

12:7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

12:8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

12:9 And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

12:10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

12:11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12:12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.

12:13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

12:14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your

God: 12:15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

12:16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

12:17 Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

12:18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

12:19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

12:20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; 12:21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

12:22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

12:23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: 12:24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

12:25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

13:1 Saul reigned one year; and when he had reigned two years over Israel, 13:2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

13:3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

13:4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

13:5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.

13:6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

13:7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

13:8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

13:9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

13:10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

13:11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; 13:12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

13:14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

13:15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.

13:16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

13:17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: 13:18 And another company turned the way to Bethhoron: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

13:19 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:

13:20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

13:21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

13:22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

13:23 And the garrison of the Philistines went out to the passage of Michmash.

14:1 Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

14:2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men; 14:3 And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

14:4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one

side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

14:5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

14:6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

14:7 And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

14:8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

14:9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

14:10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us.

14:11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

14:12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

14:13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14:14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow.

14:15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

14:16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

14:17 Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not there.

14:18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

14:19 And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

14:20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture.

14:21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

14:22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

14:23 So the LORD saved Israel that day: and the battle passed over unto Bethaven.

14:24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

14:25 And all they of the land came to a wood; and there was honey upon the ground.

14:26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

14:27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his

hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

14:28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.

14:29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

14:30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? 14:31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

14:32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood.

14:33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

14:34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood.

And all the people brought every man his ox with him that night, and slew them there.

14:35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

14:36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

14:37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

14:38 And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

14:39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

14:40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

14:41 Therefore Saul said unto the LORD God of Israel, Give a perfect lot.

And Saul and Jonathan were taken: but the people escaped.

14:42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

14:43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

14:44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

14:45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

14:46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

14:47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

14:48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

14:49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the name of the

firstborn Merab, and the name of the younger Michal: 14:50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

14:51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

14:52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

15:1 Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

15:2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

15:3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

15:4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

15:5 And Saul came to a city of Amalek, and laid wait in the valley.

15:6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

15:7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

15:8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

15:9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

15:10 Then came the word of the LORD unto Samuel, saying, 15:11 It

repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

15:12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

15:13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

15:14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15:15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

15:16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

15:17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? 15:18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

15:19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

15:20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

15:21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

15:24 And Saul said unto Samuel, I have sinned: for I have

transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

15:25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

15:26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

15:27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

15:28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

15:29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

15:30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

15:31 So Samuel turned again after Saul; and Saul worshipped the LORD.

15:32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

15:33 And Samuel said, As the sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

15:34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

15:35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

16:2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

16:3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

16:4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? 16:5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

16:6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

16:8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

16:9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

16:10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

16:11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

16:12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

16:15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16:16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

16:17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

16:18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

16:19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

16:20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

16:21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

16:22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

16:23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

17:1 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.

17:2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

17:3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley

between them.

17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

17:5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

17:6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

17:7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

17:8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

17:9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

17:10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

17:11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

17:12 Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

17:13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

17:14 And David was the youngest: and the three eldest followed Saul.

17:15 But David went and returned from Saul to feed his father's sheep at Bethlehem.

17:16 And the Philistine drew near morning and evening, and presented himself forty days.

17:17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp of thy brethren; 17:18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

17:19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

17:20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

17:21 For Israel and the Philistines had put the battle in array, army against army.

17:22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

17:23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

17:24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

17:25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

17:26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? 17:27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

17:28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest

thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

17:29 And David said, What have I now done? Is there not a cause?

17:30 And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

17:31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

17:32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

17:33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

17:34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

17:35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

17:36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

17:37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

17:38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

17:39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

17:40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

17:41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

17:42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

17:43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

17:44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

17:45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

17:46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

17:47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

17:48 And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

17:49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

17:50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

17:51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

17:52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron.

And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

17:53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

17:54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

17:55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

17:56 And the king said, Enquire thou whose son the stripling is.

17:57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

17:58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.

18:1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

18:2 And Saul took him that day, and would let him go no more home to his father's house.

18:3 Then Jonathan and David made a covenant, because he loved him as his own soul.

18:4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

18:5 And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

18:6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

18:7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

18:8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

18:9 And Saul eyed David from that day and forward.

18:10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

18:11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

18:12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

18:13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

18:14 And David behaved himself wisely in all his ways; and the LORD was with him.

18:15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

18:16 But all Israel and Judah loved David, because he went out and came in before them.

18:17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles.

For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18:18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

18:19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

18:20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

18:21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

18:22 And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

18:23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? 18:24 And the servants of Saul told him, saying, On this manner spake David.

18:25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

18:26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.

18:27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

18:28 And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him.

18:29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

18:30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

19:1 And Saul spake to Jonathan his son, and to all his servants, that

they should kill David.

19:2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: 19:3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

19:4 And Jonathan spake good of David unto Saul his fathe

, and said

unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: 19:5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? 19:6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

19:7 And Jonathan called David, and Jonathan shewed him all those things.

And Jonathan brought David to Saul, and he was in his presence, as in times past.

19:8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

19:9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

19:10 And Saul sought to smite David even to the wall with the javelin: but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

19:11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

19:12 So Michal let David down through a window: and he went, and fled, and escaped.

19:13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

19:14 And when Saul sent messengers to take David, she said, He is sick.

19:15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

19:16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

19:17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee? 19:18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19:19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

19:20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

19:21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

19:22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

19:23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

19:24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets? 20:1 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? 20:2 And he said unto him, God

forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

20:3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

20:4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

20:5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

20:6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

20:7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

20:8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? 20:9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? 20:10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly? 20:11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

20:12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; 20:13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

20:14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: 20:15 But also thou shalt not cut off thy

kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

20:16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

20:17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

20:18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

20:19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

20:20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

20:21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth.

20:22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

20:23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

20:24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

20:25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

20:26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

20:27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? 20:28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem: 20:29 And he said, Let

me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

20:30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? 20:31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

20:32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? 20:33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

20:34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

20:35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

20:36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

20:37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 20:38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

20:39 But the lad knew not any thing: only Jonathan and David knew the matter.

20:40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

20:41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

20:42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

21:1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? 21:2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

21:3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

21:4 And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

21:5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

21:6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

21:7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

21:8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

21:9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

21:10 And David arose and fled that day for fear of Saul, and went to Achish the king of Gath.

21:11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

21:12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

21:13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

21:14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? 21:15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house? 22:1 David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

22:2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

22:3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

22:4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

22:5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

22:6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;) 22:7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; 22:8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto

me that my son hath stirred up my servant against me, to lie in wait, as at this day? 22:9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

22:10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

22:11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

22:12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

22:13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? 22:14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? 22:15 Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.

22:16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

22:17 And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD: because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

22:18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

22:19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

22:20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

22:21 And Abiathar shewed David that Saul had slain the LORD's priests.

22:22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

22:23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

23:1 Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

23:2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

23:3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? 23:4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

23:5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

23:6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

23:7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

23:8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

23:9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

23:10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

23:11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

23:12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

23:13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

23:14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

23:15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

23:16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

23:17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

23:18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

23:19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? 23:20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.

23:21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

23:22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

23:23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the

land, that I will search him out throughout all the thousands of Judah.

23:24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

23:25 Saul also and his men went to seek him. And they told David; wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

23:26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

23:27 But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

23:28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth.

23:29 And David went up from thence, and dwelt in strong holds at Engedi.

24:1 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

24:2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

24:3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

24:4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

24:5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

24:6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

24:7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

24:8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

24:9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? 24:10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

24:11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

24:12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

24:13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

24:14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

24:15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

24:16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

24:17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

24:18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

24:19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

24:20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

24:21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

24:22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

25:1 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

25:2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

25:3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

25:4 And David heard in the wilderness that Nabal did shear his sheep.

25:5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

25:6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

25:7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

25:8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give,

I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

25:9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

25:10 And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

25:11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? 25:12 So David's young men turned their way, and went again, and came and told him all those sayings.

25:13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

25:14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

25:15 But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: 25:16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

25:17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

25:18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

25:19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

25:20 And it was so, as she rode on the ass, that she came down by the covert on the hill, and, behold, David and his men came down against her; and she met them.

25:21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.

25:22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

25:23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

25:24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25:25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

25:26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

25:27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

25:28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

25:29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

25:30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; 25:31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

25:32 And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: 25:33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

25:34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

25:35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

25:36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

25:37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

25:38 And it came to pass about ten days after, that the LORD smote Nabal, that he died.

25:39 And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

25:40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

25:41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

25:42 And Abigail hasted, and arose and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.

25:43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

25:44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

26:1 And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? 26:2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

26:3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

26:4 David therefore sent out spies, and understood that Saul was come in very deed.

26:5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

26:6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

26:7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

26:8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

26:9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? 26:10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

26:11 The LORD forbid that I should stretch forth mine hand against

the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

26:12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

26:13 Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: 26:14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? 26:15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

26:16 This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed.

And now see where the king's spear is, and the cruse of water that was at his bolster.

26:17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

26:18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? 26:19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.

26:20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

26:21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

26:22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

26:23 The LORD render to every man his righteousness and his faithfulness; for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.

26:24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

26:25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

27:1 And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

27:2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath.

27:3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

27:4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

27:5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? 27:6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

27:7 And the time that David dwelt in the country of the Philistines was a full year and four months.

27:8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

27:9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels,

and the apparel, and returned, and came to Achish.

27:10 And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

27:11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

27:12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

28:1 And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

28:2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

28:3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

28:4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

28:5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

28:6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

28:7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

28:8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and

he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

28:9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? 28:10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

28:11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

28:12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

28:13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

28:14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

28:15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

28:16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? 28:17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: 28:18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

28:19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

28:20 Then Saul fell straightway all along on the earth, and was sore

afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

28:21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

28:22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

28:23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

28:24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: 28:25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

29:1 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

29:2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

29:3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day? 29:4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? 29:5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? 29:6 Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not

found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

29:7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

29:8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

29:9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

29:10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

29:11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

30:1 And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; 30:2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

30:3 So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

30:4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

30:5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

30:6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

30:7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

30:8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

30:9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

30:10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

30:11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; 30:12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

30:13 And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

30:14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

30:15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

30:16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

30:17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

30:18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

30:19 And there was nothing lacking to them, neither small nor great,

neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

30:20 And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.

30:21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.

30:22 Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

30:23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

30:24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

30:25 And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

30:26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD; 30:27 To them which were in Bethel, and to them which were in south Ramoth, and to them which were in Jattir, 30:28 And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa, 30:29 And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites, 30:30 And to them which were in Hormah, and to them which were in Chorashan, and to them which were in Athach, 30:31 And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.

31:1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

31:2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

31:3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

31:4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

31:5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

31:6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

31:7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

31:8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

31:9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

31:10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.

31:11 And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul; 31:12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.

31:13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

The Second Book of Samuel

Otherwise Called:

The Second Book of the Kings

1:1 Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; 1:2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

1:3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

1:4 And David said unto him, How went the matter? I pray thee, tell me.

And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

1:5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? 1:6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

1:7 And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

1:8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

1:9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

1:10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

1:11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him: 1:12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

1:13 And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

1:14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? 1:15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

1:16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

1:17 And David lamented with this lamentation over Saul and over Jonathan his son: 1:18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

1:19 The beauty of Israel is slain upon thy high places: how are the mighty fallen! 1:20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

1:21 Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

1:22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

1:23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

1:24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

1:25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

1:26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

1:27 How are the mighty fallen, and the weapons of war perished! 2:1 And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2:2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

2:3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

2:4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabeshgilead were they that buried Saul.

2:5 And David sent messengers unto the men of Jabeshgilead, and said unto them, Blessed be ye of

the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

2:6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

2:7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

2:8 But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim; 2:9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

2:10 Ishbosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

2:11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

2:12 And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.

2:13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

2:14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

2:15 Then there arose and went over by number twelve of Benjamin, which pertained to Ishbosheth the son of Saul, and twelve of the servants of David.

2:16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkathazzurim, which is in Gibeon.

2:17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

2:18 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

2:19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

2:20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

2:21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour.

But Asahel would not turn aside from following of him.

2:22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? 2:23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

2:24 Joab also and Abishai pursued after Abner: and the sun went down

when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

2:25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

2:26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? 2:27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

2:28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

2:29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

2:30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

2:31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

2:32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

3:1 Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

3:2 And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; 3:3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; 3:4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; 3:5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

3:6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house

of Saul.

3:7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ishbosheth said to Abner, Wherefore hast thou gone in unto my father's concubine? 3:8 Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? 3:9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; 3:10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.

3:11 And he could not answer Abner a word again, because he feared him.

3:12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

3:13 And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

3:14 And David sent messengers to Ishbosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

3:15 And Ishbosheth sent, and took her from her husband, even from Phaltiel the son of Laish.

3:16 And her husband went with her along weeping behind her to Bahurim.

Then said Abner unto him, Go, return. And he returned.

3:17 And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: 3:18 Now then do it: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

3:19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to

Israel, and that seemed good to the whole house of Benjamin.

3:20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast.

3:21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

3:22 And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

3:23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

3:24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? 3:25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

3:26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

3:27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

3:28 And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner: 3:29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

3:30 So Joab, and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

3:31 And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

3:32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

3:33 And the king lamented over Abner, and said, Died Abner as a fool dieth? 3:34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

3:35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

3:36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

3:37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

3:38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? 3:39 And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

4:1 And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

4:2 And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin.

4:3 And the Beerothites fled to Gittaim, and were sojourners there until this day.) 4:4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

4:5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.

4:6 And they came thither into the midst of the house, as though they

would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

4:7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

4:8 And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

4:9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity, 4:10 When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings: 4:11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? 4:12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

5:1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

5:2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

5:3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

5:4 David was thirty years old when he began to reign, and he reigned forty years.

5:5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

5:6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither:

thinking, David cannot come in hither.

5:7 Nevertheless David took the strong hold of Zion: the same is the city of David.

5:8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

5:9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

5:10 And David went on, and grew great, and the LORD God of hosts was with him.

5:11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

5:12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

5:13 And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

5:14 And these be the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon, 5:15 Ibhar also, and Elishua, and Nepheg, and Japhia, 5:16 And Elishama, and Eliada, and Eliphalet.

5:17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

5:18 The Philistines also came and spread themselves in the valley of Rephaim.

5:19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

5:20 And David came to Baalperazim, and David smote them there, and

said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim.

5:21 And there they left their images, and David and his men burned them.

5:22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

5:23 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

5:24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

5:25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

6:1 Again, David gathered together all the chosen men of Israel, thirty thousand.

6:2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

6:3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

6:4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

6:5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6:6 And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

6:7 And the anger of the LORD was kindled against Uzzah; and God smote

him there for his error; and there he died by the ark of God.

6:8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.

6:9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? 6:10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.

6:11 And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household.

6:12 And it was told king David, saying, The LORD hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

6:13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

6:14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

6:16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

6:17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

6:18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

6:19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

6:20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 6:21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

6:22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

6:23 Therefore Michal the daughter of Saul had no child unto the day of her death.

7:1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; 7:2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

7:3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

7:4 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 7:5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 7:6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7:7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheeppcote, from following the sheep, to be ruler over my people, over Israel: 7:9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more,

as beforetime, 7:11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

7:13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

7:17 According to all these words, and according to all this vision, so did Nathan speak unto David.

7:18 Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? 7:19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD? 7:20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

7:21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

7:22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

7:23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? 7:24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

7:25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

7:26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

7:27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

7:28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: 7:29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

8:1 And after this it came to pass that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines.

8:2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

8:3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

8:4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

8:5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

8:6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

8:7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8:8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

8:9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer, 8:10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

8:11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; 8:12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

8:13 And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men.

8:14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

8:15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

8:16 And Joab the son of Zeruah was over the host; and Jehoshaphat the son of Ahilud was recorder; 8:17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe; 8:18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

9:1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? 9:2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

9:3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

9:4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar.

9:5 Then king David sent, and fetched him out of the house of Machir,

the son of Ammiel, from Lodebar.

9:6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! 9:7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

9:8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? 9:9 Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

9:10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

9:11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

9:12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

9:13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

10:1 And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

10:2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

10:3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

10:4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even

to their buttocks, and sent them away.

10:5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

10:6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehob and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men.

10:7 And when David heard of it, he sent Joab, and all the host of the mighty men.

10:8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, were by themselves in the field.

10:9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: 10:10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

10:11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

10:12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

10:13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

10:14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

10:15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

10:16 And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

10:17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

10:18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

10:19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

11:1 And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

11:2 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

11:3 And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

11:4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

11:5 And the woman conceived, and sent and told David, and said, I am with child.

11:6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

11:7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

11:8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

11:9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

11:10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? 11:11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

11:12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

11:13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

11:14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

11:15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

11:16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

11:17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

11:18 Then Joab sent and told David all the things concerning the war; 11:19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, 11:20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? 11:21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

11:22 So the messenger went, and came and shewed David all that Joab had sent him for.

11:23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

11:24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

11:25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

11:26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

11:27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

12:1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

12:2 The rich man had exceeding many flocks and herds: 12:3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

12:4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

12:5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: 12:6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

12:7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 12:8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have

given unto thee such and such things.

12:9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

12:11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12:12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

12:15 And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

12:16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

12:17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

12:18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? 12:19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

12:20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

12:21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

12:22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? 12:23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

12:24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

12:25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

12:26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

12:27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

12:28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

12:29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

12:30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

12:31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned

unto Jerusalem.

13:1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

13:2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her.

13:3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.

13:4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

13:5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

13:6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

13:7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

13:8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

13:9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

13:10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

13:11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

13:12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13:13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

13:14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

13:15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

13:16 And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

13:17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

13:18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

13:19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

13:20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

13:21 But when king David heard of all these things, he was very wroth.

13:22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

13:23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.

13:24 And Absalom came to the king, and said, Behold now, thy servant

hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

13:25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

13:26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

13:27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

13:28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

13:29 And the servants of Absalom did unto Amnon as Absalom had commanded.

Then all the king's sons arose, and every man gat him up upon his mule, and fled.

13:30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

13:31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

13:32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

13:33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

13:34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

13:35 And Jonadab said unto the king, Behold, the king's sons come: as

thy servant said, so it is.

13:36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

13:37 But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

13:38 So Absalom fled, and went to Geshur, and was there three years.

13:39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

14:1 Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

14:2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: 14:3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

14:4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

14:5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

14:6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

14:7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.

14:8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

14:9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his

throne be guiltless.

14:10 And the king said, Whoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

14:11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.

14:12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

14:13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14:14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

14:15 Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

14:16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

14:17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

14:18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

14:19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: 14:20 To

fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

14:21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

14:22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

14:23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

14:24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

14:25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

14:26 And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

14:27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

14:28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

14:29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

14:30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

14:31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? 14:32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither,

that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

14:33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

15:1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

15:2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

15:3 And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

15:4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! 15:5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

15:6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

15:7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

15:8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

15:9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

15:10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

15:11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

15:12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

15:13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

15:14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15:15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

15:16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house.

15:17 And the king went forth, and all the people after him, and tarried in a place that was far off.

15:18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

15:19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

15:20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

15:21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

15:22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed ov

r, and all his men, and all the little ones that were with him.

15:23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

15:24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

15:25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: 15:26 But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

15:27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

15:28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

15:29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

15:30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

15:31 And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

15:32 And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: 15:33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: 15:34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me

defeat the counsel of Ahithophel.

15:35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

15:36 Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

15:37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

16:1 And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

16:2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

16:3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

16:4 Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

16:5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

16:6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left.

16:7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: 16:8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of

Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

16:9 Then said Abishai the son of Zeruah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

16:10 And the king said, What have I to do with you, ye sons of Zeruah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? 16:11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him.

16:12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

16:13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

16:14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

16:15 And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16:16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

16:17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend? 16:18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

16:19 And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

16:20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

16:21 And Ahithophel said unto Absalom, Go in unto thy father's

concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

16:22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

16:23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

17:1 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: 17:2 And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: 17:3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

17:4 And the saying pleased Absalom well, and all the elders of Israel.

17:5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

17:6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou.

17:7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

17:8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

17:9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

17:10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a

mighty man, and they which be with him are valiant men.

17:11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

17:12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

17:13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

17:14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

17:15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

17:16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17:17 Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

17:18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

17:19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

17:20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

17:21 And it came to pass, after they were departed, that they came up

out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

17:22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

17:23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

17:24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

17:25 And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab's mother.

17:26 So Israel and Absalom pitched in the land of Gilead.

17:27 And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, 17:28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, 17:29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

18:1 And David numbered the people that were with him, and set captains of thousands, and captains of hundreds over them.

18:2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

18:3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now

it is better that thou succour us out of the city.

18:4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

18:5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

18:6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim; 18:7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

18:8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

18:9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

18:10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

18:11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

18:12 And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.

18:13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

18:14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

18:15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

18:16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

18:17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18:18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

18:19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

18:20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

18:21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

18:22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? 18:23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

18:24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

18:25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

18:26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

18:27 And the watchman said, Me thinketh the running of the foremost

is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

18:28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

18:29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

18:30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

18:31 And, behold, Cushie came; and Cushie said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

18:32 And the king said unto Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

18:33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! 19:1 And it was told Joab, Behold, the king weepeth and mourneth for Absalom.

19:2 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

19:3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

19:4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! 19:5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; 19:6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had

pleased thee well.

19:7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

19:8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

19:9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

19:10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? 19:11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

19:12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? 19:13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

19:14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

19:15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

19:16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

19:17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

19:18 And there went over a ferry boat to carry over the king's

household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; 19:19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

19:20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

19:21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? 19:22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? 19:23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

19:24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

19:25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? 19:26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

19:27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

19:28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? 19:29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

19:30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

19:31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

19:32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

19:33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

19:34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? 19:35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? 19:36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? 19:37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

19:38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee.

19:39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

19:40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

19:41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? 19:42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? 19:43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise

us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

20:1 And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

20:2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

20:3 And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

20:4 Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

20:5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

20:6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

20:7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

20:8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

20:9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

20:10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

20:11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

20:12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

20:13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

20:14 And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.

20:15 And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

20:16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

20:17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

20:18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter.

20:19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD? 20:20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

20:21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

20:22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to

his tent. And Joab returned to Jerusalem unto the king.

20:23 Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: 20:24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder: 20:25 And Sheva was scribe: and Zadok and Abiathar were the priests: 20:26 And Ira also the Jairite was a chief ruler about David.

21:1 Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

21:2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

21:3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? 21:4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

21:5 And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, 21:6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them.

21:7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.

21:8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: 21:9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

21:10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the

air to rest on them by day, nor the beasts of the field by night.

21:11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

21:12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 21:13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

21:14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

21:15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

21:16 And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

21:17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

21:18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.

21:19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

21:20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21:21 And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

21:22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

22:1 And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: 22:2 And he said, The LORD is my rock, and my fortress, and my deliverer; 22:3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

22:4 I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

22:5 When the waves of death compassed me, the floods of ungodly men made me afraid; 22:6 The sorrows of hell compassed me about; the snares of death prevented me; 22:7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

22:8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

22:9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

22:10 He bowed the heavens also, and came down; and darkness was under his feet.

22:11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

22:12 And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.

22:13 Through the brightness before him were coals of fire kindled.

22:14 The LORD thundered from heaven, and the most High uttered his voice.

22:15 And he sent out arrows, and scattered them; lightning, and discomfited them.

22:16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of

the breath of his nostrils.

22:17 He sent from above, he took me; he drew me out of many waters;

22:18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

22:19 They prevented me in the day of my calamity: but the LORD was my stay.

22:20 He brought me forth also into a large place: he delivered me, because he delighted in me.

22:21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22:22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22:23 For all his judgments were before me: and as for his statutes, I did not depart from them.

22:24 I was also upright before him, and have kept myself from mine iniquity.

22:25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight.

22:26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

22:27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.

22:28 And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

22:29 For thou art my lamp, O LORD: and the LORD will lighten my darkness.

22:30 For by thee I have run through a troop: by my God have I leaped over a wall.

22:31 As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.

22:32 For who is God, save the LORD? and who is a rock, save our God?

22:33 God is my strength and power: and he maketh my way perfect.

22:34 He maketh my feet like hinds' feet: and setteth me upon my high places.

22:35 He teacheth my hands to war; so that a bow of steel is broken by mine arms.

22:36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

22:37 Thou hast enlarged my steps under me; so that my feet did not slip.

22:38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

22:39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

22:40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

22:41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

22:42 They looked, but there was none to save; even unto the LORD, but he answered them not.

22:43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

22:44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.

22:45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

22:46 Strangers shall fade away, and they shall be afraid out of their close places.

22:47 The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

22:48 It is God that avengeth me, and that bringeth down the people

under me.

22:49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

22:50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

22:51 He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

23:1 Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 23:2 The Spirit of the LORD spake by me, and his word was in my tongue.

23:3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

23:4 And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

23:5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

23:6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: 23:7 But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

23:8 These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.

23:9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: 23:10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

23:11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

23:12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

23:13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

23:14 And David was then in an hold, and the garrison of the Philistines was then in Bethlehem.

23:15 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! 23:16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

23:17 And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

23:18 And Abishai, the brother of Joab, the son of Zeruah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.

23:19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

23:20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

23:21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

23:22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23:23 He was more honourable than the thirty, but he attained not to

the first three. And David set him over his guard.

23:24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem, 23:25 Shammah the Harodite, Erika the Harodite, 23:26 Helez the Paltite, Ira the son of Ikkesh the Tekoite, 23:27 Abiezer the Anethothite, Mebunnai the Hushathite, 23:28 Zalmon the Ahohite, Maharai the Netophathite, 23:29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, 23:30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash, 23:31 Abialbon the Arbathite, Azmaveth the Barhumite, 23:32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, 23:33 Shammah the Hararite, Ahiam the son of Sharar the Hararite, 23:34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 23:35 Hezrai the Carmelite, Paarai the Arbite, 23:36 Igal the son of Nathan of Zobah, Bani the Gadite, 23:37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah, 23:38 Ira an Ithrite, Gareb an Ithrite, 23:39 Uriah the Hittite: thirty and seven in all.

24:1 And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

24:2 For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people.

24:3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? 24:4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

24:5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer: 24:6 Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon, 24:7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beersheba.

24:8 So when they had gone through all the land, they came to

Jerusalem at the end of nine months and twenty days.

24:9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

24:10 And David's heart smote him after that he had numbered the people.

And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

24:11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, 24:12 Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee.

24:13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

24:14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.

24:15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

24:16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

24:17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

24:18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

24:19 And David, according to the saying of Gad, went up as the LORD commanded.

24:20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

24:21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

24:22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.

24:23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24:24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

24:25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

The First Book of the Kings

Commonly Called:

The Third Book of the Kings

1:1 Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat.

1:2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

1:3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

1:4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

1:5 Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

1:6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.

1:7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.

1:8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

1:9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: 1:10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

1:11 Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? 1:12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

1:13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? 1:14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

1:15 And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

1:16 And Bathsheba bowed, and did obeisance unto the king. And the

king said, What wouldest thou? 1:17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

1:18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: 1:19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

1:20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

1:21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

1:22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

1:23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

1:24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 1:25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

1:26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

1:27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him? 1:28 Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king.

1:29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress, 1:30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so

will I certainly do this day.

1:31 Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

1:32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

1:33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: 1:34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

1:35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

1:36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

1:37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

1:38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

1:39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

1:40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

1:41 And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? 1:42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came; and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

1:43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

1:44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

1:45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

1:46 And also Solomon sitteth on the throne of the kingdom.

1:47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

1:48 And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

1:49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

1:50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

1:51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword.

1:52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

1:53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

2:1 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, 2:2 I go the way of all the earth: be thou strong therefore, and shew thyself a man; 2:3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his

commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: 2:4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

2:5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether

whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

2:6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

2:7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

2:8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swear to him by the LORD, saying, I will not put thee to death with the sword.

2:9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

2:10 So David slept with his fathers, and was buried in the city of David.

2:11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

2:12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

2:13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

2:14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

2:15 And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

2:16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

2:17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

2:18 And Bathsheba said, Well; I will speak for thee unto the king.

2:19 Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

2:20 Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

2:21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

2:22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

2:23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

2:24 Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

2:25 And king Solomon sent by the hand of Benaiah the son of Jehoiada;

and he fell upon him that he died.

2:26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

2:27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

2:28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

2:29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

2:30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

2:31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

2:32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

2:33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

2:34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

2:35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

2:36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

2:37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

2:38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

2:39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

2:40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

2:41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

2:42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

2:43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with? 2:44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head; 2:45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

2:46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

3:1 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD,

and the wall of Jerusalem round about.

3:2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3:3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

3:4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

3:5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

3:6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

3:7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

3:8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

3:9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 3:10 And the speech pleased the LORD, that Solomon had asked this thing.

3:11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; 3:12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

3:13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

3:14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

3:15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

3:16 Then came there two women, that were harlots, unto the king, and stood before him.

3:17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

3:18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

3:19 And this woman's child died in the night; because she overlaid it.

3:20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

3:21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

3:22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

3:23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

3:24 And the king said, Bring me a sword. And they brought a sword before the king.

3:25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

3:26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

3:27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

3:28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

4:1 So king Solomon was king over all Israel.

4:2 And these were the princes which he had; Azariah the son of Zadok the priest, 4:3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.

4:4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests: 4:5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend: 4:6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

4:7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

4:8 And these are their names: The son of Hur, in mount Ephraim: 4:9 The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan: 4:10 The son of Hessed, in Aruboth; to him pertained Sochoh, and all the land of Hopher: 4:11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: 4:12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even unto the place that is beyond Jokneam: 4:13 The son of Geber, in Ramothgilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars: 4:14 Ahinadab the son of Iddo had Mahanaim: 4:15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: 4:16 Baanah the son of Hushai was in Asher and in Aloth: 4:17 Jehoshaphat the son of Paruah, in Issachar: 4:18 Shimei the son of Elah, in Benjamin: 4:19 Geber the son of Uri was in the

country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

4:20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

4:21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

4:22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, 4:23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

4:24 For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

4:25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

4:26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

4:27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

4:28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

4:30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

4:31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

4:32 And he spake three thousand proverbs: and his songs were a thousand and five.

4:33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

4:34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

5:1 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

5:2 And Solomon sent to Hiram, saying, 5:3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

5:4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

5:5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

5:6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

5:7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.

5:8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

5:9 My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for

my household.

5:10 So Hiram gave Solomon cedar trees and fir trees according to all his desire.

5:11 And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

5:12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

5:13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

5:14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

5:15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; 5:16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

5:17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

5:18 And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

6:2 And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

6:3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

6:4 And for the house he made windows of narrow lights.

6:5 And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about: 6:6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

6:7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

6:8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

6:9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

6:10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

6:11 And the word of the LORD came to Solomon, saying, 6:12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: 6:13 And I will dwell among the children of Israel, and will not forsake my people Israel.

6:14 So Solomon built the house, and finished it.

6:15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

6:16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

6:17 And the house, that is, the temple before it, was forty cubits long.

6:18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

6:19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

6:20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

6:21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

6:22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

6:23 And within the oracle he made two cherubims of olive tree, each ten cubits high.

6:24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

6:25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.

6:26 The height of the one cherub was ten cubits, and so was it of the other cherub.

6:27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

6:28 And he overlaid the cherubims with gold.

6:29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

6:30 And the floors of the house he overlaid with gold, within and

without.

6:31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.

6:32 The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.

6:33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

6:34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

6:35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

6:36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.

6:37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif: 6:38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

7:1 But Solomon was building his own house thirteen years, and he finished all his house.

7:2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

7:3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

7:4 And there were windows in three rows, and light was against light in three ranks.

7:5 And all the doors and posts were square, with the windows: and light was against light in three ranks.

7:6 And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them.

7:7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.

7:8 And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

7:9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

7:10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

7:11 And above were costly stones, after the measures of hewed stones, and cedars.

7:12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

7:13 And king Solomon sent and fetched Hiram out of Tyre.

7:14 He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

7:15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

7:16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: 7:17 And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

7:18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.

7:19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.

7:20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

7:21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

7:22 And upon the top of the pillars was lily work: so was the work of the pillars finished.

7:23 And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

7:24 And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.

7:25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

7:26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

7:27 And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

7:28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges: 7:29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

7:30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

7:31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

7:32 And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.

7:33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten.

7:34 And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.

7:35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

7:36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

7:37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

7:38 Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

7:39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

7:40 And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: 7:41 The two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the

top of the pillars; 7:42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars; 7:43 And the ten bases, and ten lavers on the bases; 7:44 And one sea, and twelve oxen under the sea; 7:45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.

7:46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

7:47 And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

7:48 And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was, 7:49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, 7:50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

7:51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

8:2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

8:3 And all the elders of Israel came, and the priests took up the ark.

8:4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

8:5 And king Solomon, and all the congregation of Israel, that were

assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

8:6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

8:7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8:8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

8:9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

8:10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, 8:11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

8:12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

8:13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

8:14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

8:15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, 8:16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

8:17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8:18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

8:19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

8:20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

8:21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

8:22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: 8:23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: 8:24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

8:25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

8:26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 8:28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: 8:29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

8:30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou

in heaven thy dwelling place: and when thou hearest, forgive.

8:31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: 8:32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

8:33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: 8:34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

8:35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: 8:36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

8:37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; 8:38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: 8:39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) 8:40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

8:41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; 8:42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; 8:43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

8:44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: 8:45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

8:46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; 8:47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; 8:48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 8:49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, 8:50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: 8:51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: 8:52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

8:53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

8:54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

8:55 And he stood, and blessed all the congregation of Israel with a loud voice, saying, 8:56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

8:57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: 8:58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

8:59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: 8:60 That all the people of the earth may know that the LORD is God, and that there is none else.

8:61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

8:62 And the king, and all Israel with him, offered sacrifice before the LORD.

8:63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

8:64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

8:65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

8:66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

9:1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, 9:2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

9:3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

9:4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: 9:5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

9:6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

9:7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: 9:8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? 9:9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

9:10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

9:11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

9:12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

9:13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

9:14 And Hiram sent to the king sixscore talents of gold.

9:15 And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

9:16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

9:17 And Solomon built Gezer, and Bethhoron the nether, 9:18 And Baalath, and Tadmor in the wilderness, in the land, 9:19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

9:20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, 9:21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

9:22 But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

9:23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

9:24 But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

9:25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

9:26 And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

9:27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

9:28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

10:1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

10:2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

10:3 And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

10:4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, 10:5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

10:6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

10:7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

10:8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

10:9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10:10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

10:11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

10:12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

10:13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty.

So she turned and went to her own country, she and her servants.

10:14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, 10:15 Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

10:16 And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

10:17 And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

10:18 Moreover the king made a great throne of ivory, and overlaid it with the best gold.

10:19 The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays.

10:20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

10:21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

10:22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

10:23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

10:24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

10:25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

10:26 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen,

whom he bestowed in the cities for chariots, and with the king at Jerusalem.

10:27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

10:28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

10:29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

11:1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: 11:2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

11:3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

11:4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

11:5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

11:6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

11:7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

11:8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

11:9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 11:10 And had commanded him concerning this thing, that he should not go

after other gods: but he kept not that which the LORD commanded.

11:11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

11:12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

11:13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

11:14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

11:15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; 11:16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:) 11:17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.

11:18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

11:19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

11:20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

11:21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

11:22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

11:23 And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: 11:24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

11:25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

11:26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

11:27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

11:28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

11:29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: 11

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces: 11:31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 11:32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) 11:33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

11:34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 11:35 But I will take the kingdom out of his son's hand, and will give

it unto thee, even ten tribes.

11:36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

11:37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

11:38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

11:39 And I will for this afflict the seed of David, but not for ever.

11:40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

11:41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

11:42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

11:43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

12:1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

12:2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) 12:3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, 12:4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

12:5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

12:6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that

I may answer this people? 12:7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

12:8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: 12:9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? 12:10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

12:11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12:12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

12:13 And the king answered the people roughly, and forsook the old men's counsel that they gave him; 12:14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

12:15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

12:16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

12:17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

12:18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king

Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

12:19 So Israel rebelled against the house of David unto this day.

12:20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

12:21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

12:22 But the word of God came unto Shemaiah the man of God, saying,
12:23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, 12:24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

12:25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

12:26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David: 12:27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

12:28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

12:29 And he set the one in Bethel, and the other put he in Dan.

12:30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

12:31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

12:32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

12:33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

13:1 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.

13:2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

13:3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

13:4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

13:5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

13:6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

13:7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

13:8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor

drink water in this place: 13:9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

13:10 So he went another way, and returned not by the way that he came to Bethel.

13:11 Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

13:12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13:13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, 13:14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

13:15 Then he said unto him, Come home with me, and eat bread.

13:16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

13:17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

13:18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

13:19 So he went back with him, and did eat bread in his house, and drank water.

13:20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: 13:21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, 13:22 But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

13:23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

13:24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

13:25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

13:26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

13:27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

13:28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

13:29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

13:30 And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother! 13:31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: 13:32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

13:33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

13:34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

14:1 At that time Abijah the son of Jeroboam fell sick.

14:2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

14:3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

14:4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

14:5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

14:6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

14:7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, 14:8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; 14:9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: 14:10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

14:11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

14:12 Arise thou therefore, get thee to thine own house: and when thy

feet enter into the city, the child shall die.

14:13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

14:14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

14:15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

14:16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

14:17 And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died; 14:18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

14:19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

14:20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

14:21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

14:22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

14:23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

14:24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast

out before the children of Israel.

14:25 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: 14:26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

14:27 And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

14:28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

14:29 Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

14:30 And there was war between Rehoboam and Jeroboam all their days.

14:31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

15:1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

15:2 Three years reigned he in Jerusalem. and his mother's name was Maachah, the daughter of Abishalom.

15:3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

15:4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: 15:5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

15:6 And there was war between Rehoboam and Jeroboam all the days of his life.

15:7 Now the rest of the acts of Abijam, and all that he did, are they

not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

15:8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

15:9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

15:10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

15:11 And Asa did that which was right in the eyes of the LORD, as did David his father.

15:12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

15:13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

15:14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15:15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

15:16 And there was war between Asa and Baasha king of Israel all their days.

15:17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

15:18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, 15:19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

15:20 So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali.

15:21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

15:22 Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

15:23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

15:24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

15:25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

15:26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

15:27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

15:28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

15:29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite: 15:30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

15:31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15:32 And there was war between Asa and Baasha king of Israel all their days.

15:33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

15:34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

16:1 Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying, 16:2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; 16:3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

16:4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

16:5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? 16:6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

16:7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

16:8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

16:9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

16:10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

16:11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

16:12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet.

16:13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

16:14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

16:15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

16:16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

16:17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

16:18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

16:19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

16:20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel? 16:21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

16:22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

16:23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

16:24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

16:25 But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

16:26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

16:27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel? 16:28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

16:29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

16:30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

16:31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

16:32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

16:33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

16:34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

17:1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

17:2 And the word of the LORD came unto him, saying, 17:3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

17:4 And it shall be, that thou shalt drink of the brook; and I have

commanded the ravens to feed thee there.

17:5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

17:6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

17:7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

17:8 And the word of the LORD came unto him, saying, 17:9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

17:10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

17:11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

17:12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

17:13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

17:14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

17:15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

17:16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17:17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

17:18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 17:19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

17:20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

17:22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

17:23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

17:24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

18:1 And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

18:2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

18:3 And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: 18:4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 18:5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

18:6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

18:7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? 18:8 And he answered him, I am: go, tell thy lord, Behold,

Elijah is here.

18:9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 18:10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

18:11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

18:12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

18:13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? 18:14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

18:15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

18:16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

18:17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? 18:18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

18:19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

18:20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

18:21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

18:22 Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty

men.

18:23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: 18:24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

18:25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

18:26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

18:27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

18:28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

18:29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

18:30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

18:31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: 18:32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

18:33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

18:34 And he said, Do it the second time. And they did it the second time.

And he said, Do it the third time. And they did it the third time.

18:35 And the water ran round about the altar; and he filled the trench also with water.

18:36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

18:37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

18:38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

18:39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

18:40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

18:41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

18:42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, 18:43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

18:44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not.

18:45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

18:46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

19:1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

19:2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

19:3 And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

19:5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

19:6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

19:7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

19:8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

19:9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? 19:10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

19:11 And he said, Go forth, and stand upon the mount before the LORD.

And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD

was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 19:12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

19:13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 19:14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

19:15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 19:16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

19:17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19:19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

19:20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

19:21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

20:1 And Benhadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots; and he went up and besieged Samaria, and warred against it.

20:2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad, 20:3 Thy silver and thy gold is

mine; thy wives also and thy children, even the goodliest, are mine.

20:4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

20:5 And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 20:6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

20:7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

20:8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

20:9 Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

20:10 And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

20:11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

20:12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

20:13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

20:14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who

shall order the battle? And he answered, Thou.

20:15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

20:16 And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

20:17 And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

20:18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

20:19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20:20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.

20:21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

20:22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

20:23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

20:24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: 20:25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

20:26 And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.

20:27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

20:28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.

20:29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

20:30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the city, into an inner chamber.

20:31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

20:32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

20:33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.

20:34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

20:35 And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

20:36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee.

And as soon as he was departed from him, a lion found him, and slew him.

20:37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

20:38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

20:39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

20:40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

20:41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

20:42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

20:43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

21:1 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

21:2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

21:3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

21:4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

21:5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 21:6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

21:7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

21:8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

21:9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: 21:10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

21:11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

21:12 They proclaimed a fast, and set Naboth on high among the people.

21:13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

21:14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

21:15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for

money: for Naboth is not alive, but dead.

21:16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

21:17 And the word of the LORD came to Elijah the Tishbite, saying,
21:18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

21:19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

21:20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

21:21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, 21:22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

21:23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

21:24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

21:25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

21:26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

21:27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

21:28 And the word of the LORD came to Elijah the Tishbite, saying,
21:29 Seest thou how Ahab humbleth himself before me? because he
humbleth himself before me, I will not bring the evil in his days: but
in his son's days will I bring the evil upon his house.

22:1 And they continued three years without war between Syria and
Israel.

22:2 And it came to pass in the third year, that Jehoshaphat the king
of Judah came down to the king of Israel.

22:3 And the king of Israel said unto his servants, Know ye that
Ramoth in Gilead is ours, and we be still, and take it not out of the
hand of the king of Syria? 22:4 And he said unto Jehoshaphat, Wilt
thou go with me to battle to Ramothgilead? And Jehoshaphat said to the
king of Israel, I am as thou art, my people as thy people, my horses
as thy horses.

22:5 And Jehoshaphat said unto the king of Israel, Enquire, I pray
thee, at the word of the LORD to day.

22:6 Then the king of Israel gathered the prophets together, about
four hundred men, and said unt

them, Shall I go against Ramothgilead
to battle, or shall I forbear? And they said, Go up; for the LORD
shall deliver it into the hand of the king.

22:7 And Jehoshaphat said, Is there not here a prophet of the LORD
besides, that we might enquire of him? 22:8 And the king of Israel
said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah,
by whom we may enquire of the LORD: but I hate him; for he doth not
prophecy good concerning me, but evil. And Jehoshaphat said, Let not
the king say so.

22:9 Then the king of Israel called an officer, and said, Hasten
hither Micaiah the son of Imlah.

22:10 And the king of Israel and Jehoshaphat the king of Judah sat
each on his throne, having put on their robes, in a void place in the
entrance of the gate of Samaria; and all the prophets prophesied
before them.

22:11 And Zedekiah the son of Chenaanah made him horns of iron: and he

said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

22:12 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand.

22:13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

22:14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

22:15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

22:16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? 22:17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

22:18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? 22:19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

22:20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.

22:21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22:22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

22:23 Now therefore, behold, the LORD hath put a lying spirit in the

mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

22:24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? 22:25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

22:26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 22:27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

22:28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

22:29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

22:30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

22:31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

22:32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

22:33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

22:34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

22:35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

22:36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

22:37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

22:38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

22:39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

22:40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

22:41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

22:42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

22:43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

22:44 And Jehoshaphat made peace with the king of Israel.

22:45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? 22:46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

22:47 There was then no king in Edom: a deputy was king.

22:48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber.

22:49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

22:50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

22:51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

22:52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: 22:53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

The First Book of the Kings

Commonly Called:

The Fourth Book of the Kings

1:1 Then Moab rebelled against Israel after the death of Ahab.

1:2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

1:3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron? 1:4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

1:5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back? 1:6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

1:7 And he said unto them, What manner of man was he which came up to meet you, and told you these words? 1:8 And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

1:9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

1:10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.

And there came down fire from heaven, and consumed him and his fifty.

1:11 Again also he sent unto him another captain of fifty with his fifty.

And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

1:12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

1:13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

1:14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

1:15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

1:16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

1:17 So he died according to the word of the LORD which Elijah had spoken.

And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

1:18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel? 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2:2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

2:3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

2:4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

2:5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

2:6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

2:7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

2:8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

2:10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

2:12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

2:13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; 2:14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

2:15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

2:16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

2:17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

2:18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not? 2:19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

2:20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

2:21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these

waters; there shall not be from thence any more death or barren land.

2:22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

2:23 And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

2:24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

2:25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

3:1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

3:2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3:3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3:4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

3:5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

3:6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

3:7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

3:8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

3:9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

3:10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

3:11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

3:12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

3:13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.

And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

3:14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

3:15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

3:16 And he said, Thus saith the LORD, Make this valley full of ditches.

3:17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

3:18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

3:19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

3:20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

3:21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

3:22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: 3:23 And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

3:24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

3:25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it.

3:26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

3:27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

4:1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

4:2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

4:3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

4:4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

4:5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

4:6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

4:7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

4:8 And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

4:9 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.

4:10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

4:11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

4:12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

4:13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

4:14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

4:15 And he said, Call her. And when he had called her, she stood in the door.

4:16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

4:17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

4:18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

4:19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

4:20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

4:21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

4:22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

4:23 And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well.

4:24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

4:25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: 4:26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well: 4:27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.

4:28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? 4:29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

4:30 And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

4:31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not

awaked.

4:32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

4:33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

4:34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon the child; and the flesh of the child waxed warm.

4:35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

4:36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

4:37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

4:38 And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and see the pottage for the sons of the prophets.

4:39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

4:40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

4:41 But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

4:42 And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

4:43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.

4:44 So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

5:1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

5:2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

5:3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

5:4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5:5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

5:6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

5:7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

5:8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

5:9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

5:10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

5:11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

5:12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

5:13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 5:14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

5:15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

5:16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

5:17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

5:18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

5:19 And he said unto him, Go in peace. So he departed from him a little way.

5:20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after

him, and take somewhat of him.

5:21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? 5:22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

5:23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

5:24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

5:25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

5:26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 5:27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

6:1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

6:2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

6:3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

6:4 So he went with them. And when they came to Jordan, they cut down wood.

6:5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6:6 And the man of God said, Where fell it? And he shewed him the

place.

And he cut down a stick, and cast it in thither; and the iron did swim.

6:7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

6:8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

6:9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

6:10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

6:11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? 6:12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

6:13 And he said, Go and spy where he is, that I may send and fetch him.

And it was told him, saying, Behold, he is in Dothan.

6:14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

6:15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 6:16 And he answered, Fear not: for they that be with us are more than they that be with them.

6:17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

6:18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

6:19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

6:20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

6:21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? 6:22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

6:23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

6:24 And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

6:25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

6:26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

6:27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? 6:28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

6:29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

6:30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the

people looked, and, behold, he had sackcloth within upon his flesh.

6:31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

6:32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? 6:33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; what should I wait for the LORD any longer? 7:1 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

7:2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

7:3 And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? 7:4 If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

7:5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

7:6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7:7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

7:8 And when these lepers came to the uttermost part of the camp, they

went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

7:9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

7:10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

7:11 And he called the porters; and they told it to the king's house within.

7:12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

7:13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

7:14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

7:15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

7:16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

7:17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

7:18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: 7:19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

7:20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

8:1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

8:2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

8:3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

8:4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

8:5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

8:6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

8:7 And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8:8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall

I recover of this disease? 8:9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? 8:10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

8:11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

8:12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

8:13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

8:14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

8:15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

8:16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Je hoshaphat king of Judah began to reign.

8:17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

8:18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

8:19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children.

8:20 In his days Edom revolted from under the hand of Judah, and made

a king over themselves.

8:21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

8:22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

8:23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 8:24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

8:25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

8:26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

8:27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.

8:28 And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.

8:29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

9:1 And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: 9:2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; 9:3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

9:4 So the young man, even the young man the prophet, went to Ramothgilead.

9:5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

9:6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

9:7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

9:8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: 9:9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: 9:10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

9:11 Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

9:12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

9:13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

9:14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.

9:15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

9:16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there.

And Ahaziah king of Judah was come down to see Joram.

9:17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? 9:18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

9:19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

9:20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

9:21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

9:22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? 9:23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

9:24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

9:25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; 9:26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

9:27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam.

And he fled to Megiddo, and died there.

9:28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

9:29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

9:30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

9:31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? 9:32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

9:33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

9:34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

9:35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

9:36 Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

9:37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

10:1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, 10:2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; 10:3 Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

10:4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? 10:5 And he that was over the house, and he that was over the city, the elders also, and

the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

10:6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

10:7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

10:8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

10:9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? 10:10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah.

10:11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

10:12 And he arose and departed, and came to Samaria. And as he was at the shearing house in the way, 10:13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.

10:14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

10:15 And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

10:16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

10:17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

10:18 And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

10:19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

10:20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

10:21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

10:22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

10:23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

10:24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

10:25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

10:26 And they brought forth the images out of the house of Baal, and burned them.

10:27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

10:28 Thus Jehu destroyed Baal out of Israel.

10:29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.

10:30 And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

10:31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

10:32 In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; 10:33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

10:34 Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? 10:35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

10:36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

11:1 And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

11:2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

11:3 And he was with her hid in the house of the LORD six years. And

Athaliah did reign over the land.

11:4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

11:5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; 11:6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

11:7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

11:8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

11:9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

11:10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

11:11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

11:12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

11:13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

11:14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

11:15 But Jehoiada the priest commanded the captains of the hundreds,

the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

11:16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

11:17 And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

11:18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

11:19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

11:20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

11:21 Seven years old was Jehoash when he began to reign.

12:1 In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba.

12:2 And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

12:3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

12:4 And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD, 12:5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

12:6 But it was so, that in the three and twentieth year of king

Jehoash the priests had not repaired the breaches of the house.

12:7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

12:8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

12:9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

12:10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

12:11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD, 12:12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

12:13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

12:14 But they gave that to the workmen, and repaired therewith the house of the LORD.

12:15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

12:16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

12:17 Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

12:18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah,

had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

12:19 And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

12:20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

12:21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

13:1 In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

13:2 And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

13:3 And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all their days.

13:4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

13:5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

13:6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.) 13:7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

13:8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? 13:9 And Jehoahaz slept with his fathers; and they

buried him in Samaria: and Joash his son reigned in his stead.

13:10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

13:11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

13:12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? 13:13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

13:14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

13:15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

13:16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

13:17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

13:18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

13:19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

13:20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

13:21 And it came to pass, as they were burying a man, that, behold,

they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

13:22 But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

13:23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

13:24 So Hazael king of Syria died; and Benhadad his son reigned in his stead.

13:25 And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

14:1 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

14:2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

14:3 And he did that which was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

14:4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

14:5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

14:6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

14:7 He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

14:8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

14:9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

14:10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

14:11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which belongeth to Judah.

14:12 And Judah was put to the worse before Israel; and they fled every man to their tents.

14:13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14:14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

14:15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? 14:16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

14:17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

14:18 And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? 14:19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

14:20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

14:21 And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

14:22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

14:23 In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

14:24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

14:25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.

14:26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

14:27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

14:28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? 14:29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

15:1 In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

15:2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

15:3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done; 15:4 Save that the high places were not removed: the people sacrificed and burnt incense

still on the high places.

15:5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

15:6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

15:7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

15:8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

15:9 And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

15:10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

15:11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

15:12 This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

15:13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

15:14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15:15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

15:16 Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

15:17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

15:18 And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

15:19 And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

15:20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

15:21 And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15:22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

15:23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

15:24 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

15:25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

15:26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

15:27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

15:28 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made

Israel to sin.

15:29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

15:30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

15:31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

15:32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

15:33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

15:34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

15:35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

15:36 Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

15:37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

15:38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

16:1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

16:2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.

16:3 But he walked in the way of the kings of Israel, yea, and made

his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

16:4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

16:6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

16:7 So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

16:8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

16:9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

16:10 And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

16:11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

16:12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

16:13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

16:14 And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house

of the LORD, and put it on the north side of the altar.

16:15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.

16:16 Thus did Urijah the priest, according to all that king Ahaz commanded.

16:17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon the pavement of stones.

16:18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

16:19 Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? 16:20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

17:1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

17:2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

17:3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

17:4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

17:5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

17:6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in

Habor by the river of Gozan, and in the cities of the Medes.

17:7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, 17:8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

17:9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

17:10 And they set them up images and groves in every high hill, and under every green tree: 17:11 And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: 17:12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

17:13 Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

17:14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

17:15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

17:16 And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17:17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

17:18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

17:19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

17:20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

17:21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

17:22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; 17:23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

17:24 And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

17:25 And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

17:26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

17:27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

17:28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

17:29 Howbeit every nation made gods of their own, and put them in the

houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

17:30 And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, 17:31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

17:32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

17:33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

17:34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; 17:35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: 17:36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

17:37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

17:38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

17:39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

17:40 Howbeit they did not hearken, but they did after their former manner.

17:41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

18:1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

18:2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

18:3 And he did that which was right in the sight of the LORD, according to all that David his father did.

18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

18:5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

18:6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

18:7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

18:8 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

18:9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

18:10 And at the end of three years they took it: even in the sixth year of Hezekiah, that is in the ninth year of Hoshea king of Israel, Samaria was taken.

18:11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: 18:12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

18:13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

18:14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou

puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

18:15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

18:16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

18:17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18:18 And when they had called to the king, there came out to them Eliakim the son of Hilkiyah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

18:19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? 18:20 Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? 18:21 Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

18:22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? 18:23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

18:24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 18:25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

18:26 Then said Eliakim the son of Hilkiyah, and Shebna, and Joah, unto

Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

18:27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? 18:28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: 18:29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: 18:30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

18:31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: 18:32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

18:33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 18:34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? 18:35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand? 18:36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

18:37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

19:1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

19:2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to

Isaiah the prophet the son of Amoz.

19:3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy; for the children are come to the birth, and there is not strength to bring forth.

19:4 It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

19:5 So the servants of king Hezekiah came to Isaiah.

19:6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

19:7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

19:8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

19:9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, 19:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

19:11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

19:12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? 19:13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? 19:14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

19:15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

19:16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

19:17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, 19:18 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19:19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

19:20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

19:21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

19:22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

19:23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

19:24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

19:25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

19:26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

19:27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

19:28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

19:29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

19:30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

19:31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

19:32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

19:33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

19:34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

19:36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

19:37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

20:1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

20:2 Then he turned his face to the wall, and prayed unto the LORD, saying, 20:3 I beseech thee, O LORD, remember now how I have walked

before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

20:4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, 20:5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

20:6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

20:7 And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

20:8 And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? 20:9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? 20:10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

20:11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

20:12 At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

20:13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

20:14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

20:15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there

is nothing among my treasures that I have not shewed them.

20:16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

20:17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

20:18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

20:19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days? 20:20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? 20:21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

21:1 Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.

21:2 And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

21:3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

21:4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

21:5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

21:6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.

21:7 And he set a graven image of the grove that he had made in the

house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: 21:8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

21:9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

21:10 And the LORD spake by his servants the prophets, saying, 21:11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: 21:12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

21:13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

21:14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; 21:15 Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

21:16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

21:17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? 21:18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

21:19 Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

21:20 And he did that which was evil in the sight of the LORD, as his father Manasseh did.

21:21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: 21:22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

21:23 And the servants of Amon conspired against him, and slew the king in his own house.

21:24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

21:25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? 21:26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

22:1 Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

22:2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

22:3 And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, 22:4 Go up to Hilkiyah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: 22:5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, 22:6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

22:7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

22:8 And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah gave

the book to Shaphan, and he read it.

22:9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

22:10 And Shaphan the scribe shewed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king.

22:11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

22:12 And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, 22:13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

22:14 So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

22:15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, 22:16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: 22:17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be

quenched.

22:18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard; 22:19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast

rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

22:20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

23:1 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

23:2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

23:3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

23:4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

23:5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

23:6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

23:7 And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

23:8 And he brought all the priests out of the cities of Judah, and

defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

23:9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

23:10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

23:11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

23:12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

23:13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

23:14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

23:15 Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

23:16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

23:17 Then he said, What title is that that I see? And the men of the

city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.

23:18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

23:19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

23:20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

23:21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

23:22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; 23:23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

23:24 Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

23:25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

23:26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

23:27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

23:28 Now the rest of the acts of Josiah, and all that he did, are

they not written in the book of the chronicles of the kings of Judah?

23:29 In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

23:30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

23:31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

23:32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

23:33 And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

23:34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

23:35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaohnechoh.

23:36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

23:37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

24:2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

24:3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; 24:4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

24:5 Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24:6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

24:7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

24:8 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

24:9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

24:10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

24:11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

24:12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

24:13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

24:14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

24:15 And he carried away Jehoiachin to Babylon, and the king's

mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

24:16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

24:17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

24:18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

24:19 And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done.

24:20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

25:1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

25:2 And the city was besieged unto the eleventh year of king Zedekiah.

25:3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

25:4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

25:5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

25:6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

25:7 And they slew the sons of Zedekiah before his eyes, and put out

the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

25:8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 25:9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

25:10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

25:11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.

25:12 But the captain of the guard left of the door of the poor of the land to be vinedressers and husbandmen.

25:13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

25:14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

25:15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

25:16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

25:17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

25:18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 25:19

And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: 25:20 And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah: 25:21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

25:22 And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

25:23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

25:24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25:25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

25:26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

25:27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; 25:28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; 25:29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

25:30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

The First Book of the Chronicles

1:1 Adam, Sheth, Enosh, 1:2 Kenan, Mahalaleel, Jered, 1:3 Henoch, Methuselah, Lamech, 1:4 Noah, Shem, Ham, and Japheth.

1:5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

1:6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.

1:7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

1:8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.

1:9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

1:10 And Cush begat Nimrod: he began to be mighty upon the earth.

1:11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 1:12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

1:13 And Canaan begat Zidon his firstborn, and Heth, 1:14 The Jebusite also, and the Amorite, and the Girgashite, 1:15 And the Hivite, and the Arkite, and the Sinite, 1:16 And the Arvadite, and the Zemarite, and the Hamathite.

1:17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

1:18 And Arphaxad begat Shelah, and Shelah begat Eber.

1:19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.

1:20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 1:21 Hadoram also, and Uzal, and Diklah, 1:22 And Ebal, and Abimael, and Sheba, 1:23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

1:24 Shem, Arphaxad, Shelah, 1:25 Eber, Peleg, Reu, 1:26 Serug, Nahor, Terah, 1:27 Abram; the same is Abraham.

1:28 The sons of Abraham; Isaac, and Ishmael.

1:29 These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, 1:30 Mishma, and Dumah, Massa, Hadad, and Tema, 1:31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

1:32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

1:33 And the sons of Midian; Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

1:34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

1:35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

1:36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

1:37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

1:38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

1:39 And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister.

1:40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam.

and the sons of Zibeon; Aiah, and Anah.

1:41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

1:42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

1:43 Now these are the kings that reigned in the land of Edom before

any king reigned over the children of Israel; Bela the son of Beor:
and the name of his city was Dinhabah.

1:44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned
in his stead.

1:45 And when Jobab was dead, Husham of the land of the Temanites
reigned in his stead.

1:46 And when Husham was dead, Hadad the son of Bedad, which smote
Midian in the field of Moab, reigned in his stead: and the name of his
city was Avith.

1:47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

1:48 And when Samlah was dead, Shaul of Rehoboth by the river reigned
in his stead.

1:49 And when Shaul was dead, Baalhanan the son of Achbor reigned in
his stead.

1:50 And when Baalhanan was dead, Hadad reigned in his stead: and the
name of his city was Pai; and his wife's name was Mehetabel, the
daughter of Matred, the daughter of Mezahab.

1:51 Hadad died also. And the dukes of Edom were; duke Timnah, duke
Aliah, duke Jetheth, 1:52 Duke Aholibamah, duke Elah, duke Pinon, 1:53
Duke Kenaz, duke Teman, duke Mibzar, 1:54 Duke Magdiel, duke Iram.
These are the dukes of Edom.

2:1 These are the sons of Israel; Reuben, Simeon, Levi, and Judah,
Issachar, and Zebulun, 2:2 Dan, Joseph, and Benjamin, Naphtali, Gad,
and Asher.

2:3 The sons of Judah; Er, and Onan, and Shelah: which three were born
unto him of the daughter of Shua the Canaanitess. And Er, the
firstborn of Judah, was evil in the sight of the LORD; and he slew
him.

2:4 And Tamar his daughter in law bore him Pharez and Zerah. All the
sons of Judah were five.

2:5 The sons of Pharez; Hezron, and Hamul.

2:6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol,

and Dara: five of them in all.

2:7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

2:8 And the sons of Ethan; Azariah.

2:9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

2:10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; 2:11 And Nahshon begat Salma, and Salma begat Boaz, 2:12 And Boaz begat Obed, and Obed begat Jesse, 2:13 And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, 2:14 Nethaneel the fourth, Raddai the fifth, 2:15 Ozem the sixth, David the seventh: 2:16 Whose sisters were Zeruah, and Abigail. And the sons of Zeruah; Abishai, and Joab, and Asahel, three.

2:17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

2:18 And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon.

2:19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

2:20 And Hur begat Uri, and Uri begat Bezaleel.

2:21 And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.

2:22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

2:23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead.

2:24 And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

2:25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the

firstborn, and Bunah, and Oren, and Ozem, and Ahijah.

2:26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

2:27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

2:28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab and Abishur.

2:29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

2:30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

2:31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

2:32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

2:33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

2:34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

2:35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

2:36 And Attai begat Nathan, and Nathan begat Zabad, 2:37 And Zabad begat Ephlal, and Ephlal begat Obed, 2:38 And Obed begat Jehu, and Jehu begat Azariah, 2:39 And Azariah begat Helez, and Helez begat Eleasah, 2:40 And Eleasah begat Sisamai, and Sisamai begat Shallum, 2:41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

2:42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

2:43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

2:44 And Shema begat Raham, the father of Jorkoam: and Rekem begat

Shammai.

2:45 And the son of Shammai was Maon: and Maon was the father of Bethzur.

2:46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

2:47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

2:48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

2:49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsa.

2:50 These were the sons of Caleb the son of Hur, the firstborn of Ephrath; Shobal the father of Kirjathjearim.

2:51 Salma the father of Bethlehem, Hareph the father of Bethgader.

2:52 And Shobal the father of Kirjathjearim had sons; Haroeh, and half of the Manahethites.

2:53 And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites, 2:54 The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

2:55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

3:1 Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: 3:2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: 3:3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

3:4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

3:5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel: 3:6 Ibhaz also, and Elishama, and Eliphelet, 3:7 And Nogah, and Nepheg, and Japhia, 3:8 And Elishama, and Eliada, and Eliphelet, nine.

3:9 These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

3:10 And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, 3:11 Joram his son, Ahaziah his son, Joash his son, 3:12 Amaziah his son, Azariah his son, Jotham his son, 3:13 Ahaz his son, Hezekiah his son, Manasseh his son, 3:14 Amon his son, Josiah his son.

3:15 And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

3:16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

3:17 And the sons of Jeconiah; Assir, Salathiel his son, 3:18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

3:19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: 3:20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

3:21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

3:22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

3:23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

3:24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

4:1 The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

4:2 And Reaiah the son of Shobal begat Jahath; and Jahath begat

Ahumai, and Lahad. These are the families of the Zorathites.

4:3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi: 4:4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.

4:5 And Ashur the father of Tekoa had two wives, Helah and Naarah.

4:6 And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari.

These were the sons of Naarah.

4:7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

4:8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

4:9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

4:10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

4:11 And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

4:12 And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah.

4:13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

4:14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

4:15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

4:16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

4:17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of

Eshtemoa.

4:18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

4:19 And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

4:20 And the sons of Shimon were, Amnon, and Rinnah, Benhanan, and Tilon.

And the sons of Ishi were, Zoheth, and Benzoheth.

4:21 The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, 4:22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And these are ancient things.

4:23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

4:24 The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul: 4:25 Shallum his son, Mibsam his son, Mishma his son.

4:26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

4:27 And Shimei had sixteen sons and six daughters: but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

4:28 And they dwelt at Beersheba, and Moladah, and Hazarshual, 4:29 And at Bilhah, and at Ezem, and at Tolad, 4:30 And at Bethuel, and at Hormah, and at Ziklag, 4:31 And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These were their cities unto the reign of David.

4:32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: 4:33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.

4:34 And Meshobab, and Jamlech, and Joshah, the son of Amaziah, 4:35

And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, 4:36 And Elioenai, and Jaakobah, and Jeshohai, and Asaiah, and Adiel, and Jesimiel, and Benaiah, 4:37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; 4:38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

4:39 And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

4:40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

4:41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.

4:42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

4:43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

5:2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:) 5:3 The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

5:4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, 5:5 Micah his son, Reaia his son, Baal his son, 5:6 Beerah his son, whom Tilgathpilneser king of Assyria carried away captive: he was prince of the Reubenites.

5:7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah, 5:8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baalmeon: 5:9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates:

because their cattle were multiplied in the land of Gilead.

5:10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

5:11 And the children of Gad dwelt over against them, in the land of Bashan unto Salcah: 5:12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

5:13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

5:14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 5:15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

5:16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

5:17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

5:18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

5:19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

5:20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

5:21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

5:22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

5:23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon.

5:24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

5:25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

5:26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

6:1 The sons of Levi; Gershon, Kohath, and Merari.

6:2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

6:3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

6:4 Eleazar begat Phinehas, Phinehas begat Abishua, 6:5 And Abishua begat Bukki, and Bukki begat Uzzi, 6:6 And Uzzi begat Zerariah, and Zerariah begat Meraioth, 6:7 Meraioth begat Amariah, and Amariah begat Ahitub, 6:8 And Ahitub begat Zadok, and Zadok begat Ahimaaz, 6:9 And Ahimaaz begat Azariah, and Azariah begat Johanan, 6:10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:) 6:11 And Azariah begat Amariah, and Amariah begat Ahitub, 6:12 And Ahitub begat Zadok, and Zadok begat Shallum, 6:13 And Shallum begat Hilkiah, and Hilkiah begat Azariah, 6:14 And Azariah begat Seraiah, and Seraiah begat Jehozadak, 6:15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

6:16 The sons of Levi; Gershom, Kohath, and Merari.

6:17 And these be the names of the sons of Gershom; Libni, and Shimei.

6:18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

6:19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

6:20 Of Gershom; Libni his son, Jahath his son, Zimmah his son, 6:21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

6:22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son, 6:23 Elkanah his son, and Ebiasaph his son, and Assir his son, 6:24 Tahath his son, Uriel his son, Uzziab his son, and Shaul his son.

6:25 And the sons of Elkanah; Amasai, and Ahimoth.

6:26 As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, 6:27 Eliab his son, Jeroham his son, Elkanah his son.

6:28 And the sons of Samuel; the firstborn Vashni, and Abiah.

6:29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, 6:30 Shimea his son, Haggiah his son, Asaiah his son.

6:31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.

6:32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order.

6:33 And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, 6:34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 6:35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 6:36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 6:37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, 6:38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

6:39 And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea, 6:40 The son of Michael, the son of Baaseiah, the son of Malchiah, 6:41 The son of Ethni, the son of Zerah, the son of Adaiah, 6:42 The son of Ethan, the son of Zimmah, the son of Shimei, 6:43 The son of Jahath, the son of Gershom, the son of Levi.

6:44 And their brethren the sons of Merari stood on the left hand:
Ethan the son of Kishi, the son of Abdi, the son of Malluch, 6:45 The
son of Hashabiah, the son of Amaziah, the son of Hilkiah, 6:46 The son
of Amzi, the son of Bani, the son of Shamer, 6:47 The son of Mahli,
the son of Mushi, the son of Merari, the son of Levi.

6:48 Their brethren also the Levites were appointed unto all manner of
service of the tabernacle of the house of God.

6:49 But Aaron and his sons offered upon the altar of the burnt
offering, and on the altar of incense, and were appointed for all the
work of the place most holy, and to make an atonement for Israel,
according to all that Moses the servant of God had commanded.

6:50 And these are the sons of Aaron; Eleazar his son, Phinehas his
son, Abishua his son, 6:51 Bukki his son, Uzzi his son, Zerahiah his
son, 6:52 Meraioth his son, Amariah his son, Ahitub his son, 6:53
Zadok his son, Ahimaaz his son.

6:54 Now these are their dwelling places throughout their castles in
their coasts, of the sons of Aaron, of the families of the Kohathites:
for theirs was the lot.

6:55 And they gave them Hebron in the land of Judah, and the suburbs
thereof round about it.

6:56 But the fields of the city, and the villages thereof, they gave
to Caleb the son of Jephunneh.

6:57 And to the sons of Aaron they gave the cities of Judah, namely,
Hebron, the city of refuge, and Libnah with her suburbs, and Jattir,
and Eshtemoa, with their suburbs, 6:58 And Hilen with her suburbs,
Debir with her suburbs, 6:59 And Ashan with her suburbs, and
Bethshemesh with her suburbs: 6:60 And out of the tribe of Benjamin;
Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with
her suburbs. All their cities throughout their families were thirteen
cities.

6:61 And unto the sons of Kohath, which were left of the family of
that tribe, were cities given out of the half tribe, namely, out of
the half tribe of Manasseh, by lot, ten cities.

6:62 And to the sons of Gershom throughout their families out of the
tribe of Issachar, and out of the tribe of Asher, and out of the tribe

of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

6:63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

6:64 And the children of Israel gave to the Levites these cities with their suburbs.

6:65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

6:66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

6:67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

6:68 And Jokmeam with her suburbs, and Bethhoron with her suburbs,

6:69 And Aijalon with her suburbs, and Gathrimmon with her suburbs:

6:70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

6:71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth

with her suburbs: 6:72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, 6:73 And Ramoth with her

suburbs, and Anem with her suburbs: 6:74 And out of the tribe of

Asher; Mashal with her suburbs, and Abdon with her suburbs, 6:75 And

Hukok with her suburbs, and Rehob with her suburbs: 6:76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon

with her suburbs, and Kirjathaim with her suburbs.

6:77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

6:78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the

wilderness with her suburbs, and Jahzah with her suburbs, 6:79

Kedemoth also with her suburbs, and Mephaath with her suburbs: 6:80

And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and

Mahanaim with her suburbs, 6:81 And Heshbon with her suburbs, and

Jazer with her suburbs.

7:1 Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimrom, four.

7:2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred.

7:3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

7:4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.

7:5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

7:6 The sons of Benjamin; Bela, and Becher, and Jediael, three.

7:7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

7:8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

7:9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

7:10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

7:11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle.

7:12 Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.

7:13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

7:14 The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead: 7:15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

7:16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

7:17 And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

7:18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

7:19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

7:20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, 7:21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

7:22 And Ephraim their father mourned many days, and his brethren came to comfort him.

7:23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

7:24 (And his daughter was Sherah, who built Bethhoron the nether, and the upper, and Uzzen-Sherah.) 7:25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son.

7:26 Laadan his son, Ammihud his son, Elishama his son.

7:27 Non his son, Jehoshuah his son.

7:28 And their possessions and habitations were, Bethel and the towns

thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: 7:29 And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

7:30 The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

7:31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

7:32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

7:33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

7:34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

7:35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

7:36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, 7:37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

7:38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

7:39 And the sons of Ulla; Arah, and Haniel, and Rezia.

7:40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

8:1 Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, 8:2 Nohah the fourth, and Rapha the fifth.

8:3 And the sons of Bela were, Addar, and Gera, and Abihud, 8:4 And Abishua, and Naaman, and Ahoah, 8:5 And Gera, and Shephuphan, and Huram.

8:6 And these are the sons of Ehud: these are the heads of the fathers

of the inhabitants of Geba, and they removed them to Manahath: 8:7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8:8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

8:9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, 8:10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

8:11 And of Hushim he begat Abitub, and Elpaal.

8:12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: 8:13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: 8:14 And Ahio, Shashak, and Jeremoth, 8:15 And Zebadiah, and Arad, and Ader, 8:16 And Michael, and Ispah, and Joha, the sons of Beriah; 8:17 And Zebadiah, and Meshullam, and Hezeki, and Heber, 8:18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; 8:19 And Jakim, and Zichri, and Zabdi, 8:20 And Elienai, and Zilthai, and Eliel, 8:21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; 8:22 And Ishpan, and Heber, and Eliel, 8:23 And Abdon, and Zichri, and Hanan, 8:24 And Hananiah, and Elam, and Antothijah, 8:25 And Iphedeiah, and Penuel, the sons of Shashak; 8:26 And Shamsherai, and Shehariah, and Athaliah, 8:27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

8:28 These were heads of the fathers, by their generations, chief men.

These dwelt in Jerusalem.

8:29 And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah: 8:30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, 8:31 And Gedor, and Ahio, and Zacher.

8:32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

8:33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

8:34 And the son of Jonathan was Meribbaal; and Meribbaal begat Micah.

8:35 And the sons of Micah were, Pithon, and Melech, and Tarea, and

Ahaz.

8:36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 8:37 And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son: 8:38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

8:39 And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.

8:40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

9:1 So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

9:2 Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.

9:3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

9:4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

9:5 And of the Shilonites; Asaiah the firstborn, and his sons.

9:6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

9:7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, 9:8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; 9:9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

9:10 And of the priests; Jedaiah, and Jehoiarib, and Jachin, 9:11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

9:12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son

of Meshullam, the son of Meshillemith, the son of Immer; 9:13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

9:14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; 9:15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; 9:16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

9:17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; 9:18 Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

9:19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.

9:20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

9:21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

9:22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

9:23 So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

9:24 In four quarters were the porters, toward the east, west, north, and south.

9:25 And their brethren, which were in their villages, were to come after seven days from time to time with them.

9:26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

9:27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

9:28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

9:29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

9:30 And some of the sons of the priests made the ointment of the spices.

9:31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.

9:32 And other of their brethren, of the sons of the Kohathites, were over the sh

wbread, to prepare it every sabbath.

9:33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

9:34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

9:35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: 9:36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab.

9:37 And Gedor, and Ahio, and Zechariah, and Mikloth.

9:38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

9:39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

9:40 And the son of Jonathan was Meribbaal: and Meribbaal begat Micah.

9:41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.

9:42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 9:43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

9:44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

10:1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

10:2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

10:3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

10:4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

10:5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

10:6 So Saul died, and his three sons, and all his house died together.

10:7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

10:8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

10:9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10:10 And they put his armour in the house of their gods, and fastened

his head in the temple of Dagon.

10:11 And when all Jabeshgilead heard all that the Philistines had done to Saul, 10:12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

10:13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; 10:14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

11:1 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

11:2 And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

11:3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

11:4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

11:5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

11:6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

11:7 And David dwelt in the castle; therefore they called it the city of David.

11:8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

11:9 So David waxed greater and greater: for the LORD of hosts was with him.

11:10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

11:11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

11:12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.

11:13 He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

11:14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

11:15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

11:16 And David was then in the hold, and the Philistines' garrison was then at Bethlehem.

11:17 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate! 11:18 And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

11:19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it.

These things did these three mightiest.

11:20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

11:21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

11:22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

11:23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

11:24 These things did Benaiah the son of Jehoiada, and had the name among the three mighties.

11:25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

11:26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, 11:27 Shammoth the Harorite, Helez the Pelonite, 11:28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, 11:29 Sibbecai the Hushathite, Ilai the Ahohite, 11:30 Maharai the Netophathite, Heled the son of Baanah the Netophathite, 11:31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite, 11:32 Hurai of the brooks of Gaash, Abiel the Arbathite, 11:33 Azmaveth the Baharumite, Eliahba the Shaalbonite, 11:34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, 11:35 Ahiam the son of Sacar the Hararite, Eliphai the son of Ur, 11:36 Hopher the Mecherathite, Ahijah the Pelonite, 11:37 Hezro the Carmelite, Naarai the son of Ezbai, 11:38 Joel the brother of Nathan, Mibhar the son of Haggeri, 11:39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruah, 11:40 Ira the Ithrite, Gareb the Ithrite, 11:41 Uriah the Hittite, Zabad the son of Ahlai, 11:42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, 11:43 Hanan the son of Maachah, and Joshaphat the Mithnite, 11:44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, 11:45 Jedaiel the son of Shimri, and Joha his brother, the Tizite, 11:46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, 11:47 Eliel, and Obed, and Jasiel the Mesobaite.

12:1 Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were

among the mighty men, helpers of the war.

12:2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

12:3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite.

12:4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, 12:5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, 12:6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, 12:7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

12:8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

12:9 Ezer the first, Obadiah the second, Eliab the third, 12:10 Mishmannah the fourth, Jeremiah the fifth, 12:11 Attai the sixth, Eliel the seventh, 12:12 Johanan the eighth, Elzabad the ninth, 12:13 Jeremiah the tenth, Machbanai the eleventh.

12:14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

12:15 These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

12:16 And there came of the children of Benjamin and Judah to the hold unto David.

12:17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

12:18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God

helpeth thee.

Then David received them, and made them captains of the band.

12:19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

12:20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

12:21 And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.

12:22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

12:23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

12:24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

12:25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

12:26 Of the children of Levi four thousand and six hundred.

12:27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred; 12:28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

12:29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

12:30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

12:31 And of the half tribe of Manasse eighteen thousand, which were expressed by name, to come and make David king.

12:32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

12:33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

12:34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

12:35 And of the Danites expert in war twenty and eight thousand and six hundred.

12:36 And of Asher, such as went forth to battle, expert in war, forty thousand.

12:37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

12:38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

12:39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

12:40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

13:1 And David consulted with the captains of thousands and hundreds, and with every leader.

13:2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

13:3 And let us bring again the ark of our God to us: for we enquired

not at it in the days of Saul.

13:4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

13:5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjathjearim.

13:6 And David went up, and all Israel, to Baalah, that is, to Kirjathjearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

13:7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

13:8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

13:9 And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

13:10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

13:11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day.

13:12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me? 13:13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obededom the Gittite.

13:14 And the ark of God remained with the family of Obededom in his house three months. And the LORD blessed the house of Obededom, and all that he had.

14:1 Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

14:2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

14:3 And David took more wives at Jerusalem: and David begat more sons and daughters.

14:4 Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, 14:5 And Ibhar, and Elishua, and Elpalet, 14:6 And Nogah, and Nepheg, and Japhia, 14:7 And Elishama, and Beeliada, and Eliphalet.

14:8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

14:9 And the Philistines came and spread themselves in the valley of Rephaim.

14:10 And David enquired of God, saying, Shall I go up against the Philistines? And wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

14:11 So they came up to Baalperazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baalperazim.

14:12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

14:13 And the Philistines yet again spread themselves abroad in the valley.

14:14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

14:15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

14:16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

14:17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

15:1 And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

15:2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

15:3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

15:4 And David assembled the children of Aaron, and the Levites: 15:5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: 15:6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: 15:7 Of the sons of Gershon; Joel the chief and his brethren an hundred and thirty: 15:8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: 15:9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore: 15:10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

15:11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 15:12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

15:13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

15:14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15:15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

15:16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

15:17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; 15:18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and

Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters.

15:19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; 15:20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; 15:21 And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

15:22 And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful.

15:23 And Berechiah and Elkanah were doorkeepers for the ark.

15:24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obededom and Jehiah were doorkeepers for the ark.

15:25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obededom with joy.

15:26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

15:27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.

15:28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

15:29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

16:1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices

and peace offerings before God.

16:2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

16:3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

16:4 And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel: 16:5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; 16:6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

16:7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.

16:8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

16:9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

16:10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

16:11 Seek the LORD and his strength, seek his face continually.

16:12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; 16:13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

16:14 He is the LORD our God; his judgments are in all the earth.

16:15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations; 16:16 Even of the covenant which he made with Abraham, and of his oath unto Isaac; 16:17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, 16:18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; 16:19 When ye were but few, even a few, and strangers in it.

16:20 And when they went from nation to nation, and from one kingdom to another people; 16:21 He suffered no man to do them wrong: yea, he reproveth kings for their sakes, 16:22 Saying, Touch not mine anointed, and do my prophets no harm.

16:23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.

16:24 Declare his glory among the heathen; his marvellous works among all nations.

16:25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

16:26 For all the gods of the people are idols: but the LORD made the heavens.

16:27 Glory and honour are in his presence; strength and gladness are in his place.

16:28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

16:29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

16:30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

16:31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

16:32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

16:33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

16:34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

16:35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

16:36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

16:37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required: 16:38 And Obededom with their brethren, threescore and eight; Obededom also the son of Jeduthun and Hosah to be porters: 16:39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon, 16:40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel; 16:41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever; 16:42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

16:43 And all the people departed every man to his house: and David returned to bless his house.

17:1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

17:2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

17:3 And it came to pass the same night, that the word of God came to Nathan, saying, 17:4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: 17:5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

17:6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? 17:7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel: 17:8 And I have been with thee whithersoever thou hast walked, and have cut off all thine

enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

17:9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 17:10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

17:11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

17:12 He shall build me an house, and I will stablish his throne for ever.

17:13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: 17:14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

17:15 According to all these words, and according to all this vision, so did Nathan speak unto David.

17:16 And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? 17:17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

17:18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

17:19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

17:20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

17:21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy

people whom thou hast redeemed out of Egypt? 17:22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

17:23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

17:24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

17:25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

17:26 And now, LORD, thou art God, and hast promised this goodness unto thy servant: 17:27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

18:1 Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

18:2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

18:3 And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

18:4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

18:5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

18:6 Then David put garrisons in Syriadamascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

18:7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

18:8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

18:9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; 18:10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass.

18:11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

18:12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

18:13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

18:14 So David reigned over all Israel, and executed judgment and justice among all his people.

18:15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

18:16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe; 18:17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

19:1 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

19:2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

19:3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters

unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? 19:4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

19:5 Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

19:6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.

19:7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

19:8 And when David heard of it, he sent Joab, and all the host of the mighty men.

19:9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

19:10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

19:11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

19:12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

19:13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

19:14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

19:15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

19:16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them.

19:17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

19:18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19:19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

20:1 And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

20:2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

20:3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

20:4 And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

20:5 And there was war again with the Philistines; and Elhanan the son

of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

20:6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot and he also was the son of the giant.

20:7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

20:8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

21:1 And Satan stood up against Israel, and provoked David to number Israel.

21:2 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.

21:3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? 21:4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

21:5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

21:6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

21:7 And God was displeased with this thing; therefore he smote Israel.

21:8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

21:9 And the LORD spake unto Gad, David's seer, saying, 21:10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

21:11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee 21:12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

21:13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

21:14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

21:15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

21:16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

21:17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

21:18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

21:19 And David went up at the saying of Gad, which he spake in the name of the LORD.

21:20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21:21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to

the ground.

21:22 Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

21:23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

21:24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.

21:25 So David gave to Ornan for the place six hundred shekels of gold by weight.

21:26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

21:27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

21:28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

21:29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

21:30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

22:1 Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.

22:2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

22:3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without

weight; 22:4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

22:5 And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

22:6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

22:7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: 22:8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

22:9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

22:10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

22:11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

22:12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

22:13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

22:14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

22:15 Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every

manner of work.

22:16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee.

22:17 David also commanded all the princes of Israel to help Solomon his son, saying, 22:18 Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

22:19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

23:1 So when David was old and full of days, he made Solomon his son king over Israel.

23:2 And he gathered together all the princes of Israel, with the priests and the Levites.

23:3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

23:4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:
23:5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.

23:6 And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

23:7 Of the Gershonites were, Laadan, and Shimei.

23:8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

23:9 The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan.

23:10 And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah.

These four were the sons of Shimei.

23:11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.

23:12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

23:13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

23:14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

23:15 The sons of Moses were, Gershom, and Eliezer.

23:16 Of the sons of Gershom, Shebuel was the chief.

23:17 And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

23:18 Of the sons of Izhar; Shelomith the chief.

23:19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

23:20 Of the sons of Uzziel; Micah the first and Jesiah the second.

23:21 The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

23:22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

23:23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

23:24 These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

23:25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: 23:26 And also unto

the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

23:27 For by the last words of David the Levites were numbered from twenty years old and above: 23:28 Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; 23:29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; 23:30 And to stand every morning to thank and praise the LORD, and likewise at even: 23:31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD: 23:32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

24:1 Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

24:2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

24:3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

24:4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar, and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

24:5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

24:6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for

Eleazar, and one taken for Ithamar.

24:7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,
24:8 The third to Harim, the fourth to Seorim, 24:9 The fifth to
Malchijah, the sixth to Mijamin, 24:10 The seventh to Hakkoz, the
eighth to Abijah, 24:11 The ninth to Jeshuah, the tenth to Shecaniah,
24:12 The eleventh to Eliashib, the twelfth to Jakim, 24:13 The
thirteenth to Huppah, the fourteenth to Jeshebeab, 24:14 The fifteenth
to Bilgah, the sixteenth to Immer, 24:15 The seventeenth to Hezir, the
eighteenth to Aphses, 24:16 The nineteenth to Pethahiah, the twentieth
to Jehezkel, 24:17 The one and twentieth to Jachin, the two and
twentieth to Gamul, 24:18 The three and twentieth to Delaiah, the four
and twentieth to Maaziah.

24:19 These were the orderings of them in their service to come into
the house of the LORD, according to their manner, under Aaron their
father, as the LORD God of Israel had commanded him.

24:20 And the rest of the sons of Levi were these: Of the sons of
Amram; Shubael: of the sons of Shubael; Jehdeiah.

24:21 Concerning Rehabiah: of the sons of Rehabiah, the first was
Isshiah.

24:22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

24:23 And the sons of Hebron; Jeriah the first, Amariah the second,
Jahaziel the third, Jekameam the fourth.

24:24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

24:25 The brother of Michah was Isshiah: of the sons of Isshiah;
Zechariah.

24:26 The sons of Merari were Mahli and Mushi: the sons of Jaaziah;
Beno.

24:27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and
Ibri.

24:28 Of Mahli came Eleazar, who had no sons.

24:29 Concerning Kish: the son of Kish was Jerahmeel.

24:30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These

were the sons of the Levites after the house of their fathers.

24:31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

25:1 Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: 25:2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.

25:3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

25:4 Of Heman: the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romantiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: 25:5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

25:6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

25:7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

25:8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

25:9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve: 25:10 The third to Zaccur, he, his sons, and his brethren, were twelve: 25:11 The fourth to Izri, he, his sons, and his brethren, were twelve: 25:12 The fifth to Nethaniah, he, his sons, and his brethren, were twelve: 25:13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve:

25:14 The seventh to Jesharelah, he, his sons, and his brethren, were twelve: 25:15 The eighth to Jeshaiah, he, his sons, and his brethren, were twelve: 25:16 The ninth to Mattaniah, he, his sons, and his brethren, were twelve: 25:17 The tenth to Shimei, he, his sons, and his brethren, were twelve: 25:18 The eleventh to Azareel, he, his sons, and his brethren, were twelve: 25:19 The twelfth to Hashabiah, he, his sons, and his brethren, were twelve: 25:20 The thirteenth to Shubael, he, his sons, and his brethren, were twelve: 25:21 The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve: 25:22 The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve: 25:23 The sixteenth to Hananiah, he, his sons, and his brethren, were twelve: 25:24 The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve: 25:25 The eighteenth to Hanani, he, his sons, and his brethren, were twelve: 25:26 The nineteenth to Mallothi, he, his sons, and his brethren, were twelve: 25:27 The twentieth to Eliathah, he, his sons, and his brethren, were twelve: 25:28 The one and twentieth to Hothir, he, his sons, and his brethren, were twelve: 25:29 The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve: 25:30 The three and twentieth to Mahazioth, he, his sons, and his brethren

were twelve: 25:31 The four and twentieth to Romamtiezer, he, his sons, and his brethren, were twelve.

26:1 Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

26:2 And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, 26:3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

26:4 Moreover the sons of Obededom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth.

26:5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

26:6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

26:7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

26:8 All these of the sons of Obededom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obededom.

26:9 And Meshelemiah had sons and brethren, strong men, eighteen.

26:10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;) 26:11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

26:12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

26:13 And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

26:14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

26:15 To Obededom southward; and to his sons the house of Asuppim.

26:16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

26:17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

26:18 At Parbar westward, four at the causeway, and two at Parbar.

26:19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

26:20 And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

26:21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

26:22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

26:23 Of the Amramites, and the Izharites, the Hebronites, and the

Uzzielites: 26:24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

26:25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26:26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

26:27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

26:28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

26:29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

26:30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

26:31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

26:32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

27:1 Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

27:2 Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

27:3 Of the children of Perez was the chief of all the captains of the host for the first month.

27:4 And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

27:5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.

27:6 This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

27:7 The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

27:8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.

27:9 The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

27:10 The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

27:11 The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

27:12 The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

27:13 The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

27:14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

27:15 The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

27:16 Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: 27:17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok: 27:18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: 27:19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: 27:20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: 27:21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: 27:22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

27:23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

27:24 Joab the son of Zeruah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

27:25 And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah: 27:26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: 27:27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: 27:28 And over the olive trees and the sycamore trees that were in the low plains was Baalhanan the Gederite: and over the cellars of oil was Joash: 27:29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai: 27:30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: 27:31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

27:32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: 27:33 And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion: 27:34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

28:1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

28:2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: 28:3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

28:4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: 28:5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

28:6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

28:7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

28:8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

28:10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

28:11 Then David gave to Solomon his son the pattern of the porch, and

of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 28:12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 28:13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

28:14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: 28:15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

28:16 And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: 28:17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: 28:18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

28:19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

28:20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

28:21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

29:1 Furthermore David the king said unto all the congregation,

Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

29:2 Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

29:3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house.

29:4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: 29:5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD? 29:6 Then the chief of the fathers and princes of the tribes of Israel and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, 29:7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

29:8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

29:9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

29:10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

29:11 Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

29:12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

29:13 Now therefore, our God, we thank thee, and praise thy glorious name.

29:14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

29:15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

29:16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

29:17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

29:18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: 29:19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

29:20 And David said to all the congregation, Now bless the LORD your God.

And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

29:21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: 29:22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

29:23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

29:24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

29:25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

29:26 Thus David the son of Jesse reigned over all Israel.

29:27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

29:28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29:29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, 29:30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

The Second Book of the Chronicles

1:1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly.

1:2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

1:3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

1:4 But the ark of God had David brought up from Kirjathjearim to the place which David had prepared for it: for he had pitched a tent for

it at Jerusalem.

1:5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

1:6 And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

1:7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

1:8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

1:9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

1:10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? 1:11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: 1:12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

1:13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

1:14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

1:15 And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycomore trees that are in the vale for abundance.

1:16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

1:17 And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

2:1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2:2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

2:3 And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

2:4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

2:5 And the house which I build is great: for great is our God above all gods.

2:6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him? 2:7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

2:8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, 2:9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

2:10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

2:11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

2:12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

2:13 And now I have sent a cunning man, endued with understanding, of Hiram my father's, 2:14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

2:15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: 2:16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

2:17 And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

2:18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

3:1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

3:2 And he began to build in the second day of the second month, in the fourth year of his reign.

3:3 Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

3:4 And the porch that was in the front of the house, the length of it

was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

3:5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

3:6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

3:7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

3:8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

3:9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

3:10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

3:11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

3:12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

3:13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

3:14 And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

3:15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.

3:16 And he made chains, as in the oracle, and put them on the heads

of the pillars; and made an hundred pomegranates, and put them on the chains.

3:17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

4:1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

4:2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

4:3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4:4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

4:5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

4:6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.

4:7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

4:8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

4:9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

4:10 And he set the sea on the right side of the east end, over against the south.

4:11 And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God; 4:12 To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars; 4:13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.

4:14 He made also bases, and lavers made he upon the bases; 4:15 One sea, and twelve oxen under it.

4:16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass.

4:17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

4:18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

4:19 And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set;

4:20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; 4:21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; 4:22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

5:1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

5:2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

5:3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

5:4 And all the elders of Israel came; and the Levites took up the ark.

5:5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

5:6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

5:7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims: 5:8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

5:9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

5:10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

5:11 And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: 5:12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) 5:13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; 5:14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

6:1 Then said Solomon, The LORD hath said that he would dwell in the thick darkness.

6:2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

6:3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

6:4 And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, 6:5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: 6:6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

6:7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.

6:8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: 6:9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

6:10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

6:11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

6:12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: 6:13 For Solomon had made a brasen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.

6:14 And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts: 6:15 Thou which hast kept with thy servant David my father that which thou

hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

6:16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

6:17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

6:18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! 6:19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: 6:20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

6:21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

6:22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; 6:23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

6:24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; 6:25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

6:26 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict

them; 6:27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

6:28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: 6:29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: 6:30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) 6:31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

6:32 Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; 6:33 Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

6:34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; 6:35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

6:36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; 6:37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; 6:38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: 6:39 Then hear thou

from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

6:40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

6:41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

6:42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

7:1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

7:2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

7:3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

7:4 Then the king and all the people offered sacrifices before the LORD.

7:5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

7:6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7:7 Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

7:8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

7:9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

7:10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

7:11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

7:12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

7:13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;
7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

7:15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

7:16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

7:17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; 7:18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

7:19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; 7:20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified

for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

7:21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? 7:22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

8:1 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, 8:2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

8:3 And Solomon went to Hamathzobah, and prevailed against it.

8:4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

8:5 Also he built Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars; 8:6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

8:7 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, 8:8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

8:9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

8:10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

8:11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come.

8:12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, 8:13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

8:14 And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

8:15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

8:16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

8:17 Then went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom.

8:18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

9:1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

9:2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

9:3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 9:4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

9:5 And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 9:6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

9:7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

9:8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9:9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

9:10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.

9:11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

9:12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

9:13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; 9:14 Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

9:15 And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target.

9:16 And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

9:17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

9:18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: 9:19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

9:20 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.

9:21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

9:22 And king Solomon passed all the kings of the earth in riches and wisdom.

9:23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

9:24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

9:25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

9:26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

9:27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance.

9:28 And they brought unto Solomon horses out of Egypt, and out of all lands.

9:29 Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? 9:30 And Solomon reigned in Jerusalem over all Israel forty years.

9:31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

10:1 And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

10:2 And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

10:3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, 10:4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

10:5 And he said unto them, Come again unto me after three days. And the people departed.

10:6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? 10:7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

10:8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

10:9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? 10:10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

10:11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

10:12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

10:13 And the king answered them roughly; and king Rehoboam forsook

the counsel of the old men, 10:14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

10:15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

10:16 And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

10:17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

10:18 Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

10:19 And Israel rebelled against the house of David unto this day.

11:1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

11:2 But the word of the LORD came to Shemaiah the man of God, saying, 11:3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 11:4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

11:5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

11:6 He built even Bethlehem, and Etam, and Tekoa, 11:7 And Bethzur, and Shoco, and Adullam, 11:8 And Gath, and Mareshah, and Ziph, 11:9 And Adoraim, and Lachish, and Azekah, 11:10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities.

11:11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

11:12 And in every several

city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

11:13 And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

11:14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: 11:15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

11:16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

11:17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

11:18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

11:19 Which bare him children; Jeush, and Shamariah, and Zaham.

11:20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

11:21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) 11:22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

11:23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

12:1 And it came to pass, when Rehoboam had established the kingdom,

and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

12:2 And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, 12:3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

12:4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

12:5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

12:6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

12:7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

12:8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

12:9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

12:10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

12:11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12:12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

12:13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

12:14 And he did evil, because he prepared not his heart to seek the LORD.

12:15 Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

12:16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

13:1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

13:2 He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

13:3 And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

13:4 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; 13:5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? 13:6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

13:7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

13:8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with your golden calves, which Jeroboam made you for gods.

13:9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

13:10 But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: 13:11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

13:12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13:13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

13:14 And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

13:15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

13:16 And the children of Israel fled before Judah: and God delivered them into their hand.

13:17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

13:18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

13:19 And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

13:20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

13:21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

13:22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

14:1 So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

14:2 And Asa did that which was good and right in the eyes of the LORD his God: 14:3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: 14:4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

14:5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

14:6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

14:7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

14:8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

14:9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

14:10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

14:11 And Asa cried unto the LORD his God, and said, LORD, it is

nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let no man prevail against thee.

14:12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

14:13 And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

14:14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

14:15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

15:1 And the Spirit of God came upon Azariah the son of Oded: 15:2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

15:3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

15:4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

15:5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

15:6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

15:7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

15:8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had

taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

15:9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

15:10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

15:11 And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

15:12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; 15:13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

15:14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15:15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

15:16 And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

15:17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

15:18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

15:19 And there was no more war unto the five and thirtieth year of the reign of Asa.

16:1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

16:2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying, 16:3 There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

16:4 And Benhadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

16:5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

16:6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

16:7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

16:8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

16:9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

16:10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

16:11 And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

16:12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

16:13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

16:14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

17:1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

17:2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

17:3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; 17:4 But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel.

17:5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

17:6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

17:7 Also in the third year of his reign he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

17:8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

17:9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

17:10 And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

17:11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

17:12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

17:13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

17:14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

17:15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

17:16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17:17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

17:18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

17:19 These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

18:1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

18:2 And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramothgilead.

18:3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

18:4 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

18:5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

18:6 But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? 18:7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

18:8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

18:9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

18:10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

18:11 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the hand of the king.

18:12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

18:13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

18:14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

18:15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

18:16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.

18:17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? 18:18 Again he

said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

18:19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner.

18:20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? 18:21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

18:22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

18:23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? 18:24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

18:25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 18:26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

18:27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.

18:28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

18:29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and I will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

18:30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

18:31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they

compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

18:32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

18:33 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

18:34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

19:1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

19:2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

19:3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

19:4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

19:5 And he set judges in the land throughout all the fenced cities of Judah, city by city, 19:6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment.

19:7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

19:8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

19:9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

19:10 And what cause soever shall come to you of your brethren that dwell in your cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

19:11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

20:1 It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

20:2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi.

20:3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

20:4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

20:5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, 20:6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? 20:7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 20:8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 20:9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

20:10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the

land of Egypt, but they turned from them, and destroyed them not;
20:11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

20:12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

20:13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

20:14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; 20:15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

20:16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

20:17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.

20:18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

20:19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20:20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

20:21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy

endureth for ever.

20:22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

20:23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

20:24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

20:25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

20:26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

20:27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

20:28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

20:29 And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

20:30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

20:31 And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem.

And his mother's name was Azubah the daughter of Shilhi.

20:32 And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.

20:33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

20:34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

20:35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: 20:36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongaber.

20:37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

21:1 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

21:2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

21:3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn.

21:4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

21:5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

21:6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD.

21:7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a

light to him and to his sons for ever.

21:8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

21:9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

21:10 So the Edomites revolted from under the hand of Judah unto this day.

The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

21:11 Moreover he made high places in the mountains of Judah and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

21:12 And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, 21:13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: 21:14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods: 21:15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

21:16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: 21:17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

21:18 And after all this the LORD smote him in his bowels with an incurable disease.

21:19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

21:20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

22:1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

22:2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

22:3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

22:4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

22:5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram.

22:6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

22:7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

22:8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

22:9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

22:10 But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

22:11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

22:12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

23:1 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

23:2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

23:3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

23:4 This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; 23:5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.

23:6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

23:7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

23:8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the

sabbath: for Jehoiada the priest dismissed not the courses.

23:9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.

23:10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

23:11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

23:12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

23:13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

23:14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

23:15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

23:16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

23:17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

23:18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

23:19 And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in.

23:20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

23:21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

24:1 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba.

24:2 And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

24:3 And Jehoiada took for him two wives; and he begat sons and daughters.

24:4 And it came to pass after this, that Joash was minded to repair the house of the LORD.

24:5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

24:6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness? 24:7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

24:8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

24:9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.

24:10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

24:11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

24:12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

24:13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

24:14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

24:15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.

24:16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

24:17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

24:18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

24:19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

24:21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

24:22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

24:23 And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24:24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

24:25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

24:26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

24:27 Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

25:1 Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

25:2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

25:3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

25:4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die

for the fathers, but every man shall die for his own sin.

25:5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

25:6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

25:7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim.

25:8 But if thou wilt go, do it; be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

25:9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

25:10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

25:11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

25:12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

25:13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

25:14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before

them, and burned incense unto them.

25:15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? 25:16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

25:17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

25:18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

25:19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee? 25:20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

25:21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which belongeth to Judah.

25:22 And Judah was put to the worse before Israel, and they fled every man to his tent.

25:23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

25:24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obedom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25:25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

25:26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? 25:27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

25:28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

26:1 Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.

26:2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

26:3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

26:4 And he did that which was right in the sight of the LORD, according to all that his father Amaziah did.

26:5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

26:6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

26:7 And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims.

26:8 And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

26:9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

26:10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel:

for he loved husbandry.

26:11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

26:12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

26:13 And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

26:14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

26:15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal.

And his name spread far abroad; for he was marvellously helped, till he was strong.

26:16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

26:17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: 26:18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

26:19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

26:20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD

had smitten him.

26:21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

26:22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

26:23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

27:1 Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

27:2 And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

27:3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

27:4 Moreo

er he built cities in the mountains of Judah, and in the forests he built castles and towers.

27:5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

27:6 So Jotham became mighty, because he prepared his ways before the LORD his God.

27:7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

27:8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

27:9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

28:1 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father: 28:2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

28:3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

28:4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

28:5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

28:6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers.

28:7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.

28:8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

28:9 But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

28:10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God? 28:11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

28:12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, 28:13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

28:14 So the armed men left the captives and the spoil before the princes and all the congregation.

28:15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

28:16 At that time did king Ahaz send unto the kings of Assyria to help him.

28:17 For again the Edomites had come and smitten Judah, and carried away captives.

28:18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

28:19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

28:20 And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.

28:21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

28:22 And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.

28:23 For he sacrificed unto the gods of Damascus, which smote him:

and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

28:24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

28:25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

28:26 Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

28:27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

29:1 Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

29:2 And he did that which was right in the sight of the LORD, according to all that David his father had done.

29:3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

29:4 And he brought in the priests and the Levites, and gathered them together into the east street, 29:5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

29:6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.

29:7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.

29:8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

29:9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

29:10 Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

29:11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

29:12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

29:13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: 29:14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

29:15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

29:16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

29:17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

29:18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

29:19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

29:20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

29:21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

29:22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

29:23 And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

29:24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

29:25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

29:26 And the Levites stood with the instruments of David, and the priests with the trumpets.

29:27 And Hezekiah commanded to offer the burnt offering upon the altar.

And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

29:28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

29:29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

29:30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the

seer. And they sang praises with gladness, and they bowed their heads and worshipped.

29:31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

29:32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD.

29:33 And the consecrated things were six hundred oxen and three thousand sheep.

29:34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

29:35 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order.

29:36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

30:1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

30:2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

30:3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

30:4 And the thing pleased the king and all the congregation.

30:5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not

done it of a long time in such sort as it was written.

30:6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

30:7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

30:8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

30:9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

30:10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

30:11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

30:12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

30:13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

30:14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

30:15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

30:16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

30:17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

30:18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one 30:19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

30:20 And the LORD hearkened to Hezekiah, and healed the people.

30:21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

30:22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

30:23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

30:24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

30:25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

30:26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

30:27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

31:1 Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

31:2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

31:3 He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.

31:4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

31:5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

31:6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.

31:7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

31:8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

31:9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

31:10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

31:11 Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them, 31:12 And brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next.

31:13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

31:14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

31:15 And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small: 31:16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses; 31:17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; 31:18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: 31:19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

31:20 And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.

31:21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did

it with all his heart, and prospered.

32:1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

32:2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, 32:3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

32:4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

32:5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

32:6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, 32:7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: 32:8 With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

32:9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, 32:10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

32:11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria? 32:12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? 32:13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? 32:14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? 32:15 Now

therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? 32:16 And his servants spake yet more against the LORD God, and against his servant Hezekiah.

32:17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

32:18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

32:19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

32:20 And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

32:21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

32:22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

32:23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

32:24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

32:25 But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

32:26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of

the LORD came not upon them in the days of Hezekiah.

32:27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; 32:28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

32:29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

32:30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

32:31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

32:32 Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

32:33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

33:1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: 33:2 But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

33:3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

33:4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

33:5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

33:6 And he caused his children to pass through the fire in the valley

of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

33:7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: 33:8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

33:9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

33:10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

33:11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

33:12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, 33:13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

33:14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

33:15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

33:16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

33:17 Nevertheless the people did sacrifice still in the high places,

yet unto the LORD their God only.

33:18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

33:19 His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.

33:20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

33:21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

33:22 But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; 33:23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

33:24 And his servants conspired against him, and slew him in his own house.

33:25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

34:1 Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

34:2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

34:3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

34:4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and

the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

34:5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

34:6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

34:7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

34:8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

34:9 And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

34:10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:
34:11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

34:12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.

34:13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

34:14 And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a book of the law of the LORD given by Moses.

34:15 And Hilkiash answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiash delivered the book to Shaphan.

34:16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

34:17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

34:18 Then Shaphan the scribe told the king, saying, Hilkiash the priest hath given me a book. And Shaphan read it before the king.

34:19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

34:20 And the king commanded Hilkiash, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, 34:21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

34:22 And Hilkiash, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.

34:23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me, 34:24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: 34:25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

34:26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard; 34:27 Because thine heart was tender, and thou didst humble thyself before God, when thou

heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

34:28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

34:29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

34:30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

34:31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

34:32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

34:33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

35:1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

35:2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD, 35:3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel, 35:4 And prepare yourselves by the houses of your fathers, after your courses, according to the

writing of David king of Israel, and according to the writing of Solomon his son.

35:5 And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

35:6 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

35:7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

35:8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle and three hundred oxen.

35:9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

35:10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

35:11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

35:12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.

35:13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

35:14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites

prepared for themselves, and for the priests the sons of Aaron.

35:15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

35:16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

35:17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

35:18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

35:19 In the eighteenth year of the reign of Josiah was this passover kept.

35:20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

35:21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

35:22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

35:23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

35:24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers.

And all Judah and Jerusalem mourned for Josiah.

35:25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

35:26 Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD, 35:27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

36:1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

36:2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

36:3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

36:4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

36:5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

36:6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

36:7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

36:8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

36:9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.

36:10 And when the year was expired, king Nebuchadnezzar sent, and

brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

36:11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

36:12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.

36:13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

36:14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

36:15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.

36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 36:21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

36:22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 36:23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

Ezra

1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 1:2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

1:3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

1:4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

1:5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

1:6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

1:7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; 1:8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

1:9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, 1:10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

1:11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

2:1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; 2:2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: 2:3 The children of Parosh, two thousand an hundred seventy and two.

2:4 The children of Shephatiah, three hundred seventy and two.

2:5 The children of Arah, seven hundred seventy and five.

2:6 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

2:7 The children of Elam, a thousand two hundred fifty and four.

2:8 The children of Zattu, nine hundred forty and five.

2:9 The children of Zaccai, seven hundred and threescore.

2:10 The children of Bani, six hundred forty and two.

2:11 The children of Bebai, six hundred twenty and three.

2:12 The children of Azgad, a thousand two hundred twenty and two.

2:13 The children of Adonikam, six hundred sixty and six.

2:14 The children of Bigvai, two thousand fifty and six.

2:15 The children of Adin, four hundred fifty and four.

2:16 The children of Ater of Hezekiah, ninety and eight.

2:17 The children of Bezai, three hundred twenty and three.

- 2:18 The children of Jorah, an hundred and twelve.
- 2:19 The children of Hashum, two hundred twenty and three.
- 2:20 The children of Gibbar, ninety and five.
- 2:21 The children of Bethlehem, an hundred twenty and three.
- 2:22 The men of Netophah, fifty and six.
- 2:23 The men of Anathoth, an hundred twenty and eight.
- 2:24 The children of Azmaveth, forty and two.
- 2:25 The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three.
- 2:26 The children of Ramah and Gaba, six hundred twenty and one.
- 2:27 The men of Michmas, an hundred twenty and two.
- 2:28 The men of Bethel and Ai, two hundred twenty and three.
- 2:29 The children of Nebo, fifty and two.
- 2:30 The children of Magbish, an hundred fifty and six.
- 2:31 The children of the other Elam, a thousand two hundred fifty and four.
- 2:32 The children of Harim, three hundred and twenty.
- 2:33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
- 2:34 The children of Jericho, three hundred forty and five.
- 2:35 The children of Senaah, three thousand and six hundred and thirty.
- 2:36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
- 2:37 The children of Immer, a thousand fifty and two.
- 2:38 The children of Pashur, a thousand two hundred forty and seven.

2:39 The children of Harim, a thousand and seventeen.

2:40 The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

2:41 The singers: the children of Asaph, an hundred twenty and eight.

2:42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

2:43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, 2:44 The children of Keros, the children of Siaha, the children of Padon, 2:45 The children of Lebanah, the children of Hagabah, the children of Akkub, 2:46 The children of Hagab, the children of Shalmal, the children of Hanan, 2:47 The children of Giddel, the children of Gahar, the children of Reaiah, 2:48 The children of Rezin, the children of Nekoda, the children of Gazzam, 2:49 The children of Uzza, the children of Paseah, the children of Besai, 2:50 The children of Asnah, the children of Mehunim, the children of Nephusim, 2:51 The children of Bakbuk, the children of Hakupha, the children of Harhur, 2:52 The children of Bazluth, the children of Mehida, the children of Harsha, 2:53 The children of Barkos, the children of Sisera, the children of Thamah, 2:54 The children of Neziah, the children of Hatipha.

2:55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda, 2:56 The children of Jaalah, the children of Darkon, the children of Giddel, 2:57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

2:58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

2:59 And these were they which went up from Telmelah, Telharsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were of Israel: 2:60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

2:61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the

daughters of Barzillai the Gileadite, and was called after their name:
2:62 These sought their register among those that were reckoned by
genealogy, but they were not found: therefore were they, as polluted,
put from the priesthood.

2:63 And the Tirshatha said unto them, that they should not eat of the
most holy things, till there stood up a priest with Urim and with
Thummim.

2:64 The whole congregation together was forty and two thousand three
hundred and threescore, 2:65 Beside their servants and their maids, of
whom there were seven thousand three hundred thirty and seven: and
there were among them two hundred singing men and singing women.

2:66 Their horses were seven hundred thirty and six; their mules, two
hundred forty and five; 2:67 Their camels, four hundred thirty and
five; their asses, six thousand seven hundred and twenty.

2:68 And some of the chief of the fathers, when they came to the house
of the LORD which is at Jerusalem, offered freely for the house of God
to set it up in his place: 2:69 They gave after their ability unto the
treasure of the work threescore and one thousand drams of gold, and
five thousand pound of silver, and one hundred priests' garments.

2:70 So the priests, and the Levites, and some of the people, and the
singers, and the porters, and the Nethinims, dwelt in their cities,
and all Israel in their cities.

3:1 And when the seventh month was come, and the children of Israel
were in the cities, the people gathered themselves together as one man
to Jerusalem.

3:2 Then stood up Jeshua the son of Jozadak, and his brethren the
priests, and Zerubbabel the son of Shealtiel, and his brethren, and
builded the altar of the God of Israel, to offer burnt offerings
thereon, as it is written in the law of Moses the man of God.

3:3 And they set the altar upon his bases; for fear was upon them
because of the people of those countries: and they offered burnt
offerings thereon unto the LORD, even burnt offerings morning and
evening.

3:4 They kept also the feast of tabernacles, as it is written, and
offered the daily burnt offerings by number, according to the custom,
as the duty of every day required; 3:5 And afterward offered the

continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

3:6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

3:7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

3:8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites

from twenty years old and upward, to set forward the work of the house of the LORD.

3:9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

3:10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

3:11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel.

And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

3:12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 3:13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the

people: for the people shouted with a loud shout, and the noise was heard afar off.

4:1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; 4:2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

4:3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4:4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

4:6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

4:7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

4:8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: 4:9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, 4:10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

4:11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

4:12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

4:13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

4:14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; 4:15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

4:16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

4:17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

4:18 The letter which ye sent unto us hath been plainly read before me.

4:19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

4:20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

4:21 Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

4:22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? 4:23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

4:24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

5:1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

5:2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

5:3 At the same time came to them Tatnai, governor on this side the river, and Shetharboznai and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? 5:4 Then said we unto them after this manner, What are the names of the men that make this building? 5:5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

5:6 The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: 5:7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

5:8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

5:9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? 5:10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

5:11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

5:12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the

people away into Babylon.

5:13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God.

5:14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; 5:15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

5:16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.

5:17 Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

6:1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

6:2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

6:3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; 6:4 With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: 6:5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

6:6 Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: 6:7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house

of God in his place.

6:8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

6:9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: 6:10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

6:11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

6:12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

6:13 Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.

6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

6:15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

6:16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

6:17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

6:18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

6:19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

6:20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

6:21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, 6:22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

7:1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, 7:2 The son of Shallum, the son of Zadok, the son of Ahitub, 7:3 The son of Amariah, the son of Azariah, the son of Meraioth, 7:4 The son of Zerariah, the son of Uzzi, the son of Bukki, 7:5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: 7:6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7:7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

7:8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

7:9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

7:10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

7:11 Now this is the copy of the letter that the king Artaxerxes gave

unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

7:12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

7:13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

7:14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; 7:15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, 7:16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: 7:17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

7:18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

7:19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

7:20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

7:21 And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, 7:22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

7:23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 7:24 Also

we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

7:25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

7:26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

7:27 Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: 7:28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

8:1 These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

8:2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

8:3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

8:4 Of the sons of Pahathmoab; Elihoenai the son of Zerahiah, and with him two hundred males.

8:5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

8:6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

8:7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8:8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

8:9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

8:10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

8:11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

8:12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

8:13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

8:14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

8:15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

8:16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

8:17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

8:18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; 8:19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty; 8:20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

8:21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

8:22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

8:23 So we fasted and besought our God for this: and he was intreated of us.

8:24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, 8:25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: 8:26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; 8:27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

8:28 And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a freewill offering unto the LORD God of your fathers.

8:29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

8:30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

8:31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

8:32 And we came to Jerusalem, and abode there three days.

8:33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; 8:34 By number and by weight of every one: and all the weight was written at that time.

8:35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the LORD.

8:36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

9:1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

9:2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

9:3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

9:4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

9:5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, 9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

9:7 Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

9:8 And now for a little space grace hath been shewed from the LORD

our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9:9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

9:10 And now, O our God, what shall we say after this? for we have forsaken thy commandments, 9:11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

9:12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

9:13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; 9:14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? 9:15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

10:1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

10:2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

10:3 Now therefore let us make a covenant with our God to put away all

the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

10:4 Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

10:5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

10:6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

10:7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; 10:8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

10:9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

10:10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

10:11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

10:12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

10:13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing.

10:14 Let now our rulers of all the congregation stand, and let all

them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

10:15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them.

10:16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

10:17 And they made an end with all the men that had taken strange wives by the first day of the first month.

10:18 And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

10:19 And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.

10:20 And of the sons of Immer; Hanani, and Zebadiah.

10:21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

10:22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

10:23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

10:24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

10:25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

10:26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

10:27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

10:28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

10:29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

10:30 And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

10:31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, 10:32 Benjamin, Malluch, and Shemariah.

10:33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

10:34 Of the sons of Bani; Maadai, Amram, and Uel, 10:35 Benaiah, Bedeiah, Chelluh, 10:36 Vaniah, Meremoth, Eliashib, 10:37 Mattaniah, Mattenai, and Jaasau, 10:38 And Bani, and Binnui, Shimei, 10:39 And Shelemiah, and Nathan, and Adaiah, 10:40 Machnadebai, Shashai, Sharai, 10:41 Azareel, and Shelemiah, Shemariah, 10:42 Shallum, Amariah, and Joseph.

10:43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

10:44 All these had taken strange wives: and some of them had wives by whom they had children.

The Book of Nehemiah

1:1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, 1:2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

1:3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

1:4 And it came to pass, when I heard these words, that I sat down and

wept, and mourned certain days, and fasted, and prayed before the God of heaven, 1:5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: 1:6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

1:7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

1:8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: 1:9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

1:10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

1:11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

2:1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2:2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, 2:3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? 2:4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

2:5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

2:6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

2:7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; 2:8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

2:9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

2:10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

2:11 So I came to Jerusalem, and was there three days.

2:12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

2:13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

2:14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

2:15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

2:16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the

nobles, nor to the rulers, nor to the rest that did the work.

2:17 Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

2:18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

2:19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? 2:20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

3:1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

3:2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3:3 But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

3:4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

3:5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their LORD.

3:6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

3:7 And next unto them repaired Melatiah the Gibeonite, and Jadon the

Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

3:8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths.

Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

3:9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

3:10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

3:11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.

3:12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

3:13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

3:14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

3:15 But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

3:16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

3:17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

3:18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

3:19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

3:20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

3:21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

3:22 And after him repaired the priests, the men of the plain.

3:23 After him repaired Benjamin and Hashub over against their house.

After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

3:24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

3:25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.

3:26 Moreover the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

3:27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

3:28 From above the horse gate repaired the priests, every one over against his house.

3:29 After them repaired Zadok the son of Immer over against his house.

After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

3:30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

3:31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

3:32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

4:1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

4:2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? 4:3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4:4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: 4:5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

4:6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

4:7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, 4:8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

4:9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

4:10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

4:11 And our adversaries said, They shall not know, neither see, till

we come in the midst among them, and slay them, and cause the work to cease.

4:12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

4:13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

4:14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

4:15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

4:16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

4:17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

4:18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

4:19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

4:20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

4:21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

4:22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

4:23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

5:1 And there was a great cry of the people and of their wives against their brethren the Jews.

5:2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

5:3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

5:4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5:5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

5:6 And I was very angry when I heard their cry and these words.

5:7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

5:8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

5:9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? 5:10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

5:11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

5:12 Then said they, We will restore them, and will require nothing of

them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

5:13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

5:14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

5:15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

5:16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

5:17 Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.

5:18 Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

5:19 Think upon me, my God, for good, according to all that I have done for this people.

6:1 Now it came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) 6:2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

6:3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? 6:4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

6:5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; 6:6 Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

6:7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

6:8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

6:9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

6:10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

6:11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

6:12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

6:13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

6:14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

6:15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

6:16 And it came to pass, that when all our enemies heard thereof, and

all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

6:17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

6:18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

6:19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

7:1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,
7:2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

7:3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

7:4 Now the city was large and great: but the people were few therein, and the houses were not builded.

7:5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,
7:6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;
7:7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;
7:8 The children of Parosh, two thousand an hundred seventy and two.

7:9 The children of Shephatiah, three hundred seventy and two.

7:10 The children of Arah, six hundred fifty and two.

7:11 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

7:12 The children of Elam, a thousand two hundred fifty and four.

7:13 The children of Zattu, eight hundred forty and five.

7:14 The children of Zaccai, seven hundred and threescore.

7:15 The children of Binnui, six hundred forty and eight.

7:16 The children of Bebai, six hundred twenty and eight.

7:17 The children of Azgad, two thousand three hundred twenty and two.

7:18 The children of Adonikam, six hundred threescore and seven.

7:19 The children of Bigvai, two thousand threescore and seven.

7:20 The children of Adin, six hundred fifty and five.

7:21 The children of Ater of Hezekiah, ninety and eight.

7:22 The children of Hashum, three hundred twenty and eight.

7:23 The children of Bezai, three hundred twenty and four.

7:24 The children of Hariph, an hundred and twelve.

7:25 The children of Gibeon, ninety and five.

7:26 The men of Bethlehem and Netophah, an hundred fourscore and eight.

7:27 The men of Anathoth, an hundred twenty and eight.

7:28 The men of Bethazmaveth, forty and two.

7:29 The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three.

7:30 The men of Ramah and Gaba, six hundred twenty and one.

7:31 The men of Michmas, an hundred and twenty and two.

7:32 The men of Bethel and Ai, an hundred twenty and three.

7:33 The men of the other Nebo, fifty and two.

7:34 The children of the other Elam, a thousand two hundred fifty and four.

7:35 The children of Harim, three hundred and twenty.

7:36 The children of Jericho, three hundred forty and five.

7:37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

7:38 The children of Senaah, three thousand nine hundred and thirty.

7:39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

7:40 The children of Immer, a thousand fifty and two.

7:41 The children of Pashur, a thousand two hundred forty and seven.

7:42 The children of Harim, a thousand and seventeen.

7:43 The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

7:44 The singers: the children of Asaph, an hundred forty and eight.

7:45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

7:46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, 7:47 The children of Keros, the children of Sia, the children of Padon, 7:48 The children of Lebana, the children of Hagaba, the children of Shalmal, 7:49 The children of Hanan, the children of Giddel, the children of Gahar, 7:50 The children of Reaiah, the children of Rezin

the children of Nekoda, 7:51 The

children of Gazzam, the children of Uzza, the children of Phaseah,

7:52 The children of Besai, the children of Meunim, the children of

Nephishesim, 7:53 The children of Bakbuk, the children of Hakupha, the

children of Harhur, 7:54 The children of Bazlith, the children of

Mehida, the children of Harsha, 7:55 The children of Barkos, the children of Sisera, the children of Tamah, 7:56 The children of Neziah, the children of Hatipha.

7:57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, 7:58 The children of Jaala, the children of Darkon, the children of Giddel, 7:59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

7:60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

7:61 And these were they which went up also from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel.

7:62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

7:63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

7:64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

7:65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

7:66 The whole congregation together was forty and two thousand three hundred and threescore, 7:67 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

7:68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five: 7:69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

7:70 And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

7:71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

7:72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

7:73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

8:1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

8:2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

8:3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

8:4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

8:5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: 8:6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

8:7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8:8 So they read in the book in the law of God distinctly, and gave

the sense, and caused them to understand the reading.

8:9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

8:10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

8:11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

8:12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

8:13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

8:14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: 8:15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

8:16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

8:18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

9:1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

9:3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

9:4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

9:5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

9:7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; 9:8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: 9:9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; 9:10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.

9:11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

9:12 Moreover thou leddest them in the day by a cloudy pillar; and in

the night by a pillar of fire, to give them light in the way wherein they should go.

9:13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: 9:14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: 9:15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

9:16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

9:18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; 9:19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

9:20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

9:21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

9:22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

9:23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

9:24 So the children went in and possessed the land, and thou

subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

9:25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

9:26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

9:27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

9:28 But after they had rest, they did evil again before thee: therefore leftest thou them in the land of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; 9:29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

9:30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

9:31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

9:32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

9:33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: 9:34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

9:35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

9:36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: 9:37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

9:38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

10:1 Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah, 10:2 Seraiah, Azariah, Jeremiah, 10:3 Pashur, Amariah, Malchijah, 10:4 Hattush, Shebaniah, Malluch, 10:5 Harim, Meremoth, Obadiah, 10:6 Daniel, Ginnethon, Baruch, 10:7 Meshullam, Abijah, Mijamin, 10:8 Maaziah, Bilgai, Shemaiah: these were the priests.

10:9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; 10:10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, 10:11 Micha, Rehob, Hashabiah, 10:12 Zaccur, Sherebiah, Shebaniah, 10:13 Hodijah, Bani, Beninu.

10:14 The chief of the people; Parosh, Pahathmoab, Elam, Zattu, Bani, 10:15 Bunni, Azgad, Bebai, 10:16 Adonijah, Bigvai, Adin, 10:17 Ater, Hizkijah, Azzur, 10:18 Hodijah, Hashum, Bezai, 10:19 Hariph, Anathoth, Nebai, 10:20 Magpiash, Meshullam, Hezir, 10:21 Meshezabeel, Zadok, Jaddua, 10:22 Pelatiah, Hanan, Ananiah, 10:23 Hoshea, Hananiah, Hashub, 10:24 Hallohesh, Pileha, Shobek, 10:25 Rehum, Hashabnah, Maaseiah, 10:26 And Ahijah, Hanan, Anan, 10:27 Malluch, Harim, Baanah.

10:28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their

wives, their sons, and their daughters, every one having knowledge, and having understanding; 10:29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; 10:30 And that we would not give our daughters unto the people of the land, not take their daughters for our sons: 10:31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

10:32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; 10:33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

10:34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law: 10:35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: 10:36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: 10:37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

10:38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

10:39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake

the house of our God.

11:1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

11:2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

11:3 Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

11:4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; 11:5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

11:6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

11:7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

11:8 And after him Gabbai, Sallai, nine hundred twenty and eight.

11:9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

11:10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11:11 Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

11:12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah.

11:13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, 11:14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

11:15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; 11:16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.

11:17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

11:18 All the Levites in the holy city were two hundred fourscore and four.

11:19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

11:20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

11:21 But the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.

11:22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God.

11:23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

11:24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

11:25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjatharba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, 11:26 And at Jeshua, and at Moladah, and at Bethphelet, 11:27 And at Hazarshual, and at Beersheba, and in the villages thereof,

11:28 And at Ziklag, and at Mekonah, and in the villages thereof,
11:29 And at Enrimmon, and at Zareah, and at Jarmuth, 11:30 Zanoah,
Adullam, and in their villages, at Lachish, and the fields thereof, at
Azekah, and in the villages thereof. And they dwelt from Beersheba
unto the valley of Hinnom.

11:31 The children also of Benjamin from Geba dwelt at Michmash, and
Aija, and Bethel, and in their villages.

11:32 And at Anathoth, Nob, Ananiah, 11:33 Hazor, Ramah, Gittaim,
11:34 Hadid, Zeboim, Neballat, 11:35 Lod, and Ono, the valley of
craftsmen.

11:36 And of the Levites were divisions in Judah, and in Benjamin.

12:1 Now these are the priests and the Levites that went up with
Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
12:2 Amariah, Malluch, Hattush, 12:3 Shechaniah, Rehum, Meremoth, 12:4
Iddo, Ginnetho, Abijah, 12:5 Miamin, Maadiah, Bilgah, 12:6 Shemaiah,
and Joiarib, Jedaiah, 12:7 Sallu, Amok, Hilkiyah, Jedaiah. These were
the chief of the priests and of their brethren in the days of Jeshua.

12:8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah,
and Mattaniah, which was over the thanksgiving, he and his brethren.

12:9 Also Bakbukiah and Unni, their brethren, were over against them
in the watches.

12:10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and
Eliashib begat Joiada, 12:11 And Joiada begat Jonathan, and Jonathan
begat Jaddua.

12:12 And in the days of Joiakim were priests, the chief of the
fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; 12:13 Of Ezra,
Meshullam; of Amariah, Jehohanan; 12:14 Of Melicu, Jonathan; of
Shebaniah, Joseph; 12:15 Of Harim, Adna; of Meraioth, Helkai; 12:16 Of
Iddo, Zechariah; of Ginnethon, Meshullam; 12:17 Of Abijah, Zichri; of
Miniamin, of Moadiah, Piltai: 12:18 Of Bilgah, Shammua; of Shemaiah,
Jehonathan; 12:19 And of Joiarib, Mattenai; of Jedaiah, Uzzi; 12:20 Of
Sallai, Kallai; of Amok, Eber; 12:21 Of Hilkiyah, Hashabiah; of
Jedaiah, Nethaneel.

12:22 The Levites in the days of Eliashib, Joiada, and Johanan, and
Jaddua, were recorded chief of the fathers: also the priests, to the
reign of Darius the Persian.

12:23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

12:24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

12:25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates.

12:26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

12:27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

12:28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; 12:29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

12:30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

12:31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: 12:32 And after them went Hoshaiah, and half of the princes of Judah, 12:33 And Azariah, Ezra, and Meshullam, 12:34 Judah, and Benjamin, and Shemaiah, and Jeremiah, 12:35 And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: 12:36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

12:37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall,

above the house of David, even unto the water gate eastward.

12:38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; 12:39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

12:40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: 12:41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiiah, Elioenai, Zechariah, and Hananiah, with trumpets; 12:42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer.

12:43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

12:44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

12:45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

12:46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

12:47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

13:1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; 13:2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our

God turned the curse into a blessing.

13:3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

13:4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: 13:5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

13:6 But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: 13:7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

13:8 And it grieved me sore: therefore I cast forth all the household stuff to Tobiah out of the chamber.

13:9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

13:10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.

13:11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

13:12 Then brought all Judah the tithes of the corn and the new wine and the oil unto the treasuries.

13:13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.

13:14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices

thereof.

13:15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

13:16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

13:17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

13:18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

13:19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

13:20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

13:21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

13:22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.

Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

13:23 In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: 13:24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

13:25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying,

Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

13:26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

13:27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? 13:28 And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.

13:29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

13:30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; 13:31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

The Book of Esther

1:1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) 1:2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, 1:3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: 1:4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

1:5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; 1:6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

1:7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

1:8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

1:9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, 1:11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

1:12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

1:13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: 1:14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) 1:15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? 1:16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

1:17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

1:18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

1:19 If it please the king, let there go a royal commandment from him,

and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

1:20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

1:21 And the saying pleased the king and the princes; and the king did according to the word of Memucan: 1:22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

2:1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2:2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: 2:3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: 2:4 And let the maiden which pleaseth the king be queen instead of Vashti.

And the thing pleased the king; and he did so.

2:5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; 2:6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

2:7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

2:8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the

palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

2:9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

2:10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.

2:11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

2:12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) 2:13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

2:14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

2:15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

2:16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

2:17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

2:18 Then the king made a great feast unto all his princes and his

servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

2:19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

2:20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

2:21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hands on the king Ahasuerus.

2:22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

2:23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

3:1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

3:2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3:3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? 3:4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

3:5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

3:6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

3:7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from

day to day, and from month to month, to the twelfth month, that is, the month Adar.

3:8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

3:9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

3:10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

3:11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

3:12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

3:13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

3:14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

3:15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

4:1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; 4:2 And came even

before the king's gate: for none might enter into the king's gate clothed with sackcloth.

4:3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4:4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

4:5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

4:6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

4:7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

4:8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

4:9 And Hatach came and told Esther the words of Mordecai.

4:10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai; 4:11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or women, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

4:12 And they told to Mordecai Esther's words.

4:13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

4:14 For if thou altogether holdest thy peace at this time, then shall

there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

4:15 Then Esther bade them return Mordecai this answer, 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

4:17 So Mordecai went his way, and did according to all that Esther had commanded him.

5:1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

5:2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

5:3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

5:4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5:5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

5:6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

5:7 Then answered Esther, and said, My petition and my request is; 5:8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

5:9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor

moved for him, he was full of indignation against Mordecai.

5:10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

5:11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

5:12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

5:13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

5:14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

6:1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

6:2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

6:3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

6:4 And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

6:5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to

myself? 6:7 And Haman answered the king, For the man whom the king delighteth to honour, 6:8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: 6:9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

6:10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

6:11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

6:12 And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

6:13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

6:14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

7:1 So the king and Haman came to banquet with Esther the queen.

7:2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

7:3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: 7:4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we

had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

7:5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

7:6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7:7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

7:8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of king's mouth, they covered Haman's face.

7:9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

7:10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

8:1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

8:2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

8:3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

8:4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, 8:5 And said, If it please the king, and if I have favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: 8:6

For how can I endure to see the evil that shall come unto my people?
or how can I endure to see the destruction of my kindred? 8:7 Then
the king Ahasuerus said unto Esther the queen and to Mordecai the Jew,
Behold, I have given Esther the house of Haman, and him they have
hanged upon the gallows, because he laid his hand upon the Jews.

8:8 Write ye also for the Jews, as it liketh you, in the king's name,
and seal it with the king's ring: for the writing which is written in
the king's name, and sealed with the king's ring, may no man reverse.

8:9 Then were the king's scribes called at that time in the third
month, that is, the month Sivan, on the three and twentieth day
thereof; and it was written according to all that Mordecai commanded
unto the Jews, and to the lieutenants, and the deputies and rulers of
the provinces which are from India unto Ethiopia, an hundred twenty
and seven provinces, unto every province according to the writing
thereof, and unto every people after their language, and to the Jews
according to their writing, and according to their language.

8:10 And he wrote in the king Ahasuerus' name, and sealed it with the
king's ring, and sent letters by posts on horseback, and riders on
mules, camels, and young dromedaries: 8:11 Wherein the king granted
the Jews which were in every city to gather themselves together, and
to stand for their life, to destroy, to slay and to cause to perish,
all the power of the people and province that would assault them, both
little ones and women, and to take the spoil of them for a prey, 8:12
Upon one day in all the provinces of king Ahasuerus, namely, upon the
thirteenth day of the twelfth month, which is the month Adar.

8:13 The copy of the writing for a commandment to be given in every
province was published un

o all people, and that the Jews should be
ready against that day to avenge themselves on their enemies.

8:14 So the posts that rode upon mules and camels went out, being
hastened and pressed on by the king's commandment. And the decree was
given at Shushan the palace.

8:15 And Mordecai went out from the presence of the king in royal
apparel of blue and white, and with a great crown of gold, and with a
garment of fine linen and purple: and the city of Shushan rejoiced and
was glad.

8:16 The Jews had light, and gladness, and joy, and honour.

8:17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

9:1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) 9:2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

9:3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

9:4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

9:5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

9:6 And in Shushan the palace the Jews slew and destroyed five hundred men.

9:7 And Parshandatha, and Dalphon, and Aspatha, 9:8 And Poratha, and Adalia, and Aridatha, 9:9 And Parmashta, and Arisai, and Aridai, and Vajezatha, 9:10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

9:11 On that day the number of those that were slain in Shushan the palace was brought before the king.

9:12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

9:13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

9:14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

9:15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

9:16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, 9:17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

9:18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

9:19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

9:20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, 9:21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, 9:22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

9:23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them; 9:24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; 9:25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against

the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

9:26 Wherefore they called these days Purim after the name of Pur.

Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, 9:27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; 9:28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

9:29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

9:30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, 9:31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

9:32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

10:1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

10:2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? 10:3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

The Book of Job

1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

1:2 And there were born unto him seven sons and three daughters.

1:3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

1:4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? 1:9 Then Satan answered the LORD, and said, Doth Job fear God for nought? 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

1:11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

1:13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: 1:14 And there came

a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: 1:15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

1:16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

1:17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

1:18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: 1:19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

1:20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

1:22 In all this Job sinned not, nor charged God foolishly.

2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2:2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

2:5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

2:7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

2:8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

2:9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

2:10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

2:11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

2:12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

2:13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

3:1 After this opened Job his mouth, and cursed his day.

3:2 And Job spake, and said, 3:3 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

3:4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

3:5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

3:6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

3:7 Lo, let that night be solitary, let no joyful voice come therein.

3:8 Let them curse it that curse the day, who are ready to raise up their mourning.

3:9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: 3:10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

3:11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly? 3:12 Why did the knees prevent me? or why the breasts that I should suck? 3:13 For now should I have lain still and been quiet, I should have slept: then had I been at rest, 3:14 With kings and counsellors of the earth, which build desolate places for themselves; 3:15 Or with princes that had gold, who filled their houses with silver: 3:16 Or as an hidden untimely birth I had not been; as infants which never saw light.

3:17 There the wicked cease from troubling; and there the weary be at rest.

3:18 There the prisoners rest together; they hear not the voice of the oppressor.

3:19 The small and great are there; and the servant is free from his master.

3:20 Wherefore is light given to him that is in misery, and life unto the bitter in soul; 3:21 Which long for death, but it cometh not; and dig for it more than for hid treasures; 3:22 Which rejoice exceedingly, and are glad, when they can find the grave? 3:23 Why is light given to a man whose way is hid, and whom God hath hedged in? 3:24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

3:25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

3:26 I was not in safety, neither had I rest, neither was I quiet; yet

trouble came.

4:1 Then Eliphaz the Temanite answered and said, 4:2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? 4:3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4:4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

4:5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

4:6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? 4:7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? 4:8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

4:9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

4:10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

4:11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

4:12 Now a thing was secretly brought to me, and mine ear received a little thereof.

4:13 In thoughts from the visions of the night, when deep sleep falleth on men, 4:14 Fear came upon me, and trembling, which made all my bones to shake.

4:15 Then a spirit passed before my face; the hair of my flesh stood up: 4:16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, 4:17 Shall mortal man be more just than God? shall a man be more pure than his maker? 4:18 Behold, he put no trust in his servants; and his angels he charged with folly: 4:19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? 4:20 They are destroyed from morning to evening: they perish for ever without any regarding it.

4:21 Doth not their excellency which is in them go away? they die, even without wisdom.

5:1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? 5:2 For wrath killeth the foolish man, and envy slayeth the silly one.

5:3 I have seen the foolish taking root: but suddenly I cursed his habitation.

5:4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5:5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

5:6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; 5:7 Yet man is born unto trouble, as the sparks fly upward.

5:8 I would seek unto God, and unto God would I commit my cause: 5:9 Which doeth great things and unsearchable; marvellous things without number: 5:10 Who giveth rain upon the earth, and sendeth waters upon the fields: 5:11 To set up on high those that be low; that those which mourn may be exalted to safety.

5:12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

5:13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

5:14 They meet with darkness in the day time, and grope in the noonday as in the night.

5:15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

5:16 So the poor hath hope, and iniquity stoppeth her mouth.

5:17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: 5:18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

5:19 He shall deliver thee in six troubles: yea, in seven there shall

no evil touch thee.

5:20 In famine he shall redeem thee from death: and in war from the power of the sword.

5:21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

5:22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

5:23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

5:24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

5:25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

5:26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

5:27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

6:1 But Job answered and said, 6:2 Oh that my grief were throughly weighed, and my calamity laid in the balances together! 6:3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

6:4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

6:5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? 6:6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? 6:7 The things that my soul refused to touch are as my sorrowful meat.

6:8 Oh that I might have my request; and that God would grant me the thing that I long for! 6:9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off! 6:10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

6:11 What is my strength, that I should hope? and what is mine end, that I should prolong my life? 6:12 Is my strength the strength of stones? or is my flesh of brass? 6:13 Is not my help in me? and is wisdom driven quite from me? 6:14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

6:15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; 6:16 Which are blackish by reason of the ice, and wherein the snow is hid: 6:17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

6:18 The paths of their way are turned aside; they go to nothing, and perish.

6:19 The troops of Tema looked, the companies of Sheba waited for them.

6:20 They were confounded because they had hoped; they came thither, and were ashamed.

6:21 For now ye are nothing; ye see my casting down, and are afraid.

6:22 Did I say, Bring unto me? or, Give a reward for me of your substance? 6:23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? 6:24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

6:25 How forcible are right words! but what doth your arguing reprove?

6:26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? 6:27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

6:28 Now therefore be content, look upon me; for it is evident unto you if I lie.

6:29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

6:30 Is there iniquity in my tongue? cannot my taste discern perverse things? 7:1 Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? 7:2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: 7:3 So am I made to possess months of vanity, and

wearisome nights are appointed to me.

7:4 When I lie down, I say, When shall I arise, and the night be gone?
and I am full of tossings to and fro unto the dawning of the day.

7:5 My flesh is clothed with worms and clods of dust; my skin is
broken, and become loathsome.

7:6 My days are swifter than a weaver's shuttle, and are spent without
hope.

7:7 O remember that my life is wind: mine eye shall no more see good.

7:8 The eye of him that hath seen me shall see me no more: thine eyes
are upon me, and I am not.

7:9 As the cloud is consumed and vanisheth away: so he that goeth down
to the grave shall come up no more.

7:10 He shall return no more to his house, neither shall his place
know him any more.

7:11 Therefore I will not refrain my mouth; I will speak in the
anguish of my spirit; I will complain in the bitterness of my soul.

7:12 Am I a sea, or a whale, that thou settest a watch over me? 7:13
When I say, My bed shall comfort me, my couch shall ease my
complaints; 7:14 Then thou scarest me with dreams, and terrifiest me
through visions: 7:15 So that my soul chooseth strangling, and death
rather than my life.

7:16 I loathe it; I would not live alway: let me alone; for my days
are vanity.

7:17 What is man, that thou shouldest magnify him? and that thou
shouldest set thine heart upon him? 7:18 And that thou shouldest
visit him every morning, and try him every moment? 7:19 How long wilt
thou not depart from me, nor let me alone till I swallow down my
spittle? 7:20 I have sinned; what shall I do unto thee, O thou
preserver of men? why hast thou set me as a mark against thee, so
that I am a burden to myself? 7:21 And why dost thou not pardon my
transgression, and take away my iniquity? for now shall I sleep in the
dust; and thou shalt seek me in the morning, but I shall not be.

8:1 Then answered Bildad the Shuhite, and said, 8:2 How long wilt thou

8:3 Doth God pervert judgment? or doth the Almighty pervert justice? 8:4 If thy children have sinned against him, and he have cast them away for their transgression; 8:5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; 8:6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

8:7 Though thy beginning was small, yet thy latter end should greatly increase.

8:8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: 8:9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:) 8:10 Shall not they teach thee, and tell thee, and utter words out of their heart? 8:11 Can the rush grow up without mire? can the flag grow without water? 8:12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

8:13 So are the paths of all that forget God; and the hypocrite's hope shall perish: 8:14 Whose hope shall be cut off, and whose trust shall be a spider's web.

8:15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

8:16 He is green before the sun, and his branch shooteth forth in his garden.

8:17 His roots are wrapped about the heap, and seeth the place of stones.

8:18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

8:19 Behold, this is the joy of his way, and out of the earth shall others grow.

8:20 Behold, God will not cast away a perfect man, neither will he help the evil doers: 8:21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

8:22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

9:1 Then Job answered and said, 9:2 I know it is so of a truth: but how should man be just with God? 9:3 If he will contend with him, he cannot answer him one of a thousand.

9:4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? 9:5 Which removeth the mountains, and they know not: which overturneth them in his anger.

9:6 Which shaketh the earth out of her place, and the pillars thereof tremble.

9:7 Which commandeth the sun, and it riseth not; and seaeth up the stars.

9:8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9:9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

9:10 Which doeth great things past finding out; yea, and wonders without number.

9:11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

9:12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? 9:13 If God will not withdraw his anger, the proud helpers do stoop under him.

9:14 How much less shall I answer him, and choose out my words to reason with him? 9:15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

9:16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

9:17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

9:18 He will not suffer me to take my breath, but filleth me with bitterness.

9:19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? 9:20 If I justify myself, mine own

mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

9:21 Though I were perfect, yet would I not know my soul: I would despise my life.

9:22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

9:23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

9:24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he? 9:25 Now my days are swifter than a post: they flee away, they see no good.

9:26 They are passed away as the swift ships: as the eagle that hasteth to the prey.

9:27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself: 9:28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

9:29 If I be wicked, why then labour I in vain? 9:30 If I wash myself with snow water, and make my hands never so clean; 9:31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

9:32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

9:33 Neither is there any daysman betwixt us, that might lay his hand upon us both.

9:34 Let him take his rod away from me, and let not his fear terrify me: 9:35 Then would I speak, and not fear him; but it is not so with me.

10:1 My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

10:2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

10:3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel

of the wicked? 10:4 Hast thou eyes of flesh? or seest thou as man seeth? 10:5 Are thy days as the days of man? are thy years as man's days, 10:6 That thou enquirest after mine iniquity, and searchest after my sin? 10:7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

10:8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

10:9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? 10:10 Hast thou not poured me out as milk, and curdled me like cheese? 10:11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

10:12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

10:13 And these things hast thou hid in thine heart: I know that this is with thee.

10:14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

10:15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; 10:16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

10:17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

10:18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! 10:19 I should have been as though I had not been; I should have been carried from the womb to the grave.

10:20 Are not my days few? cease then, and let me alone, that I may take comfort a little, 10:21 Before I go whence I shall not return, even to the land of darkness and the shadow of death; 10:22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

11:1 Then answered Zophar the Naamathite, and said, 11:2 Should not the multitude of words be answered? and should a man full of talk be justified? 11:3 Should thy lies make men hold their peace? and when

thou mockest, shall no man make thee ashamed? 11:4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

11:5 But oh that God would speak, and open his lips against thee; 11:6 And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection? 11:8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? 11:9 The measure thereof is longer than the earth, and broader than the sea.

11:10 If he cut off, and shut up, or gather together, then who can hinder him? 11:11 For he knoweth vain men: he seeth wickedness also; will he not then consider it? 11:12 For vain men would be wise, though man be born like a wild ass's colt.

11:13 If thou prepare thine heart, and stretch out thine hands toward him; 11:14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

11:15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: 11:16 Because thou shalt forget thy misery, and remember it as waters that pass away: 11:17 And thine age shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning.

11:18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

11:19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

11:20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

12:1 And Job answered and said, 12:2 No doubt but ye are the people, and wisdom shall die with you.

12:3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? 12:4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

12:5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

12:6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

12:7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: 12:8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

12:9 Who knoweth not in all these that the hand of the LORD hath wrought this? 12:10 In whose hand is the soul of every living thing, and the breath of all mankind.

12:11 Doth not the ear try words? and the mouth taste his meat? 12:12 With the ancient is wisdom; and in length of days understanding.

12:13 With him is wisdom and strength, he hath counsel and understanding.

12:14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

12:15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

12:16 With him is strength and wisdom: the deceived and the deceiver are his.

12:17 He leadeth counsellors away spoiled, and maketh the judges fools.

12:18 He looseth the bond of kings, and girdeth their loins with a girdle.

12:19 He leadeth princes away spoiled, and overthroweth the mighty.

12:20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

12:21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

12:22 He discovereth deep things out of darkness, and bringeth out to

light the shadow of death.

12:23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.

12:24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

12:25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

13:1 Lo, mine eye hath seen all this, mine ear hath heard and understood it.

13:2 What ye know, the same do I know also: I am not inferior unto you.

13:3 Surely I would speak to the Almighty, and I desire to reason with God.

13:4 But ye are forgers of lies, ye are all physicians of no value.

13:5 O that ye would altogether hold your peace! and it should be your wisdom.

13:6 Hear now my reasoning, and hearken to the pleadings of my lips.

13:7 Will ye speak wickedly for God? and talk deceitfully for him?

13:8 Will ye accept his person? will ye contend for God? 13:9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him? 13:10 He will surely reprove you, if ye do secretly accept persons.

13:11 Shall not his excellency make you afraid? and his dread fall upon you? 13:12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13:13 Hold your peace, let me alone, that I may speak, and let come on me what will.

13:14 Wherefore do I take my flesh in my teeth, and put my life in mine hand? 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

13:16 He also shall be my salvation: for an hypocrite shall not come before him.

13:17 Hear diligently my speech, and my declaration with your ears.

13:18 Behold now, I have ordered my cause; I know that I shall be justified.

13:19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

13:20 Only do not two things unto me: then will I not hide myself from thee.

13:21 Withdraw thine hand far from me: and let not thy dread make me afraid.

13:22 Then call thou, and I will answer: or let me speak, and answer thou me.

13:23 How many are mine iniquities and sins? make me to know my transgression and my sin.

13:24 Wherefore hidest thou thy face, and holdest me for thine enemy?

13:25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? 13:26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

13:27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

13:28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

14:1 Man that is born of a woman is of few days and full of trouble.

14:2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

14:3 And doth thou open thine eyes upon such an one, and bringest me into judgment with thee? 14:4 Who can bring a clean thing out of an unclean? not one.

14:5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; 14:6 Turn

from him, that he may rest, till he shall accomplish, as an hireling, his day.

14:7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

14:8 Though the root thereof wax old in the earth, and the stock thereof die in the ground; 14:9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

14:10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? 14:11 As the waters fail from the sea, and the flood decayeth and drieth up: 14:12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

14:13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! 14:14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

14:15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

14:16 For now thou numberest my steps: dost thou not watch over my sin? 14:17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

14:18 And surely the mountains falling cometh to nought, and the rock is removed out of his place.

14:19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

14:20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

14:21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

14:22 But his flesh upon him shall have pain, and his soul within him shall mourn.

15:1 Then answered Eliphaz the Temanite, and said, 15:2 Should a wise

man utter vain knowledge, and fill his belly with the east wind? 15:3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good? 15:4 Yea, thou castest off fear, and restrainest prayer before God.

15:5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

15:6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

15:7 Art thou the first man that was born? or wast thou made before the hills? 15:8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? 15:9 What knowest thou, that we know not? what understandest thou, which is not in us? 15:10 With us are both the grayheaded and very aged men, much elder than thy father.

15:11 Are the consolations of God small with thee? is there any secret thing with thee? 15:12 Why doth thine heart carry thee away? and what do thy eyes wink at, 15:13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth? 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous? 15:15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

15:16 How much more abominable and filthy is man, which drinketh iniquity like water? 15:17 I will shew thee, hear me; and that which I have seen I will declare; 15:18 Which wise men have told from their fathers, and have not hid it: 15:19 Unto whom alone the earth was given, and no stranger passed among them.

15:20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

15:21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

15:22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

15:23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.

15:24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

15:25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

15:26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers: 15:27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

15:28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

15:29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

15:30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

15:31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

15:32 It shall be accomplished before his time, and his branch shall not be green.

15:33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

15:34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

15:35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

16:1 Then Job answered and said, 16:2 I have heard many such things: miserable comforters are ye all.

16:3 Shall vain words have an end? or what emboldeneth thee that thou answerest? 16:4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

16:5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

16:6 Though I speak, my grief is not asswaged: and though I forbear, what am I eased? 16:7 But now he hath made me weary: thou hast made

desolate all my company.

16:8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

16:9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

16:10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

16:11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

16:12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

16:13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

16:14 He breaketh me with breach upon breach, he runneth upon me like a giant.

16:15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16:16 My face is foul with weeping, and on my eyelids is the shadow of death; 16:17 Not for any injustice in mine hands: also my prayer is pure.

16:18 O earth, cover not thou my blood, and let my cry have no place.

16:19 Also now, behold, my witness is in heaven, and my record is on high.

16:20 My friends scorn me: but mine eye poureth out tears unto God.

16:21 O that one might plead for a man with God, as a man pleadeth for his neighbour! 16:22 When a few years are come, then I shall go the way whence I shall not return.

17:1 My breath is corrupt, my days are extinct, the graves are ready for me.

17:2 Are there not mockers with me? and doth not mine eye continue in

their provocation? 17:3 Lay down now, put me in a surety with thee; who is he that will strike hands with me? 17:4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

17:5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

17:6 He hath made me also a byword of the people; and aforetime I was as a tabret.

17:7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

17:8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

17:9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

17:10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.

17:11 My days are past, my purposes are broken off, even the thoughts of my heart.

17:12 They change the night into day: the light is short because of darkness.

17:13 If I wait, the grave is mine house: I have made my bed in the darkness.

17:14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

17:15 And where is now my hope? as for my hope, who shall see it?

17:16 They shall go down to the bars of the pit, when our rest together is in the dust.

18:1 Then answered Bildad the Shuhite, and said, 18:2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.

18:3 Wherefore are we counted as beasts, and reputed vile in your sight? 18:4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

18:5 Yea, the light of the wicked shall be put out, and the spark of

his fire shall not shine.

18:6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

18:7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

18:8 For he is cast into a net by his own feet, and he walketh upon a snare.

18:9 The gin shall take him by the heel, and the robber shall prevail against him.

18:10 The snare is laid for him in the ground, and a trap for him in the way.

18:11 Terrors shall make him afraid on every side, and shall drive him to his feet.

18:12 His strength shall be hungerbitten, and destruction shall be ready at his side.

18:13 It shall devour the strength of his skin: even the firstborn of death shall devour his strength.

18:14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

18:15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

18:16 His roots shall be dried up beneath, and above shall his branch be cut off.

18:17 His remembrance shall perish from the earth, and he shall have no name in the street.

18:18 He shall be driven from light into darkness, and chased out of the world.

18:19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

18:20 They that come after him shall be astonished at his day, as they that went before were affrighted.

18:21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

19:1 Then Job answered and said, 19:2 How long will ye vex my soul, and break me in pieces with words? 19:3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.

19:4 And be it indeed that I have erred, mine error remaineth with myself.

19:5 If indeed ye will magnify yourselves against me, and plead against me my reproach: 19:6 Know now that God hath overthrown me, and hath compassed me with his net.

19:7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

19:8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

19:9 He hath stripped me of my glory, and taken the crown from my head.

19:10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

19:11 He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

19:12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

19:13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

19:14 My kinsfolk have failed, and my familiar friends have forgotten me.

19:15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

19:16 I called my servant, and he gave me no answer; I intreated him with my mouth.

19:17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.

19:18 Yea, young children despised me; I arose, and they spake against me.

19:19 All my inward friends abhorred me: and they whom I loved are turned against me.

19:20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

19:21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

19:22 Why do ye persecute me as God, and are not satisfied with my flesh? 19:23 Oh that my words were now written! oh that they were printed in a book! 19:24 That they were graven with an iron pen and lead in the rock for ever! 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 19:27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

19:28 But ye should say, Why persecute we him, seeing the root of the matter is found in me? 19:29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

20:1 Then answered Zophar the Naamathite, and said, 20:2 Therefore do my thoughts cause me to answer, and for this I make haste.

20:3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

20:4 Knowest thou not this of old, since man was placed upon earth, 20:5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? 20:6 Though his excellency mount up to the heavens, and his head reach unto the clouds; 20:7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he? 20:8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

20:9 The eye also which saw him shall see him no more; neither shall

his place any more behold him.

20:10 His children shall seek to please the poor, and his hands shall restore their goods.

20:11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

20:12 Though wickedness be sweet in his mouth, though he hide it under his tongue; 20:13 Though he spare it, and forsake it not; but keep it still within his mouth: 20:14 Yet his meat in his bowels is turned, it is the gall of asps within him.

20:15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

20:16 He shall suck the poison of asps: the viper's tongue shall slay him.

20:17 He shall not see the rivers, the floods, the brooks of honey and butter.

20:18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

20:19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; 20:20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

20:21 There shall none of his meat be left; therefore shall no man look for his goods.

20:22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

20:23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

20:24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

20:25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.

20:26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

20:27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

20:28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

20:29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

21:1 But Job answered and said, 21:2 Hear diligently my speech, and let this be your consolations.

21:3 Suffer me that I may speak; and after that I have spoken, mock on.

21:4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled? 21:5 Mark me, and be astonished, and lay your hand upon your mouth.

21:6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

21:7 Wherefore do the wicked live, become old, yea, are mighty in power? 21:8 Their seed is established in their sight with them, and their offspring before their eyes.

21:9 Their houses are safe from fear, neither is the rod of God upon them.

21:10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

21:11 They send forth their little ones like a flock, and their children dance.

21:12 They take the timbrel and harp, and rejoice at the sound of the organ.

21:13 They spend their days in wealth, and in a moment go down to the grave.

21:14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

21:15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? 21:16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

21:17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

21:18 They are as stubble before the wind, and as chaff that the storm carrieth away.

21:19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

21:20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21:21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? 21:22 Shall any teach God knowledge? seeing he judgeth those that are high.

21:23 One dieth in his full strength, being wholly at ease and quiet.

21:24 His breasts are full of milk, and his bones are moistened with marrow.

21:25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

21:26 They shall lie down alike in the dust, and the worms shall cover them.

21:27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

21:28 For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? 21:29 Have ye not asked them that go by the way? and do ye not know their tokens, 21:30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

21:31 Who shall declare his way to his face? and who shall repay him

what he hath done? 21:32 Yet shall he be brought to the grave, and shall remain in the tomb.

21:33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

21:34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood? 22:1 Then Eliphaz the Temanite answered and said, 22:2 Can a man be profita

le unto God, as he that is wise may be profitable unto himself? 22:3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? 22:4 Will he reprove thee for fear of thee? will he enter with thee into judgment? 22:5 Is not thy wickedness great? and thine iniquities infinite? 22:6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

22:7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

22:8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.

22:9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

22:10 Therefore snares are round about thee, and sudden fear troubleth thee; 22:11 Or darkness, that thou canst not see; and abundance of waters cover thee.

22:12 Is not God in the height of heaven? and behold the height of the stars, how high they are! 22:13 And thou sayest, How doth God know? can he judge through the dark cloud? 22:14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

22:15 Hast thou marked the old way which wicked men have trodden?

22:16 Which were cut down out of time, whose foundation was overflown with a flood: 22:17 Which said unto God, Depart from us: and what can the Almighty do for them? 22:18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.

22:19 The righteous see it, and are glad: and the innocent laugh them

to scorn.

22:20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

22:21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22:22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

22:23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

22:24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

22:25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

22:26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

22:27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

22:28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

22:29 When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

22:30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

23:1 Then Job answered and said, 23:2 Even to day is my complaint bitter: my stroke is heavier than my groaning.

23:3 Oh that I knew where I might find him! that I might come even to his seat! 23:4 I would order my cause before him, and fill my mouth with arguments.

23:5 I would know the words which he would answer me, and understand what he would say unto me.

23:6 Will he plead against me with his great power? No; but he would

put strength in me.

23:7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

23:8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him: 23:9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

23:11 My foot hath held his steps, his way have I kept, and not declined.

23:12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

23:13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

23:14 For he performeth the thing that is appointed for me: and many such things are with him.

23:15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

23:16 For God maketh my heart soft, and the Almighty troubleth me:
23:17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

24:1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days? 24:2 Some remove the landmarks; they violently take away flocks, and feed thereof.

24:3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

24:4 They turn the needy out of the way: the poor of the earth hide themselves together.

24:5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.

24:6 They reap every one his corn in the field: and they gather the

vintage of the wicked.

24:7 They cause the naked to lodge without clothing, that they have no covering in the cold.

24:8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

24:9 They pluck the fatherless from the breast, and take a pledge of the poor.

24:10 They cause him to go naked without clothing, and they take away the sheaf from the hungry; 24:11 Which make oil within their walls, and tread their winepresses, and suffer thirst.

24:12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

24:13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

24:14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

24:15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.

24:16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

24:17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

24:18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

24:19 Drought and heat consume the snow waters: so doth the grave those which have sinned.

24:20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

24:21 He evil entreateth the barren that beareth not: and doeth not good to the widow.

24:22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.

24:23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

24:24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

24:25 And if it be not so now, who will make me a liar, and make my speech nothing worth? 25:1 Then answered Bildad the Shuhite, and said, 25:2 Dominion and fear are with him, he maketh peace in his high places.

25:3 Is there any number of his armies? and upon whom doth not his light arise? 25:4 How then can man be justified with God? or how can he be clean that is born of a woman? 25:5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

25:6 How much less man, that is a worm? and the son of man, which is a worm? 26:1 But Job answered and said, 26:2 How hast thou helped him that is without power? how savest thou the arm that hath no strength? 26:3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? 26:4 To whom hast thou uttered words? and whose spirit came from thee? 26:5 Dead things are formed from under the waters, and the inhabitants thereof.

26:6 Hell is naked before him, and destruction hath no covering.

26:7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

26:8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

26:9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

26:10 He hath compassed the waters with bounds, until the day and night come to an end.

26:11 The pillars of heaven tremble and are astonished at his reproof.

26:12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

26:14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand? 27:1 Moreover Job continued his parable, and said, 27:2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; 27:3 All the while my breath is in me, and the spirit of God is in my nostrils; 27:4 My lips shall not speak wickedness, nor my tongue utter deceit.

27:5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

27:6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

27:7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

27:8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? 27:9 Will God hear his cry when trouble cometh upon him? 27:10 Will he delight himself in the Almighty? will he always call upon God? 27:11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.

27:12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain? 27:13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

27:14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.

27:15 Those that remain of him shall be buried in death: and his widows shall not weep.

27:16 Though he heap up silver as the dust, and prepare raiment as the clay; 27:17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

27:18 He buildeth his house as a moth, and as a booth that the keeper

maketh.

27:19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

27:20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

27:21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

27:22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

27:23 Men shall clap their hands at him, and shall hiss him out of his place.

28:1 Surely there is a vein for the silver, and a place for gold where they fine it.

28:2 Iron is taken out of the earth, and brass is molten out of the stone.

28:3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

28:4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

28:5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

28:6 The stones of it are the place of sapphires: and it hath dust of gold.

28:7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen: 28:8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

28:9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

28:10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

28:11 He bindeth the floods from overflowing; and the thing that is

hid bringeth he forth to light.

28:12 But where shall wisdom be found? and where is the place of understanding? 28:13 Man knoweth not the price thereof; neither is it found in the land of the living.

28:14 The depth saith, It is not in me: and the sea saith, It is not with me.

28:15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

28:16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

28:17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

28:18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

28:19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

28:20 Whence then cometh wisdom? and where is the place of understanding? 28:21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

28:22 Destruction and death say, We have heard the fame thereof with our ears.

28:23 God understandeth the way thereof, and he knoweth the place thereof.

28:24 For he looketh to the ends of the earth, and seeth under the whole heaven; 28:25 To make the weight for the winds; and he weigheth the waters by measure.

28:26 When he made a decree for the rain, and a way for the lightning of the thunder: 28:27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28:28 And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

29:1 Moreover Job continued his parable, and said, 29:2 Oh that I were as in months past, as in the days when God preserved me; 29:3 When his candle shined upon my head, and when by his light I walked through darkness; 29:4 As I was in the days of my youth, when the secret of God was upon my tabernacle; 29:5 When the Almighty was yet with me, when my children were about me; 29:6 When I washed my steps with butter, and the rock poured me out rivers of oil; 29:7 When I went out to the gate through the city, when I prepared my seat in the street! 29:8 The young men saw me, and hid themselves: and the aged arose, and stood up.

29:9 The princes refrained talking, and laid their hand on their mouth.

29:10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

29:11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: 29:12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

29:13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

29:14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

29:15 I was eyes to the blind, and feet was I to the lame.

29:16 I was a father to the poor: and the cause which I knew not I searched out.

29:17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

29:18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

29:19 My root was spread out by the waters, and the dew lay all night upon my branch.

29:20 My glory was fresh in me, and my bow was renewed in my hand.

29:21 Unto me men gave ear, and waited, and kept silence at my counsel.

29:22 After my words they spake not again; and my speech dropped upon them.

29:23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

29:24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

29:25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

30:1 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

30:2 Yea, whereto might the strength of their hands profit me, in whom old age was perished? 30:3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

30:4 Who cut up mallows by the bushes, and juniper roots for their meat.

30:5 They were driven forth from among men, (they cried after them as after a thief;) 30:6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

30:7 Among the bushes they brayed; under the nettles they were gathered together.

30:8 They were children of fools, yea, children of base men: they were viler than the earth.

30:9 And now am I their song, yea, I am their byword.

30:10 They abhor me, they flee far from me, and spare not to spit in my face.

30:11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

30:12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

30:13 They mar my path, they set forward my calamity, they have no helper.

30:14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.

30:15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

30:16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

30:17 My bones are pierced in me in the night season: and my sinews take no rest.

30:18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

30:19 He hath cast me into the mire, and I am become like dust and ashes.

30:20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

30:21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

30:22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

30:23 For I know that thou wilt bring me to death, and to the house appointed for all living.

30:24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

30:25 Did not I weep for him that was in trouble? was not my soul grieved for the poor? 30:26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

30:27 My bowels boiled, and rested not: the days of affliction prevented me.

30:28 I went mourning without the sun: I stood up, and I cried in the congregation.

30:29 I am a brother to dragons, and a companion to owls.

30:30 My skin is black upon me, and my bones are burned with heat.

30:31 My harp also is turned to mourning, and my organ into the voice of them that weep.

31:1 I made a covenant with mine eyes; why then should I think upon a maid? 31:2 For what portion of God is there from above? and what inheritance of the Almighty from on high? 31:3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity? 31:4 Doth not he see my ways, and count all my steps? 31:5 If I have walked with vanity, or if my foot hath hastened to deceit; 31:6 Let me be weighed in an even balance that God may know mine integrity.

31:7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; 31:8 Then let me sow, and let another eat; yea, let my offspring be rooted out.

31:9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; 31:10 Then let my wife grind unto another, and let others bow down upon her.

31:11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

31:12 For it is a fire that consumeth to destruction, and would root out all mine increase.

31:13 If I did despise the cause of my manservant or of my maidservant, when they contended with me; 31:14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him? 31:15 Did not he that made me in the womb make him? and did not one fashion us in the womb? 31:16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; 31:17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; 31:18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) 31:19 If I have seen any perish for want of clothing, or any poor without covering; 31:20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep; 31:21 If I have lifted up my hand against the fatherless, when I saw my help in the gate: 31:22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

31:23 For destruction from God was a terror to me, and by reason of his highness I could not endure.

31:24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence; 31:25 If I rejoice because my wealth was great, and because mine hand had gotten much; 31:26 If I beheld the sun when it shined, or the moon walking in brightness; 31:27 And my heart hath been secretly enticed, or my mouth hath kissed my hand: 31:28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

31:29 If I rejoice at the destruction of him that hated me, or lifted up myself when evil found him: 31:30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31:31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

31:32 The stranger did not lodge in the street: but I opened my doors to the traveller.

31:33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: 31:34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? 31:35 Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

31:36 Surely I would take it upon my shoulder, and bind it as a crown to me.

31:37 I would declare unto him the number of my steps; as a prince would I go near unto him.

31:38 If my land cry against me, or that the furrows likewise thereof complain; 31:39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: 31:40 Let thistles grow instead of wheat, and cockle instead of barley.

The words of Job are ended.

32:1 So these three men ceased to answer Job, because he was righteous in his own eyes.

32:2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

32:3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

32:4 Now Elihu had waited till Job had spoken, because they were elder than he.

32:5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

32:6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

32:7 I said, Days should speak, and multitude of years should teach wisdom.

32:8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

32:9 Great men are not always wise: neither do the aged understand judgment.

32:10 Therefore I said, Hearken to me; I also will shew mine opinion.

32:11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

32:12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words: 32:13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

32:14 Now he hath not directed his words against me: neither will I answer him with your speeches.

32:15 They were amazed, they answered no more: they left off speaking.

32:16 When I had waited, (for they spake not, but stood still, and answered no more;) 32:17 I said, I will answer also my part, I also will shew mine opinion.

32:18 For I am full of matter, the spirit within me constraineth me.

32:19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

32:20 I will speak, that I may be refreshed: I will open my lips and

answer.

32:21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

32:22 For I know not to give flattering titles; in so doing my maker would soon take me away.

33:1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

33:2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

33:3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

33:5 If thou canst answer me, set thy words in order before me, stand up.

33:6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

33:7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

33:8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, 33:9 I am clean without transgression, I am innocent; neither is there iniquity in me.

33:10 Behold, he findeth occasions against me, he counteth me for his enemy, 33:11 He putteth my feet in the stocks, he marketh all my paths.

33:12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

33:13 Why dost thou strive against him? for he giveth not account of any of his matters.

33:14 For God speaketh once, yea twice, yet man perceiveth it not.

33:15 In a dream, in a vision of the night, when deep sleep falleth

upon men, in slumberings upon the bed; 33:16 Then he openeth the ears of men, and sealeth their instruction, 33:17 That he may withdraw man from his purpose, and hide pride from man.

33:18 He keepeth back his soul from the pit, and his life from perishing by the sword.

33:19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: 33:20 So that his life abhorreth bread, and his soul dainty meat.

33:21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

33:22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

33:23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: 33:24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

33:25 His flesh shall be fresher than a child's: he shall return to the days of his youth: 33:26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

33:27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; 33:28 He will deliver his soul from going into the pit, and his life shall see the light.

33:29 Lo, all these things worketh God oftentimes with man, 33:30 To bring back his soul from the pit, to be enlightened with the light of the living.

33:31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

33:32 If thou hast anything to say, answer me: speak, for I desire to justify thee.

33:33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

34:1 Furthermore Elihu answered and said, 34:2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

34:3 For the ear trieth words, as the mouth tasteth meat.

34:4 Let us choose to us judgment: let us know among ourselves what is good.

34:5 For Job hath said, I am righteous: and God hath taken away my judgment.

34:6 Should I lie against my right? my wound is incurable without transgression.

34:7 What man is like Job, who drinketh up scorning like water? 34:8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

34:9 For he hath said, It profiteth a man nothing that he should delight himself with God.

34:10 Therefore hearken unto me ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

34:11 For the work of a man shall he render unto him, and cause every man to find according to his ways.

34:12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

34:13 Who hath given him a charge over the earth? or who hath disposed the whole world? 34:14 If he set his heart upon man, if he gather unto himself his spirit and his breath; 34:15 All flesh shall perish together, and man shall turn again unto dust.

34:16 If now thou hast understanding, hear this: hearken to the voice of my words.

34:17 Shall even he that hateth right govern? and wilt thou condemn him that is most just? 34:18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? 34:19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

34:20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

34:21 For his eyes are upon the ways of man, and he seeth all his goings.

34:22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

34:23 For he will not lay upon man more than right; that he should enter into judgment with God.

34:24 He shall break in pieces mighty men without number, and set others in their stead.

34:25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

34:26 He striketh them as wicked men in the open sight of others;
34:27 Because they turned back from him, and would not consider any of his ways: 34:28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

34:29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only: 34:30 That the hypocrite reign not, lest the people be ensnared.

34:31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: 34:32 That which I see not teach thou me: if I have done iniquity, I will do no more.

34:33 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34:34 Let men of understanding tell me, and let a wise man hearken unto me.

34:35 Job hath spoken without knowledge, and his words were without wisdom.

34:36 My desire is that Job may be tried unto the end because of his answers for wicked men.

34:37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

35:1 Elihu spake moreover, and said, 35:2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? 35:3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin? 35:4 I will answer thee, and thy companions with thee.

35:5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

35:6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? 35:7 If thou be righteous, what givest thou him? or what receiveth he of thine hand? 35:8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

35:9 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

35:10 But none saith, Where is God my maker, who giveth songs in the night; 35:11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? 35:12 There they cry, but none giveth answer, because of the pride of evil men.

35:13 Surely God will not hear vanity, neither will the Almighty regard it.

35:14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.

35:15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity: 35:16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

36:1 Elihu also proceeded, and said, 36:2 Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.

36:3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

36:4 For truly my words shall not be false: he that is perfect in knowledge is with thee.

36:5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

36:6 He preserveth not the life of the wicked: but giveth right to the poor.

36:7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

36:8 And if they be bound in fetters, and be holden in cords of affliction; 36:9 Then he sheweth them their work, and their transgressions that they have exceeded.

36:10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

36:11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

36:12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

36:13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

36:14 They die in youth, and their life is among the unclean.

36:15 He delivereth the poor in his affliction, and openeth their ears in oppression.

36:16 Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

36:17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

36:18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

36:19 Will he esteem thy riches? no, not gold, nor all the forces of strength.

36:20 Desire not the night, when people are cut off in their place.

36:21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

36:22 Behold, God exalteth by his power: who teacheth like him? 36:23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? 36:24 Remember that thou magnify his work, which men behold.

36:25 Every man may see it; man may behold it afar off.

36:26 Behold, God is great, and we know him not, neither can the number of his years be searched out.

36:27 For he maketh small the drops of water: they pour down rain according to the vapour thereof: 36:28 Which the clouds do drop and distil upon man abundantly.

36:29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle? 36:30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

36:31 For by them judgeth he the people; he giveth meat in abundance.

36:32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

36:33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

37:1 At this also my heart trembleth, and is moved out of his place.

37:2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

37:3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

37:4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

37:5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

37:6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

37:7 He sealeth up the hand of every man; that all men may know his work.

37:8 Then the beasts go into dens, and remain in their places.

37:9 Out of the south cometh the whirlwind: and cold out of the north.

37:10 By the breath of God frost is given: and the breadth of the waters is straitened.

37:11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud: 37:12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

37:13 He causeth it to come, whether for correction, or for his land, or for mercy.

37:14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

37:15 Dost thou know when God disposed them, and caused the light of his cloud to shine? 37:16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

37:17 How thy garments are warm, when he quieteth the earth by the south wind? 37:18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass? 37:19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

37:20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

37:21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

37:22 Fair weather cometh out of the north: with God is terrible majesty.

37:23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

37:24 Men do therefore fear him: he respecteth not any that are wise of heart.

38:1 Then the LORD answered Job out of the whirlwind, and said, 38:2 Who is this that darkeneth counsel by words without knowledge? 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

38:5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 38:7 When the morning stars sang together, and all the sons of God shouted for joy? 38:8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? 38:9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, 38:10 And brake up for it my decreed place, and set bars and doors, 38:11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? 38:12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place; 38:13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it? 38:14 It is turned as clay to the seal; and they stand as a garment.

38:15 And from the wicked their light is withholden, and the high arm shall be broken.

38:16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? 38:17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? 38:18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

38:19 Where is the way where light dwelleth? and as for darkness, where is the place thereof, 38:20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? 38:21 Knowest thou it, because thou wast then born? or because the number of thy days is great? 38:22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, 38:23 Which I have reserved against the time of trouble, against the day of battle and war? 38:24 By what way is the light parted, which scattereth the east wind upon the earth? 38:25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; 38:26 To cause it to rain on the earth, where no

man is; on the wilderness, wherein there is no man; 38:27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? 38:28 Hath the rain a father? or who hath begotten the drops of dew? 38:29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? 38:30 The waters are hid as with a stone, and the face of the deep is frozen.

38:31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 38:32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? 38:33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? 38:34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? 38:35 Canst thou send lightnings, that they may go and say unto thee, Here we are? 38:36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart? 38:37 Who can number the clouds in wisdom? or who can stay the bottles of heaven, 38:38 When the dust groweth into hardness, and the clods cleave fast together? 38:39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, 38:40 When they couch in their dens, and abide in the covert to lie in wait? 38:41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

39:1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? 39:2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth? 39:3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

39:4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

39:5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? 39:6 Whose house I have made the wilderness, and the barren land his dwellings.

39:7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

39:8 The range of the mountains is his pasture, and he searcheth after every green thing.

39:9 Will the unicorn be willing to serve thee, or abide by thy crib?

39:10 Canst thou bind the unicorn with his band in the furrow? or will

he harrow the valleys after thee? 39:11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? 39:12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn? 39:13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? 39:14 Which leaveth her eggs in the earth, and warmeth them in dust, 39:15 And forgetteth that the foot may crush them, or that the wild beast may break them.

39:16 She is hardened against her young ones, as though they were not her's: her labour is in vain without fear; 39:17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

39:18 What time she lifteth up herself on high, she scorneth the horse and his rider.

39:19 Hast thou given the horse strength? hast thou clothed his neck with thunder? 39:20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

39:21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

39:22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

39:23 The quiver rattleth against him, the glittering spear and the shield.

39:24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

39:25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

39:26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south? 39:27 Doth the eagle mount up at thy command, and make her nest on high? 39:28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

39:29 From thence she seeketh the prey, and her eyes behold afar off.

39:30 Her young ones also suck up blood: and where the slain are, there is she.

40:1 Moreover the LORD answered Job, and said, 40:2 Shall he that

contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

40:3 Then Job answered the LORD, and said, 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

40:5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

40:6 Then answered the LORD unto Job out of the whirlwind, and said, 40:7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

40:8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? 40:9 Hast thou an arm like God? or canst thou thunder with a voice like him? 40:10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

40:11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

40:12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.

40:13 Hide them in the dust together; and bind their faces in secret.

40:14 Then will I also confess unto thee that thine own right hand can save thee.

40:15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

40:16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

40:17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

40:18 His bones are as strong pieces of brass; his bones are like bars of iron.

40:19 He is the chief of the ways of God: he that made him can make his sword to approach unto him.

40:20 Surely the mountains bring him forth food, where all the beasts

of the field play.

40:21 He lieth under the shady trees, in the covert of the reed, and fens.

40:22 The shady trees cover him with their shadow; the willows of the brook compass him about.

40:23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

40:24 He taketh it with his eyes: his nose pierceth through snares.

41:1 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? 41:2 Canst thou put an hook into his nose? or bore his jaw through with a thorn? 41:3 Will he make many supplications unto thee? will he speak soft words unto thee? 41:4 Will he make a covenant with thee? wilt thou take him for a servant for ever? 41:5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? 41:6 Shall the companions make a banquet of him? shall they part him among the merchants? 41:7 Canst thou fill his skin with barbed irons? or his head with fish spears? 41:8 Lay thine hand upon him, remember the battle, do no more.

41:9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? 41:10 None is so fierce that dare stir him up: who then is able to stand before me? 41:11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

41:12 I will not conceal his parts, nor his power, nor his comely proportion.

41:13 Who can discover the face of his garment? or who can come to him with his double bridle? 41:14 Who can open the doors of his face? his teeth are terrible round about.

41:15 His scales are his pride, shut up together as with a close seal.

41:16 One is so near to another, that no air can come between them.

41:17 They are joined one to another, they stick together, that they cannot be sundered.

41:18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

41:19 Out of his mouth go burning lamps, and sparks of fire leap out.

41:20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

41:21 His breath kindleth coals, and a flame goeth out of his mouth.

41:22 In his neck remaineth strength, and sorrow is turned into joy before him.

41:23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

41:24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

41:25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

41:26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

41:27 He esteemeth iron as straw, and brass as rotten wood.

41:28 The arrow cannot make him flee: slingstones are turned with him into stubble.

41:29 Darts are counted as stubble: he laugheth at the shaking of a spear.

41:30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

41:31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

41:32 He maketh a path to shine after him; one would think the deep to be hoary.

41:33 Upon earth there is not his like, who is made without fear.

41:34 He beholdeth all high things: he is a king over all the children of pride.

42:1 Then Job answered the LORD, and said, 42:2 I know that thou canst

do every thing, and that no thought can be withholden from thee.

42:3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

42:4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

42:5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

42:6 Wherefore I abhor myself, and repent in dust and ashes.

42:7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

42:8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

42:9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

42:10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

42:11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

42:12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

42:13 He had also seven sons and three daughters.

42:14 And he called the name of the first, Jemima; and the name of the

second, Kezia; and the name of the third, Kerenhappuch.

42:15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

42:16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

42:17 So Job died, being old and full of days.

The Book of Psalms

1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

1:4 The ungodly are not so: but are like the chaff which the wind driveth away.

1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

2:1 Why do the heathen rage, and the people imagine a vain thing?

2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

2:3 Let us break their bands asunder, and cast away their cords from us.

2:4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

2:6 Yet have I set my king upon my holy hill of Zion.

2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

2:11 Serve the LORD with fear, and rejoice with trembling.

2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

3:1 Lord, how are they increased that trouble me! many are they that rise up against me.

3:2 Many there be which say of my soul, There is no help for him in God.

Selah.

3:3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

3:4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

3:5 I laid me down and slept; I awaked; for the LORD sustained me.

3:6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

3:7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

3:8 Salvation belongeth unto the LORD: thy blessing is upon thy people.

Selah.

4:1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

4:2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

4:3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4:4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

4:5 Offer the sacrifices of righteousness, and put your trust in the LORD.

4:6 There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

4:7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

4:8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

5:1 Give ear to my words, O LORD, consider my meditation.

5:2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

5:3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

5:4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

5:6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

5:7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

5:8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

5:9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

5:10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

5:11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

5:12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

6:1 O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

6:2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

6:3 My soul is also sore vexed: but thou, O LORD, how long?

6:4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

6:5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6:6 I am weary with my groaning; all the night make I my bed to swim;

I water my couch with my tears.

6:7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

6:8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

6:9 The LORD hath heard my supplication; the LORD will receive my prayer.

6:10 Let all mine enemies be ashamed and sore vexed: let them return

D, thou knowest.

40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

40:11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

40:12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

40:13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

40:14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

40:15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

40:16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

40:17 But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

41:1 Blessed is he that considereth the poor: the LORD will deliver

him in time of trouble.

41:2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

41:3 The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

41:4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

41:5 Mine enemies speak evil of me, When shall he die, and his name perish?

41:6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

41:7 All that hate me whisper together against me: against me do they devise my hurt.

41:8 An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

41:10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

41:11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

41:12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

41:13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

42:1 As the hart panteth after the water brooks, so panteth my soul after thee, O God.

42:2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

42:3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?

42:4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

42:5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

42:6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

42:7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

42:8 Yet the LORD will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

42:9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

42:10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

42:11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

43:1 Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

43:2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

43:3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

43:4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

43:5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

44:1 We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

44:2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

44:3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

44:4 Thou art my King, O God: command deliverances for Jacob.

44:5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

44:6 For I will not trust in my bow, neither shall my sword save me.

44:7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

44:8 In God we boast all the day long, and praise thy name for ever.

Selah.

44:9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

44:10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

44:11 Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

44:12 Thou sellest thy people for nought, and dost not increase thy wealth by their price.

44:13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

44:14 Thou makest us a byword among the heathen, a shaking of the head among the people.

44:15 My confusion is continually before me, and the shame of my face hath covered me,

44:16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

44:17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

44:18 Our heart is not turned back, neither have our steps declined from thy way;

44:19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

44:20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

44:21 Shall not God search this out? for he knoweth the secrets of the heart.

44:22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

44:23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

44:24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

44:25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

44:26 Arise for our help, and redeem us for thy mercies' sake.

45:1 My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

45:2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

45:3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

45:4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

45:5 Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

45:8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

45:9 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

45:10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

45:11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

45:12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.

45:13 The king's daughter is all glorious within: her clothing is of wrought gold.

45:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

45:15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

45:16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

45:17 I will make thy name to be remembered in all generations:

therefore shall the people praise thee for ever and ever.

46:1 God is our refuge and strength, a very present help in trouble.

46:2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

46:3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

46:4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

46:5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.

46:6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

46:7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

46:8 Come, behold the works of the LORD, what desolations he hath made in the earth.

46:9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

46:10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

46:11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

47:1 O clap your hands, all ye people; shout unto God with the voice of triumph.

47:2 For the LORD most high is terrible; he is a great King over all the earth.

47:3 He shall subdue the people under us, and the nations under our

feet.

47:4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

47:5 God is gone up with a shout, the LORD with the sound of a trumpet.

47:6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

47:7 For God is the King of all the earth: sing ye praises with understanding.

47:8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

47:9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

48:1 Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

48:2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

48:3 God is known in her palaces for a refuge.

48:4 For, lo, the kings were assembled, they passed by together.

48:5 They saw it, and so they marvelled; they were troubled, and hasted away.

48:6 Fear took hold upon them there, and pain, as of a woman in travail.

48:7 Thou breakest the ships of Tarshish with an east wind.

48:8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

48:9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

48:10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

48:11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

48:12 Walk about Zion, and go round about her: tell the towers thereof.

48:13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

48:14 For this God is our God for ever and ever: he will be our guide even unto death.

49:1 Hear this, all ye people; give ear, all ye inhabitants of the world:

49:2 Both low and high, rich and poor, together.

49:3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

49:4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

49:5 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

49:6 They that trust in their wealth, and boast themselves in the multitude of their riches;

49:7 None of them can by any means redeem his brother, nor give to God a ransom for him:

49:8 (For the redemption of their soul is precious, and it ceaseth for ever:)

49:9 That he should still live for ever, and not see corruption.

49:10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

49:11 Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

49:12 Nevertheless man being in honour abideth not: he is like the beasts that perish.

49:13 This their way is their folly: yet their posterity approve their sayings. Selah.

49:14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

49:15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

49:16 Be not thou afraid when one is made rich, when the glory of his house is increased;

49:17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

49:18 Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.

49:19 He shall go to the generation of his fathers; they shall never see light.

49:20 Man that is in honour, and understandeth not, is like the beasts that perish.

50:1 The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

50:2 Out of Zion, the perfection of beauty, God hath shined.

50:3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

50:4 He shall call to the heavens from above, and to the earth, that he may judge his people.

50:5 Gather my saints together unto me; those that have made a

covenant with me by sacrifice.

50:6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

50:7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

50:8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

50:9 I will take no bullock out of thy house, nor he goats out of thy folds.

50:10 For every beast of the forest is mine, and the cattle upon a thousand hills.

50:11 I know all the fowls of the mountains: and the wild beasts of the field are mine.

50:12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

50:13 Will I eat the flesh of bulls, or drink the blood of goats?

50:14 Offer unto God thanksgiving; and pay thy vows unto the most High:

50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

50:17 Seeing thou hatest instruction, and castest my words behind thee.

50:18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

50:19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

50:20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

50:21 These things hast thou done, and I kept silence; thou thoughtest

that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

50:22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

50:23 Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

51:3 For I acknowledge my transgressions: and my sin is ever before me.

51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

51:6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

51:9 Hide thy face from my sins, and blot out all mine iniquities.

51:10 Create in me a clean heart, O God; and renew a right spirit within me.

51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

51:13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

51:14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

51:15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

51:16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

51:18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

51:19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

52:1 Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

52:2 The tongue deviseth mischiefs; like a sharp razor, working deceitfully.

52:3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

52:4 Thou lovest all devouring words, O thou deceitful tongue.

52:5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

52:6 The righteous also shall see, and fear, and shall laugh at him:

52:7 Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

52:8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

52:9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

53:1 The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

53:2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

53:3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

53:4 Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

53:5 There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

53:6 Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

54:1 Save me, O God, by thy name, and judge me by thy strength.

54:2 Hear my prayer, O God; give ear to the words of my mouth.

54:3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

54:4 Behold, God is mine helper: the Lord is with them that uphold my soul.

54:5 He shall reward evil unto mine enemies: cut them off in thy truth.

54:6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.

54:7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

55:1 Give ear to my prayer, O God; and hide not thyself from my supplication.

55:2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

55:3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

55:4 My heart is sore pained within me: and the terrors of death are fallen upon me.

55:5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

55:6 And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

55:7 Lo, then would I wander far off, and remain in the wilderness. Selah.

55:8 I would hasten my escape from the windy storm and tempest.

55:9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.

55:10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

55:11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

55:12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

55:13 But it was thou, a man mine equal, my guide, and mine acquaintance.

55:14 We took sweet counsel together, and walked unto the house of God

in company.

55:15 Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

55:16 As for me, I will call upon God; and the LORD shall save me.

55:17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

55:18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

55:19 God shall hear, and afflict them, even he that abideth of old.

Selah. Because they have no changes, therefore they fear not God.

55:20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

55:21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

55:23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

56:1 Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

56:2 Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.

56:3 What time I am afraid, I will trust in thee.

56:4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

56:5 Every day they wrest my words: all their thoughts are against me for evil.

56:6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

56:7 Shall they escape by iniquity? in thine anger cast down the people, O God.

56:8 Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

56:9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

56:10 In God will I praise his word: in the LORD will I praise his word.

56:11 In God have I put my trust: I will not be afraid what man can do unto me.

56:12 Thy vows are upon me, O God: I will render praises unto thee.

56:13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

57:1 Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

57:2 I will cry unto God most high; unto God that performeth all things for me.

57:3 He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

57:4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

57:5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

57:6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are

fallen themselves. Selah.

57:7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

57:8 Awake up, my glory; awake, psaltery and harp: I myself will awake early.

57:9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

57:10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

57:11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

58:1 Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

58:2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

58:4 Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;

58:5 Which will not hearken to the voice of charmers, charming never so wisely.

58:6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

58:7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

58:8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

58:9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

58:10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

58:11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

59:1 Deliver me from mine enemies, O my God: defend me from them that rise up against me.

59:2 Deliver me from the workers of iniquity, and save me from bloody men.

59:3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.

59:4 They run and prepare themselves without my fault: awake to help me, and behold.

59:5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

59:6 They return at evening: they make a noise like a dog, and go round about the city.

59:7 Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?

59:8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

59:9 Because of his strength will I wait upon thee: for God is my defence.

59:10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

59:11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

59:12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

59:13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

59:14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

59:15 Let them wander up and down for meat, and grudge if they be not satisfied.

59:16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

59:17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

60:1 O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

60:2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

60:3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

60:4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

60:5 That thy beloved may be delivered; save with thy right hand, and hear me.

60:6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

60:7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

60:8 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

60:9 Who will bring me into the strong city? who will lead me into Edom?

60:10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

60:11 Give us help from trouble: for vain is the help of man.

60:12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

61:1 Hear my cry, O God; attend unto my prayer.

61:2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

61:3 For thou hast been a shelter for me, and a strong tower from the enemy.

61:4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

61:5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

61:6 Thou wilt prolong the king's life: and his years as many generations.

61:7 He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

61:8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

62:1 Truly my soul waiteth upon God: from him cometh my salvation.

62:2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

62:3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

62:4 They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.

Selah.

62:5 My soul, wait thou only upon God; for my expectation is from him.

62:6 He only is my rock and my salvation: he is my defence; I shall not be moved.

62:7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

62:8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

62:9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

62:10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

62:11 God hath spoken once; twice have I heard this; that power belongeth unto God.

62:12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

63:1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

63:2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

63:3 Because thy lovingkindness is better than life, my lips shall praise thee.

63:4 Thus will I bless thee while I live: I will lift up my hands in thy name.

63:5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

63:6 When I remember thee upon my bed, and meditate on thee in the night watches.

63:7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

63:8 My soul followeth hard after thee: thy right hand upholdeth me.

63:9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

63:10 They shall fall by the sword: they shall be a portion for foxes.

63:11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

64:1 Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

64:2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

64:3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

64:4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

64:5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

64:6 They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

64:7 But God shall shoot at them with an arrow; suddenly shall they be wounded.

64:8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

64:9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

64:10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

65:1 Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

65:2 O thou that hearest prayer, unto thee shall all flesh come.

65:3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

65:4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

65:5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

65:6 Which by his strength setteth fast the mountains; being girded with power:

65:7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

65:8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

65:9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

65:10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

65:11 Thou crownest the year with thy goodness; and thy paths drop fatness.

65:12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

65:13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

66:1 Make a joyful noise unto God, all ye lands:

66:2 Sing forth the honour of his name: make his praise glorious.

66:3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

66:4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

66:5 Come and see the works of God: he is terrible in his doing toward the children of men.

66:6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

66:7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

66:8 O bless our God, ye people, and make the voice of his praise to be heard:

66:9 Which holdeth our soul in life, and suffereth not our feet to be moved.

66:10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

66:11 Thou broughtest us into the net; thou laidst affliction upon our loins.

66:12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

66:13 I will go into thy house with burnt offerings: I will pay thee my vows,

66:14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

66:15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

66:16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

66:17 I cried unto him with my mouth, and he was extolled with my tongue.

66:18 If I regard iniquity in my heart, the Lord will not hear me:

66:19 But verily God hath heard me; he hath attended to the voice of my prayer.

66:20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

67:1 God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

67:2 That thy way may be known upon earth, thy saving health among all nations.

67:3 Let the people praise thee, O God; let all the people praise thee.

67:4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

67:5 Let the people praise thee, O God; let all the people praise thee.

67:6 Then shall the earth yield her increase; and God, even our own God, shall bless us.

67:7 God shall bless us; and all the ends of the earth shall fear him.

68:1 Let God arise, let his enemies be scattered: let them also that hate him flee before him.

68:2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

68:3 But let the righteous be glad; let them rejoice before God: yea,

let them exceedingly rejoice.

68:4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

68:5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

68:6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

68:7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

68:8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

68:9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

68:10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

68:11 The Lord gave the word: great was the company of those that published it.

68:12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

68:13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

68:14 When the Almighty scattered kings in it, it was white as snow in Salmon.

68:15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

68:16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

68:17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that

the LORD God might dwell among them.

68:19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

68:20 He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.

68:21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

68:22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

68:23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

68:24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

68:25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

68:26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

68:27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

68:28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

68:29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

68:30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

68:31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

68:32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

68:33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

68:34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

68:35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

69:1 Save me, O God; for the waters are come in unto my soul.

69:2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

69:3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

69:5 O God, thou knowest my foolishness; and my sins are not hid from thee.

69:6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

69:7 Because for thy sake I have borne reproach; shame hath covered my face.

69:8 I am become a stranger unto my brethren, and an alien unto my mother's children.

69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

69:10 When I wept, and chastened my soul with fasting, that was to my reproach.

69:11 I made sackcloth also my garment; and I became a proverb to them.

69:12 They that sit in the gate speak against me; and I was the song of the drunkards.

69:13 But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

69:14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

69:15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

69:16 Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

69:17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

69:18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

69:19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

69:20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

69:22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

69:23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

69:24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

69:25 Let their habitation be desolate; and let none dwell in their tents.

69:26 For they persecute him whom thou hast smitten; and they talk to

the grief of those whom thou hast wounded.

69:27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

69:28 Let them be blotted out of the book of the living, and not be written with the righteous.

69:29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.

69:30 I will praise the name of God with a song, and will magnify him with thanksgiving.

69:31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

69:32 The humble shall see this, and be glad: and your heart shall live that seek God.

69:33 For the LORD heareth the poor, and despiseth not his prisoners.

69:34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

69:35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

69:36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

70:1 MAKE HASTE, O GOD, TO DELIVER ME; MAKE HASTE TO HELP ME, O LORD.

70:2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

70:3 Let them be turned back for a reward of their shame that say, Aha, aha.

70:4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

70:5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

71:1 In thee, O LORD, do I put my trust: let me never be put to confusion.

71:2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

71:3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

71:4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

71:5 For thou art my hope, O Lord GOD: thou art my trust from my youth.

71:6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

71:7 I am as a wonder unto many; but thou art my strong refuge.

71:8 Let my mouth be filled with thy praise and with thy honour all the day.

71:9 Cast me not off in the time of old age; forsake me not when my strength faileth.

71:10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

71:11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

71:12 O God, be not far from me: O my God, make haste for my help.

71:13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

71:14 But I will hope continually, and will yet praise thee more and more.

71:15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

71:16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.

71:17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

71:18 Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

71:19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

71:20 Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

71:21 Thou shalt increase my greatness, and comfort me on every side.

71:22 I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

71:23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

71:24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

72:1 Give the king thy judgments, O God, and thy righteousness unto the king's son.

72:2 He shall judge thy people with righteousness, and thy poor with judgment.

72:3 The mountains shall bring peace to the people, and the little hills, by righteousness.

72:4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

72:5 They shall fear thee as long as the sun and moon endure, throughout all generations.

72:6 He shall come down like rain upon the mown grass: as showers that water the earth.

72:7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

72:9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

72:10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

72:11 Yea, all kings shall fall down before him: all nations shall serve him.

72:12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

72:13 He shall spare the poor and needy, and shall save the souls of the needy.

72:14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

72:15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

72:16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

72:17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

72:18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

72:19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

72:20 The prayers of David the son of Jesse are ended.

73:1 Truly God is good to Israel, even to such as are of a clean heart.

73:2 But as for me, my feet were almost gone; my steps had well nigh slipped.

73:3 For I was envious at the foolish, when I saw the prosperity of the wicked.

73:4 For there are no bands in their death: but their strength is firm.

73:5 They are not in trouble as other men; neither are they plagued like other men.

73:6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

73:7 Their eyes stand out with fatness: they have more than heart could wish.

73:8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

73:9 They set their mouth against the heavens, and their tongue walketh through the earth.

73:10 Therefore his people return hither: and waters of a full cup are wrung out to them.

73:11 And they say, How doth God know? and is there knowledge in the most High?

73:12 Behold, these are the ungodly, who prosper in the world; they increase in riches.

73:13 Verily I have cleansed my heart in vain, and washed my hands in innocency.

73:14 For all the day long have I been plagued, and chastened every morning.

73:15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

73:16 When I thought to know this, it was too painful for me;

73:17 Until I went into the sanctuary of God; then understood I their end.

73:18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

73:19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

73:20 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

73:21 Thus my heart was grieved, and I was pricked in my reins.

73:22 So foolish was I, and ignorant: I was as a beast before thee.

73:23 Nevertheless I am continually with thee: thou hast holden me by my right hand.

73:24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

73:25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

73:26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

73:27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

73:28 But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

74:1 O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

74:2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

74:3 Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

74:4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

74:5 A man was famous according as he had lifted up axes upon the thick trees.

74:6 But now they break down the carved work thereof at once with axes and hammers.

74:7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

74:8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

74:9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

74:10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

74:11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

74:12 For God is my King of old, working salvation in the midst of the earth.

74:13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

74:14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

74:15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

74:16 The day is thine, the night also is thine: thou hast prepared the light and the sun.

74:17 Thou hast set all the borders of the earth: thou hast made summer and winter.

74:18 Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.

74:19 O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

74:20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

74:21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

74:22 Arise, O God, plead thine own cause: remember

ow the foolish man reproacheth thee daily.

74:23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

75:1 Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.

75:2 When I shall receive the congregation I will judge uprightly.

75:3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

75:4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

75:5 Lift not up your horn on high: speak not with a stiff neck.

75:6 For promotion cometh neither from the east, nor from the west, nor from the south.

75:7 But God is the judge: he putteth down one, and setteth up another.

75:8 For in the hand of the LORD there is a cup, and the wine is red;

it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

75:9 But I will declare for ever; I will sing praises to the God of Jacob.

75:10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

76:1 In Judah is God known: his name is great in Israel.

76:2 In Salem also is his tabernacle, and his dwelling place in Zion.

76:3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

76:4 Thou art more glorious and excellent than the mountains of prey.

76:5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

76:6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

76:7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

76:8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

76:9 When God arose to judgment, to save all the meek of the earth. Selah.

76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

76:11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

76:12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

77:1 I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

77:2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

77:3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

77:4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

77:5 I have considered the days of old, the years of ancient times.

77:6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

77:7 Will the Lord cast off for ever? and will he be favourable no more?

77:8 Is his mercy clean gone for ever? doth his promise fail for evermore?

77:9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

77:10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

77:11 I will remember the works of the LORD: surely I will remember thy wonders of old.

77:12 I will meditate also of all thy work, and talk of thy doings.

77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

77:14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

77:15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

77:16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

77:17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

77:18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

77:19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

77:20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

78:1 Give ear, O my people, to my law: incline your ears to the words of my mouth.

78:2 I will open my mouth in a parable: I will utter dark sayings of old:

78:3 Which we have heard and known, and our fathers have told us.

78:4 We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

78:5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

78:6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

78:7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

78:8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.

78:9 The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

78:10 They kept not the covenant of God, and refused to walk in his

law;

78:11 And forgat his works, and his wonders that he had shewed them.

78:12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

78:13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

78:14 In the daytime also he led them with a cloud, and all the night with a light of fire.

78:15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.

78:16 He brought streams also out of the rock, and caused waters to run down like rivers.

78:17 And they sinned yet more against him by provoking the most High in the wilderness.

78:18 And they tempted God in their heart by asking meat for their lust.

78:19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

78:20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

78:21 Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

78:22 Because they believed not in God, and trusted not in his salvation:

78:23 Though he had commanded the clouds from above, and opened the doors of heaven,

78:24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

78:25 Man did eat angels' food: he sent them meat to the full.

78:26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

78:27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

78:28 And he let it fall in the midst of their camp, round about their habitations.

78:29 So they did eat, and were well filled: for he gave them their own desire;

78:30 They were not estranged from their lust. But while their meat was yet in their mouths,

78:31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

78:32 For all this they sinned still, and believed not for his wondrous works.

78:33 Therefore their days did he consume in vanity, and their years in trouble.

78:34 When he slew them, then they sought him: and they returned and enquired early after God.

78:35 And they remembered that God was their rock, and the high God their redeemer.

78:36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

78:37 For their heart was not right with him, neither were they stedfast in his covenant.

78:38 But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

78:39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

78:40 How oft did they provoke him in the wilderness, and grieve him in the desert!

78:41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

78:42 They remembered not his hand, nor the day when he delivered them from the enemy.

78:43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan.

78:44 And had turned their rivers into blood; and their floods, that they could not drink.

78:45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

78:46 He gave also their increase unto the caterpillar, and their labour unto the locust.

78:47 He destroyed their vines with hail, and their sycomore trees with frost.

78:48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

78:49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

78:50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

78:51 And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

78:52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

78:53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

78:54 And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

78:55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

78:56 Yet they tempted and provoked the most high God, and kept not his testimonies:

78:57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

78:58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

78:59 When God heard this, he was wroth, and greatly abhorred Israel:

78:60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

78:61 And delivered his strength into captivity, and his glory into the enemy's hand.

78:62 He gave his people over also unto the sword; and was wroth with his inheritance.

78:63 The fire consumed their young men; and their maidens were not given to marriage.

78:64 Their priests fell by the sword; and their widows made no lamentation.

78:65 Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

78:66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

78:67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

78:68 But chose the tribe of Judah, the mount Zion which he loved.

78:69 And he built his sanctuary like high palaces, like the earth which he hath established for ever.

78:70 He chose David also his servant, and took him from the sheepfolds:

78:71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

78:72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

79:1 O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

79:2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

79:3 Their blood have they shed like water round about Jerusalem; and there was none to bury them.

79:4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

79:5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

79:6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

79:7 For they have devoured Jacob, and laid waste his dwelling place.

79:8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

79:9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

79:10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

79:11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

79:12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

79:13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

80:2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

80:3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

80:4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

80:5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

80:6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

80:7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

80:9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

80:10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

80:11 She sent out her boughs unto the sea, and her branches unto the river.

80:12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

80:13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

80:14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

80:15 And the vineyard which thy right hand hath planted, and the

branch that thou madest strong for thyself.

80:16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

80:17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

80:18 So will not we go back from thee: quicken us, and we will call upon thy name.

80:19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

81:1 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

81:2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

81:4 For this was a statute for Israel, and a law of the God of Jacob.

81:5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

81:6 I removed his shoulder from the burden: his hands were delivered from the pots.

81:7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah.

Selah.

81:8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

81:9 There shall no strange god be in thee; neither shalt thou worship any strange god.

81:10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

81:11 But my people would not hearken to my voice; and Israel would none of me.

81:12 So I gave them up unto their own hearts' lust: and they walked in their own counsels.

81:13 Oh that my people had hearkened unto me, and Israel had walked in my ways!

81:14 I should soon have subdued their enemies, and turned my hand against their adversaries.

81:15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

81:16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

82:1 God standeth in the congregation of the mighty; he judgeth among the gods.

82:2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

82:3 Defend the poor and fatherless: do justice to the afflicted and needy.

82:4 Deliver the poor and needy: rid them out of the hand of the wicked.

82:5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

82:6 I have said, Ye are gods; and all of you are children of the most High.

82:7 But ye shall die like men, and fall like one of the princes.

82:8 Arise, O God, judge the earth: for thou shalt inherit all nations.

83:1 Keep not thou silence, O God: hold not thy peace, and be not still, O God.

83:2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

83:3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

83:4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

83:5 For they have consulted together with one consent: they are confederate against thee:

83:6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

83:7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

83:8 Assur also is joined with them: they have holpen the children of Lot.

Selah.

83:9 Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

83:10 Which perished at Endor: they became as dung for the earth.

83:11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

83:12 Who said, Let us take to ourselves the houses of God in possession.

83:13 O my God, make them like a wheel; as the stubble before the wind.

83:14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

83:15 So persecute them with thy tempest, and make them afraid with

thy storm.

83:16 Fill their faces with shame; that they may seek thy name, O LORD.

83:17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

83:18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

84:1 How amiable are thy tabernacles, O LORD of hosts!

84:2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

84:3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

84:4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

84:5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

84:6 Who passing through the valley of Baca make it a well; the rain also filleth the pools.

84:7 They go from strength to strength, every one of them in Zion appeareth before God.

84:8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

84:9 Behold, O God our shield, and look upon the face of thine anointed.

84:10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

84:11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk

uprightly.

84:12 O LORD of hosts, blessed is the man that trusteth in thee.

85:1 Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

85:2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

85:3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

85:4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

85:5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

85:6 Wilt thou not revive us again: that thy people may rejoice in thee?

85:7 Shew us thy mercy, O LORD, and grant us thy salvation.

85:8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

85:9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

85:10 Mercy and truth are met together; righteousness and peace have kissed each other.

85:11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

85:12 Yea, the LORD shall give that which is good; and our land shall yield her increase.

85:13 Righteousness shall go before him; and shall set us in the way of his steps.

86:1 Bow down thine ear, O LORD, hear me: for I am poor and needy.

86:2 Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.

86:3 Be merciful unto me, O Lord: for I cry unto thee daily.

86:4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

86:5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

86:6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

86:7 In the day of my trouble I will call upon thee: for thou wilt answer me.

86:8 Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

86:9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

86:10 For thou art great, and doest wondrous things: thou art God alone.

86:11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

86:12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

86:13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

86:14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

86:15 But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.

86:16 O turn unto me, and have mercy upon me; give thy strength unto

thy servant, and save the son of thine handmaid.

86:17 Shew me a token for good; that they which hate me may see it,
and be ashamed: because thou, LORD, hast holpen me, and comforted me.

87:1 His foundation is in the holy mountains.

87:2 The LORD loveth the gates of Zion more than all the dwellings of
Jacob.

87:3 Glorious things are spoken of thee, O city of God. Selah.

87:4 I will make mention of Rahab and Babylon to them that know me:
behold Philistia, and Tyre, with Ethiopia; this man was born there.

87:5 And of Zion it shall be said, This and that man was born in her:
and the highest himself shall establish her.

87:6 The LORD shall count, when he writeth up the people, that this
man was born there. Selah.

87:7 As well the singers as the players on instruments shall be there:
all my springs are in thee.

88:1 O lord God of my salvation, I have cried day and night before
thee:

88:2 Let my prayer come before thee: incline thine ear unto my cry;

88:3 For my soul is full of troubles: and my life draweth nigh unto
the grave.

88:4 I am counted with them that go down into the pit: I am as a man
that hath no strength:

88:5 Free among the dead, like the slain that lie in the grave, whom
thou rememberest no more: and they are cut off from thy hand.

88:6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

88:7 Thy wrath lieth hard upon me, and thou hast afflicted me with all
thy waves. Selah.

88:8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

88:9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

88:10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

88:11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

88:12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

88:13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

88:14 LORD, why castest thou off my soul? why hidest thou thy face from me?

88:15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

88:16 Thy fierce wrath goeth over me; thy terrors have cut me off.

88:17 They came round about me daily like water; they compassed me about together.

88:18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

89:1 I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

89:2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

89:3 I have made a covenant with my chosen, I have sworn unto David my servant,

89:4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

89:5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

89:6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

89:7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

89:8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

89:9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

89:10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

89:11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

89:12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

89:13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

89:14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

89:15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

89:16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

89:17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.

89:18 For the LORD is our defence; and the Holy One of Israel is our king.

89:19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

89:20 I have found David my servant; with my holy oil have I anointed him:

89:21 With whom my hand shall be established: mine arm also shall strengthen him.

89:22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

89:23 And I will beat down his foes before his face, and plague them that hate him.

89:24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

89:25 I will set his hand also in the sea, and his right hand in the rivers.

89:26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

89:27 Also I will make him my firstborn, higher than the kings of the earth.

89:28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

89:29 His seed also will I make to endure for ever, and his throne as the days of heaven.

89:30 If his children forsake my law, and walk not in my judgments;

89:31 If they break my statutes, and keep not my commandments;

89:32 Then will I visit their transgression with the rod, and their iniquity with stripes.

89:33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

89:35 Once have I sworn by my holiness that I will not lie unto David.

89:36 His seed shall endure for ever, and his throne as the sun before me.

89:37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

89:38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

89:39 Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.

89:40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

89:41 All that pass by the way spoil him: he is a reproach to his neighbours.

89:42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

89:43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

89:44 Thou hast made his glory to cease, and cast his throne down to the ground.

89:45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

89:46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

89:47 Remember how short my time is: wherefore hast thou made all men in vain?

89:48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

89:49 Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

89:50 Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

89:51 Wherewith thine enemies have reproached, O LORD; wherewith they

have reproached the footsteps of thine anointed.

89:52 Blessed be the LORD for evermore. Amen, and Amen.

90:1 Lord, thou hast been our dwelling place in all generations.

90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

90:3 Thou turnest man to destruction; and sayest, Return, ye children of men.

90:4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

90:5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

90:6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

90:7 For we are consumed by thine anger, and by thy wrath are we troubled.

90:8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

90:9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

90:10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

90:11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

90:12 So teach us to number our days, that we may apply our hearts unto wisdom.

90:13 Return, O LORD, how long? and let it repent thee concerning thy servants.

90:14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

90:15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

90:16 Let thy work appear unto thy servants, and thy glory unto their children.

90:17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

91:2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

91:3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

91:5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

91:6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

91:7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

91:8 Only with thine eyes shalt thou behold and see the reward of the wicked.

91:9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

91:11 For he shall give his angels charge over thee, to keep thee in

all thy ways.

91:12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

91:14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

91:15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

91:16 With long life will I satisfy him, and shew him my salvation.

92:1 IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD, AND TO SING PRAISES UNTO THY NAME, O MOST HIGH:

92:2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

92:3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

92:4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

92:5 O LORD, how great are thy works! and thy thoughts are very deep.

92:6 A brutish man knoweth not; neither doth a fool understand this.

92:7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

92:8 But thou, LORD, art most high for evermore.

92:9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

92:10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

92:11 Mine eye also shall see my desire on mine enemies, and mine ears

shall hear my desire of the wicked that rise up against me.

92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

92:13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

92:14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

92:15 To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

93:1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

93:2 Thy throne is established of old: thou art from everlasting.

93:3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

93:4 The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

93:5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

94:1 O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

94:2 Lift up thyself, thou judge of the earth: render a reward to the proud.

94:3 LORD, how long shall the wicked, how long shall the wicked triumph?

94:4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

94:5 They break in pieces thy people, O LORD, and afflict thine

heritage.

94:6 They slay the widow and the stranger, and murder the fatherless.

94:7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

94:8 Understand, ye brutish among the people: and ye fools, when will ye be wise?

94:9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

94:10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

94:11 The LORD knoweth the thoughts of man, that they are vanity.

94:12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

94:13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

94:14 For the LORD will not cast off his people, neither will he forsake his inheritance.

94:15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

94:16 Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

94:17 Unless the LORD had been my help, my soul had almost dwelt in silence.

94:18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

94:19 In the multitude of my thoughts within me thy comforts delight my soul.

94:20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

94:21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

94:22 But the LORD is my defence; and my God is the rock of my refuge.

94:23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

95:1 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

95:2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

95:3 For the LORD is a great God, and a great King above all gods.

95:4 In his hand are the deep places of the earth: the strength of the hills is his also.

95:5 The sea is his, and he made it: and his hands formed the dry land.

95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

95:7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

95:8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

95:9 When your fathers tempted me, proved me, and saw my work.

95:10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

95:11 Unto whom I swear in my wrath that they should not enter into my rest.

96:1 O sing unto the LORD a new song: sing unto the LORD, all the earth.

96:2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

96:3 Declare his glory among the heathen, his wonders among all people.

96:4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.

96:5 For all the gods of the nations are idols: but the LORD made the heavens.

96:6 Honour and majesty are before him: strength and beauty are in his sanctuary.

96:7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

96:8 Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

96:9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

96:10 Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

96:11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

96:12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

96:13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

97:1 The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

97:2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

97:3 A fire goeth before him, and burneth up his enemies round about.

97:4 His lightnings enlightened the world: the earth saw, and trembled.

97:5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

97:6 The heavens declare his righteousness, and all the people see his glory.

97:7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

97:8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

97:9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.

97:10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

97:11 Light is sown for the righteous, and gladness for the upright in heart.

97:12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

98:1 O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

98:2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

98:3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

98:4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

98:5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

98:6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

98:7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

98:8 Let the floods clap their hands: let the hills be joyful together

98:9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

99:1 The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

99:2 The LORD is great in Zion; and he is high above all the people.

99:3 Let them praise thy great and terrible name; for it is holy.

99:4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

99:5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.

99:6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

99:7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

99:8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

99:9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

100:1 Make a joyful noise unto the LORD, all ye lands.

100:2 Serve the LORD with gladness: come before his presence with singing.

100:3 Know ye that the LORD he is God: it is he that hath made us, and

not we ourselves; we are his people, and the sheep of his pasture.

100:4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

100:5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

101:1 I will sing of mercy and judgment: unto thee, O LORD, will I sing.

101:2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

101:3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

101:4 A froward heart shall depart from me: I will not know a wicked person.

101:5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

101:6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

101:7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

101:8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

102:1 Hear my prayer, O LORD, and let my cry come unto thee.

102:2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

102:3 For my days are consumed like smoke, and my bones are burned as an hearth.

102:4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

102:5 By reason of the voice of my groaning my bones cleave to my skin.

102:6 I am like a pelican of the wilderness: I am like an owl of the desert.

102:7 I watch, and am as a sparrow alone upon the house top.

102:8 Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

102:9 For I have eaten ashes like bread, and mingled my drink with weeping.

102:10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

102:11 My days are like a shadow that declineth; and I am withered like grass.

102:12 But thou, O LORD, shall endure for ever; and thy remembrance unto all generations.

102:13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

102:14 For thy servants take pleasure in her stones, and favour the dust thereof.

102:15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

102:16 When the LORD shall build up Zion, he shall appear in his glory.

102:17 He will regard the prayer of the destitute, and not despise their prayer.

102:18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

102:19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

102:20 To hear the groaning of the prisoner; to loose those that are

appointed to death;

102:21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

102:22 When the people are gathered together, and the kingdoms, to serve the LORD.

102:23 He weakened my strength in the way; he shortened my days.

102:24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

102:26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

102:27 But thou art the same, and thy years shall have no end.

102:28 The children of thy servants shall continue, and their seed shall be established before thee.

103:1 Bless the LORD, O my soul: and all that is within me, bless his holy name.

103:2 Bless the LORD, O my soul, and forget not all his benefits:

103:3 Who forgiveth all thine iniquities; who healeth all thy diseases;

103:4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

103:5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

103:6 The LORD executeth righteousness and judgment for all that are oppressed.

103:7 He made known his ways unto Moses, his acts unto the children of Israel.

103:8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

103:9 He will not always chide: neither will he keep his anger for ever.

103:10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

103:11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

103:12 As far as the east is from the west, so far hath he removed our transgressions from us.

103:13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

103:14 For he knoweth our frame; he remembereth that we are dust.

103:15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

103:16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

103:17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

103:18 To such as keep his covenant, and to those that remember his commandments to do them.

103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

103:21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

103:22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

104:1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

104:2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

104:4 Who maketh his angels spirits; his ministers a flaming fire:

104:5 Who laid the foundations of the earth, that it should not be removed for ever.

104:6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

104:7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

104:8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

104:9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

104:10 He sendeth the springs into the valleys, which run among the hills.

104:11 They give drink to every beast of the field: the wild asses quench their thirst.

104:12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

104:13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

104:14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

104:15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

104:16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

104:17 Where the birds make their nests: as for the stork, the fir trees are her house.

104:18 The high hills are a refuge for the wild goats; and the rocks for the conies.

104:19 He appointed the moon for seasons: the sun knoweth his going down.

104:20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

104:21 The young lions roar after their prey, and seek their meat from God.

104:22 The sun ariseth, they gather themselves together, and lay them down in their dens.

104:23 Man goeth forth unto his work and to his labour until the evening.

104:24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

104:25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

104:26 There go the ships: there is that leviathan, whom thou hast made to play therein.

104:27 These wait all upon thee; that thou mayest give them their meat in due season.

104:28 That thou givest them they gather: thou openest thine hand, they are filled with good.

104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

104:31 The glory of the LORD shall endure for ever: the LORD shall

rejoice in his works.

104:32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

104:33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

104:34 My meditation of him shall be sweet: I will be glad in the LORD.

104:35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

105:1 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

105:2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

105:3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

105:4 Seek the LORD, and his strength: seek his face evermore.

105:5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

105:6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

105:7 He is the LORD our God: his judgments are in all the earth.

105:8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

105:9 Which covenant he made with Abraham, and his oath unto Isaac;

105:10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

105:11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

105:12 When they were but a few men in number; yea, very few, and strangers in it.

105:13 When they went from one nation to another, from one kingdom to another people;

105:14 He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;

105:15 Saying, Touch not mine anointed, and do my prophets no harm.

105:16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

105:17 He sent a man before them, even Joseph, who was sold for a servant:

105:18 Whose feet they hurt with fetters: he was laid in iron:

105:19 Until the time that his word came: the word of the LORD tried him.

105:20 The king sent and loosed him; even the ruler of the people, and let him go free.

105:21 He made him lord of his house, and ruler of all his substance:

105:22 To bind his princes at his pleasure; and teach his senators wisdom.

105:23 Israel also came into Egypt; and Jacob sojourn'd in the land of Ham.

105:24 And he increased his people greatly; and made them stronger than their enemies.

105:25 He turned their heart to hate his people, to deal subtilly with his servants.

105:26 He sent Moses his servant; and Aaron whom he had chosen.

105:27 They shew'd his signs among them, and wonders in the land of Ham.

105:28 He sent darkness, and made it dark; and they rebelled not against his word.

105:29 He turned their waters into blood, and slew their fish.

105:30 Their land brought forth frogs in abundance, in the chambers of their kings.

105:31 He spake, and there came divers sorts of flies, and lice in all their coasts.

105:32 He gave them hail for rain, and flaming fire in their land.

105:33 He smote their vines also and their fig trees; and brake the trees of their coasts.

105:34 He spake, and the locusts came, and caterpillers, and that without number,

105:35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

105:36 He smote also all the firstborn in their land, the chief of all their strength.

105:37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

105:38 Egypt was glad when they departed: for the fear of them fell upon them.

105:39 He spread a cloud for a covering; and fire to give light in the night.

105:40 The people

sked, and he brought quails, and satisfied them with the bread of heaven.

105:41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.

105:42 For he remembered his holy promise, and Abraham his servant.

105:43 And he brought forth his people with joy, and his chosen with gladness:

105:44 And gave them the lands of the heathen: and they inherited the

labour of the people;

105:45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

106:1 Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

106:2 Who can utter the mighty acts of the LORD? who can shew forth all his praise?

106:3 Blessed are they that keep judgment, and he that doeth righteousness at all times.

106:4 Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

106:5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

106:6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

106:7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

106:8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

106:9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

106:10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

106:11 And the waters covered their enemies: there was not one of them left.

106:12 Then believed they his words; they sang his praise.

106:13 They soon forgot his works; they waited not for his counsel:

106:14 But lusted exceedingly in the wilderness, and tempted God in

the desert.

106:15 And he gave them their request; but sent leanness into their soul.

106:16 They envied Moses also in the camp, and Aaron the saint of the LORD.

106:17 The earth opened and swallowed up Dathan and covered the company of Abiram.

106:18 And a fire was kindled in their company; the flame burned up the wicked.

106:19 They made a calf in Horeb, and worshipped the molten image.

106:20 Thus they changed their glory into the similitude of an ox that eateth grass.

106:21 They forgat God their saviour, which had done great things in Egypt;

106:22 Wondrous works in the land of Ham, and terrible things by the Red sea.

106:23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

106:24 Yea, they despised the pleasant land, they believed not his word:

106:25 But murmured in their tents, and hearkened not unto the voice of the LORD.

106:26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

106:27 To overthrow their seed also among the nations, and to scatter them in the lands.

106:28 They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.

106:29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.

106:30 Then stood up Phinehas, and executed judgment: and so the plague was stayed.

106:31 And that was counted unto him for righteousness unto all generations for evermore.

106:32 They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

106:33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

106:34 They did not destroy the nations, concerning whom the LORD commanded them:

106:35 But were mingled among the heathen, and learned their works.

106:36 And they served their idols: which were a snare unto them.

106:37 Yea, they sacrificed their sons and their daughters unto devils,

106:38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

106:39 Thus were they defiled with their own works, and went a whoring with their own inventions.

106:40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

106:41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

106:42 Their enemies also oppressed them, and they were brought into subjection under their hand.

106:43 Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

106:44 Nevertheless he regarded their affliction, when he heard their cry:

106:45 And he remembered for them his covenant, and repented according

to the multitude of his mercies.

106:46 He made them also to be pitied of all those that carried them captives.

106:47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

106:48 Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

107:1 O give thanks unto the LORD, for he is good: for his mercy endureth for ever.

107:2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

107:3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

107:4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

107:5 Hungry and thirsty, their soul fainted in them.

107:6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

107:7 And he led them forth by the right way, that they might go to a city of habitation.

107:8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

107:9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

107:10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

107:11 Because they rebelled against the words of God, and contemned the counsel of the most High:

107:12 Therefore he brought down their heart with labour; they fell

down, and there was none to help.

107:13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

107:14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

107:15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

107:16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

107:17 Fools because of their transgression, and because of their iniquities, are afflicted.

107:18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

107:19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

107:20 He sent his word, and healed them, and delivered them from their destructions.

107:21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

107:22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

107:23 They that go down to the sea in ships, that do business in great waters;

107:24 These see the works of the LORD, and his wonders in the deep.

107:25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

107:26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

107:27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

107:28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

107:29 He maketh the storm a calm, so that the waves thereof are still.

107:30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

107:31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

107:32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

107:33 He turneth rivers into a wilderness, and the watersprings into dry ground;

107:34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

107:35 He turneth the wilderness into a standing water, and dry ground into watersprings.

107:36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

107:37 And sow the fields, and plant vineyards, which may yield fruits of increase.

107:38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

107:39 Again, they are minished and brought low through oppression, affliction, and sorrow.

107:40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

107:41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.

107:42 The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

107:43 Whoso is wise, and will observe these things, even they shall

understand the lovingkindness of the LORD.

108:1 O god, my heart is fixed; I will sing and give praise, even with my glory.

108:2 Awake, psaltery and harp: I myself will awake early.

108:3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

108:4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

108:5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

108:6 That thy beloved may be delivered: save with thy right hand, and answer me.

108:7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

108:8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

108:9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

108:10 Who will bring me into the strong city? who will lead me into Edom?

108:11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

108:12 Give us help from trouble: for vain is the help of man.

108:13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

109:1 Hold not thy peace, O God of my praise;

109:2 For the mouth of the wicked and the mouth of the deceitful are

opened against me: they have spoken against me with a lying tongue.

109:3 They compassed me about also with words of hatred; and fought against me without a cause.

109:4 For my love they are my adversaries: but I give myself unto prayer.

109:5 And they have rewarded me evil for good, and hatred for my love.

109:6 Set thou a wicked man over him: and let Satan stand at his right hand.

109:7 When he shall be judged, let him be condemned: and let his prayer become sin.

109:8 Let his days be few; and let another take his office.

109:9 Let his children be fatherless, and his wife a widow.

109:10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

109:11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

109:12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

109:13 Let his posterity be cut off; and in the generation following let their name be blotted out.

109:14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

109:15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

109:16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

109:17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

109:18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

109:19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

109:20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

109:21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

109:22 For I am poor and needy, and my heart is wounded within me.

109:23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

109:24 My knees are weak through fasting; and my flesh faileth of fatness.

109:25 I became also a reproach unto them: when they looked upon me they shook their heads.

109:26 Help me, O LORD my God: O save me according to thy mercy:

109:27 That they may know that this is thy hand; that thou, LORD, hast done it.

109:28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

109:29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

109:30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

109:31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

111:1 Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

111:2 The works of the LORD are great, sought out of all them that have pleasure therein.

111:3 His work is honourable and glorious: and his righteousness endureth for ever.

111:4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

111:5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

111:6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

111:7 The works of his hands are verity and judgment; all his commandments are sure.

111:8 They stand fast for ever and ever, and are done in truth and uprightness.

111:9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

111:10 The fear of the LORD is the beginning of wisdom: a good

understanding have all they that do his commandments: his praise endureth for ever.

112:1 Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

112:2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

112:3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

112:4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

112:5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

112:6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

112:7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

112:8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

112:9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

112:10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

113:1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

113:2 Blessed be the name of the LORD from this time forth and for evermore.

113:3 From the rising of the sun unto the going down of the same the LORD's name is to be praised.

113:4 The LORD is high above all nations, and his glory above the heavens.

113:5 Who is like unto the LORD our God, who dwelleth on high,

113:6 Who humbleth himself to behold the things that are in heaven, and in the earth!

113:7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

113:8 That he may set him with princes, even with the princes of his people.

113:9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

114:1 When Israel went out of Egypt, the house of Jacob from a people of strange language;

114:2 Judah was his sanctuary, and Israel his dominion.

114:3 The sea saw it, and fled: Jordan was driven back.

114:4 The mountains skipped like rams, and the little hills like lambs.

114:5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

114:6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

114:7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

114:8 Which turned the rock into a standing water, the flint into a fountain of waters.

115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

115:2 Wherefore should the heathen say, Where is now their God?

115:3 But our God is in the heavens: he hath done whatsoever he hath pleased.

115:4 Their idols are silver and gold, the work of men's hands.

115:5 They have mouths, but they speak not: eyes have they, but they see not:

115:6 They have ears, but they hear not: noses have they, but they smell not:

115:7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

115:8 They that make them are like unto them; so is every one that trusteth in them.

115:9 O Israel, trust thou in the LORD: he is their help and their shield.

115:10 O house of Aaron, trust in the LORD: he is their help and their shield.

115:11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

115:12 The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

115:13 He will bless them that fear the LORD, both small and great.

115:14 The LORD shall increase you more and more, you and your children.

115:15 Ye are blessed of the LORD which made heaven and earth.

115:16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men.

115:17 The dead praise not the LORD, neither any that go down into silence.

115:18 But we will bless the LORD from this time forth and for evermore.

Praise the LORD.

116:1 I love the LORD, because he hath heard my voice and my supplications.

116:2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

116:3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

116:4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

116:5 Gracious is the LORD, and righteous; yea, our God is merciful.

116:6 The LORD preserveth the simple: I was brought low, and he helped me.

116:7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

116:8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

116:9 I will walk before the LORD in the land of the living.

116:10 I believed, therefore have I spoken: I was greatly afflicted:

116:11 I said in my haste, All men are liars.

116:12 What shall I render unto the LORD for all his benefits toward me?

116:13 I will take the cup of salvation, and call upon the name of the LORD.

116:14 I will pay my vows unto the LORD now in the presence of all his people.

116:15 Precious in the sight of the LORD is the death of his saints.

116:16 O LORD, truly I am thy servant; I am thy servant, and the son

of thine handmaid: thou hast loosed my bonds.

116:17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

116:18 I will pay my vows unto the LORD now in the presence of all his people.

116:19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

117:1 O praise the LORD, all ye nations: praise him, all ye people.

117:2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

118:1 O give thanks unto the LORD; for he is good: because his mercy endureth for ever.

118:2 Let Israel now say, that his mercy endureth for ever.

118:3 Let the house of Aaron now say, that his mercy endureth for ever.

118:4 Let them now that fear the LORD say, that his mercy endureth for ever.

118:5 I called upon the LORD in distress: the LORD answered me, and set me in a large place.

118:6 The LORD is on my side; I will not fear: what can man do unto me?

118:7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

118:8 It is better to trust in the LORD than to put confidence in man.

118:9 It is better to trust in the LORD than to put confidence in princes.

118:10 All nations compassed me about: but in the name of the LORD

will I destroy them.

118:11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

118:12 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

118:13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

118:14 The LORD is my strength and song, and is become my salvation.

118:15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

118:16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

118:17 I shall not die, but live, and declare the works of the LORD.

118:18 The LORD hath chastened me sore: but he hath not given me over unto death.

118:19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

118:20 This gate of the LORD, into which the righteous shall enter.

118:21 I will praise thee: for thou hast heard me, and art become my salvation.

118:22 The stone which the builders refused is become the head stone of the corner.

118:23 This is the LORD's doing; it is marvellous in our eyes.

118:24 This is the day which the LORD hath made; we will rejoice and be glad in it.

118:25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

118:26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

118:27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

118:28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

118:29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

119:1 Blessed are the undefiled in the way, who walk in the law of the LORD.

119:2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

119:3 They also do no iniquity: they walk in his ways.

119:4 Thou hast commanded us to keep thy precepts diligently.

119:5 O that my ways were directed to keep thy statutes!

119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.

119:7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

119:8 I will keep thy statutes: O forsake me not utterly.

119:9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.

119:11 Thy word have I hid in mine heart, that I might not sin against thee.

119:12 Blessed art thou, O LORD: teach me thy statutes.

119:13 With my lips have I declared all the judgments of thy mouth.

119:14 I have rejoiced in the way of thy testimonies, as much as in all riches.

119:15 I will meditate in thy precepts, and have respect unto thy ways.

119:16 I will delight myself in thy statutes: I will not forget thy word.

119:17 Deal bountifully with thy servant, that I may live, and keep thy word.

119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.

119:19 I am a stranger in the earth: hide not thy commandments from me.

119:20 My soul breaketh for the longing that it hath unto thy judgments at all times.

119:21 Thou hast rebuked the proud that are cursed, which do err from thy commandments.

119:22 Remove from me reproach and contempt; for I have kept thy testimonies.

119:23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

119:24 Thy testimonies also are my delight and my counsellors.

119:25 My soul cleaveth unto the dust: quicken thou me according to thy word.

119:26 I have declared my ways, and thou heardest me: teach me thy statutes.

119:27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

119:28 My soul melteth for heaviness: strengthen thou me according unto thy word.

119:29 Remove from me the way of lying: and grant me thy law graciously.

119:30 I have chosen the way of truth: thy judgments have I laid

before me.

119:31 I have stuck unto thy testimonies: O LORD, put me not to shame.

119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.

119:33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

119:34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

119:35 Make me to go in the path of thy commandments; for therein do I delight.

119:36 Incline my heart unto thy testimonies, and not to covetousness.

119:37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

119:38 Stablish thy word unto thy servant, who is devoted to thy fear.

119:39 Turn away my reproach which I fear: for thy judgments are good.

119:40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

119:41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

119:42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

119:43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

119:44 So shall I keep thy law continually for ever and ever.

119:45 And I will walk at liberty: for I seek thy precepts.

119:46 I will speak of thy testimonies also before kings, and will not be ashamed.

119:47 And I will delight myself in thy commandments, which I have loved.

119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

119:49 Remember the word unto thy servant, upon which thou hast caused me to hope.

119:50 This is my comfort in my affliction: for thy word hath quickened me.

119:51 The proud have had me greatly in derision: yet have I not declined from thy law.

119:52 I remembered thy judgments of old, O LORD; and have comforted myself.

119:53 Horror hath taken hold upon me because of the wicked that forsake thy law.

119:54 Thy statutes have been my songs in the house of my pilgrimage.

119:55 I have remembered thy name, O LORD, in the night, and have kept thy law.

119:56 This I had, because I kept thy precepts.

119:57 Thou art my portion, O LORD: I have said that I would keep thy words.

119:58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

119:59 I thought on my ways, and turned my feet unto thy testimonies.

119:60 I made haste, and delayed not to keep thy commandments.

119:61 The bands of the wicked have robbed me: but I have not forgotten thy law.

119:62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

119:63 I am a companion of all them that fear thee, and of them that keep thy precepts.

119:64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

119:65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

119:66 Teach me good judgment and knowledge: for I have believed thy commandments.

119:67 Before I was afflicted I went astray: but now have I kept thy word.

119:68 Thou art good, and doest good; teach me thy statutes.

119:69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

119:70 Their heart is as fat as grease; but I delight in thy law.

119:71 It is good for me that I have been afflicted; that I might learn thy statutes.

119:72 The law of thy mouth is better unto me than thousands of gold and silver.

119:73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

119:74 They that fear thee will be glad when they see me; because I have hoped in thy word.

119:75 I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

119:76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

119:77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

119:78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

119:79 Let those that fear thee turn unto me, and those that have known thy testimonies.

119:80 Let my heart be sound in thy statutes; that I be not ashamed.

119:81 My soul fainteth for thy salvation: but I hope in thy word.

119:82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

119:83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

119:84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

119:85 The proud have digged pits for me, which are not after thy law.

119:86 All thy commandments are faithful: they persecute me wrongfully; help thou me.

119:87 They had almost consumed me upon earth; but I forsook not thy precepts.

119:88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

119:89 For ever, O LORD, thy word is settled in heaven.

119:90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

119:91 They continue this day according to thine ordinances: for all are thy servants.

119:92 Unless thy law had been my delights, I should then have perished in mine affliction.

119:93 I will never forget thy precepts: for with them thou hast quickened me.

119:94 I am thine, save me: for I have sought thy precepts.

119:95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

119:96 I have seen an end of all perfection: but thy commandment is exceeding broad.

119:97 O how I love thy law! it is my meditation all the day.

119:98 Thou through thy commandments hast made me wiser than mine

enemies: for they are ever with me.

119:99 I have more understanding than all my teachers: for thy testimonies are my meditation.

119:100 I understand more than the ancients, because I keep thy precepts.

119:101 I have refrained my feet from every evil way, that I might keep thy word.

119:102 I have not departed from thy judgments: for thou hast taught me.

119:103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

119:104 Through thy precepts I get understanding: therefore I hate every false way.

119:105 Thy word is a lamp unto my feet, and a light unto my path.

119:106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

119:107 I am afflicted very much: quicken me, O LORD, according unto thy word.

119:108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

119:109 My soul is continually in my hand: yet do I not forget thy law.

119:110 The wicked have laid a snare for me: yet I erred not from thy precepts.

119:111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

119:112 I have inclined mine heart to perform thy statutes alway, even unto the end.

119:113 I hate vain thoughts: but thy law do I love.

119:114 Thou art my hiding place and my shield: I hope in thy word.

119:115 Depart from me, ye evildoers: for I will keep the commandments of my God.

119:116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

119:117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

119:118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119:119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

119:120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

119:121 I have done judgment and justice: leave me not to mine oppressors.

119:122 Be surety for thy servant for good: let not the proud oppress me.

119:123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

119:124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

119:125 I am thy servant; give me understanding, that I may know thy testimonies.

119:126 It is time for thee, LORD, to work: for they have made void thy law.

119:127 Therefore I love thy commandments above gold; yea, above fine gold.

119:128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

119:129 Thy testimonies are wonderful: therefore doth my soul keep them.

119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

119:131 I opened my mouth, and panted: for I longed for thy commandments.

119:132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

119:133 Order my steps in thy word: and let not any iniquity have dominion over me.

119:134 Deliver me from the oppression of man: so will I keep thy precepts.

119:135 Make thy face to shine upon thy servant; and teach me thy statutes.

119:136 Rivers of waters run down mine eyes, because they keep not thy law.

119:137 Righteous art thou, O LORD, and upright are thy judgments.

119:138 Thy testimonies that thou hast commanded are righteous and very faithful.

119:139 My zeal hath consumed me, because mine enemies have forgotten thy words.

119:140 Thy word is very pure: therefore thy servant loveth it.

119:141 I am small and despised: yet do not I forget thy precepts.

119:142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

119:143 Trouble and anguish have taken hold on me: yet thy commandments are my delights.

119:144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

119:145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

119:146 I cried unto thee; save me, and I shall keep thy testimonies.

119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

119:148 Mine eyes prevent the night watches, that I might meditate in thy word.

119:149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

119:150 They draw nigh that follow after mischief: they are far from thy law.

119:151 Thou art near, O LORD; and all thy commandments are truth.

119:152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

119:153 Consider mine affliction, and deliver me: for I do not forget thy law.

119:154 Plead my cause, and deliver me: quicken me according to thy word.

119:155 Salvation is far from the wicked: for they seek not thy statutes.

119:156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.

119:157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

119:158 I beheld the transgressors, and was grieved; because they kept not thy word.

119:159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

119:161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

119:162 I rejoice at thy word, as one that findeth great spoil.

119:163 I hate and abhor lying: but thy law do I love.

119:164 Seven times a day do I praise thee because of thy righteous judgments.

119:165 Great peace have they which love thy law: and nothing shall offend them.

119:166 LORD, I have hoped for thy salvation, and done thy commandments.

119:167 My soul hath kept thy testimonies; and I love them exceedingly.

119:168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

119:169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

119:170 Let my supplication come before thee: deliver me according to thy word.

119:171 My lips shall utter praise, when thou hast taught me thy statutes.

119:172 My tongue shall speak of thy word: for all thy commandments are righteousness.

119:173 Let thine hand help me; for I have chosen thy precepts.

119:174 I have longed for thy salvation, O LORD; and thy law is my delight.

119:175 Let my soul live, and it shall praise thee; and let thy judgments help me.

119:176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

120:1 In my distress I cried unto the LORD, and he heard me.

120:2 Deliver my soul, O LORD, from lying lips, and from a deceitful

tongue.

120:3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

120:4 Sharp arrows of the mighty, with coals of juniper.

120:5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

120:6 My soul hath long dwelt with him that hateth peace.

120:7 I am for peace: but when I speak, they are for war.

121:1 I will lift up mine eyes unto the hills, from whence cometh my help.

121:2 My help cometh from the LORD, which made heaven and earth.

121:3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

121:4 Behold, he that keepeth Israel shall neither slumber nor sleep.

121:5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

121:6 The sun shall not smite thee by day, nor the moon by night.

121:7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

121:8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

122:1 I was glad when they said unto me, Let us go into the house of the LORD.

122:2 Our feet shall stand within thy gates, O Jerusalem.

122:3 Jerusalem is builded as a city that is compact together:

122:4 Whither the tribes go up, the tribes of the LORD, unto the

testimony of Israel, to give thanks unto the name of the LORD.

122:5 For there are set thrones of judgment, the thrones of the house of David.

122:6 Pray for the peace of Jerusalem: they shall prosper that love thee.

122:7 Peace be within thy walls, and prosperity within thy palaces.

122:8 For my brethren and companions' sakes, I will now say, Peace be within thee.

122:9 Because of the house of the LORD our God I will seek thy good.

123:1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

123:2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

123:3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

123:4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

124:1 If it had not been the LORD who was on our side, now may Israel say;

124:2 If it had not been the LORD who was on our side, when men rose up against us:

124:3 Then they had swallowed us up quick, when their wrath was kindled against us:

124:4 Then the waters had overwhelmed us, the stream had gone over our soul:

124:5 Then the proud waters had gone over our soul.

124:6 Blessed be the LORD, who hath not given us as a prey to their teeth.

124:7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

124:8 Our help is in the name of the LORD, who made heaven and earth.

125:1 They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

125:2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

125:3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

125:4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

125:5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

126:1 When the LORD turned again the captivity of Zion, we were like them that dream.

126:2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

126:3 The LORD hath done great things for us; whereof we are glad.

126:4 Turn again our captivity, O LORD, as the streams in the south.

126:5 They that sow in tears shall reap in joy.

126:6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

127:1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

127:2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

127:3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

127:4 As arrows are in the hand of a mighty man; so are children of the youth.

127:5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

128:1 Blessed is every one that feareth the LORD; that walketh in his ways.

128:2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

128:3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

128:4 Behold, that thus shall the man be blessed that feareth the LORD.

128:5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

128:6 Yea, thou shalt see thy children's children, and peace upon Israel.

129:1 Many a time have they afflicted me from my youth, may Israel now say:

129:2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

129:3 The plowers plowed upon my back: they made long their furrows.

129:4 The LORD is righteous: he hath cut asunder the cords of the

wicked.

129:5 Let them all be confounded and turned back that hate Zion.

129:6 Let them be as the grass upon the housetops, which withereth afore it groweth up:

129:7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

129:8 Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.

130:1 Out of the depths have I cried unto thee, O LORD.

130:2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

130:4 But there is forgiveness with thee, that thou mayest be feared.

130:5 I wait for the LORD, my soul doth wait, and in his word do I hope.

130:6 My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

130:7 Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.

130:8 And he shall redeem Israel from all his iniquities.

131:1 Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

131:2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

131:3 Let Israel hope in the LORD from henceforth and for ever.

132:1 Lord, remember David, and all his afflictions:

132:2 How he sware unto the LORD, and vowed unto the mighty God of Jacob;

132:3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

132:4 I will not give sleep to mine eyes, or slumber to mine eyelids,

132:5 Until I find out a place for the LORD, an habitation for the mighty God of Jacob.

132:6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

132:7 We will go into his tabernacles: we will worship at his footstool.

132:8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

132:9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

132:10 For thy servant David's sake turn not away the face of thine anointed.

132:11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

132:12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

132:13 For the LORD hath chosen Zion; he hath desired it for his habitation.

132:14 This is my rest for ever: here will I dwell; for I have desired it.

132:15 I will abundantly bless her provision: I will satisfy her poor with bread.

132:16 I will also clothe her priests with salvation: and her saints

shall shout aloud for joy.

132:17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

132:18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

133:2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

133:3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

134:1 Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

134:2 Lift up your hands in the sanctuary, and bless the LORD.

134:3 The LORD that made heaven and earth bless thee out of Zion.

135:1 Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.

135:2 Ye that stand in the house of the LORD, in the courts of the house of our God.

135:3 Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.

135:4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

135:5 For I know that the LORD is great, and that our Lord is above all gods.

135:6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

135:7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

135:8 Who smote the firstborn of Egypt, both of man and beast.

135:9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

135:10 Who smote great nations, and slew mighty kings;

135:11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

135:12 And gave their land for an heritage, an heritage unto Israel his people.

135:13 Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.

135:14 For the LORD will judge his people, and he will repent himself concerning his servants.

135:15 The idols of the heathen are silver and gold, the work of men's hands.

135:16 They have mouths, but they speak not; eyes have they, but they see not;

135:17 They have ears, but they hear not; neither is there any breath in their mouths.

135:18 They that make them are like unto them: so is every one that trusteth in them.

135:19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

135:20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

135:21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem.

Praise ye the LORD.

136:1 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

136:2 O give thanks unto the God of gods: for his mercy endureth for ever.

136:3 O give thanks to the Lord of lords: for his mercy endureth for ever.

136:4 To him who alone doeth great wonders: for his mercy endureth for ever.

136:5 To him that by wisdom made the heavens: for his mercy endureth for ever.

136:6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

136:7 To him that made great lights: for his mercy endureth for ever:

136:8 The sun to rule by day: for his mercy endureth for ever:

136:9 The moon and stars to rule by night: for his mercy endureth for ever.

136:10 To him that smote Egypt in their firstborn: for his mercy endureth for ever:

136:11 And brought out Israel from among them: for his mercy endureth for ever:

136:12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

136:13 To him which divided the Red sea into parts: for his mercy endureth for ever:

136:14 And made Israel to pass through the midst of it: for his mercy endureth for ever:

136:15 But overthrew Pharaoh and his host in the Red sea: for his

mercy endureth for ever.

136:16 To him which led his people through the wilderness: for his mercy endureth for ever.

136:17 To him which smote great kings: for his mercy endureth for ever:

136:18 And slew famous kings: for his mercy endureth for ever:

136:19 Sihon king of the Amorites: for his mercy endureth for ever:

136:20 And Og the king of Bashan: for his mercy endureth for ever:

136:21 And gave their land for an heritage: for his mercy endureth for ever:

136:22 Even an heritage unto Israel his servant: for his mercy endureth for ever.

136:23 Who remembered us in our low estate: for his mercy endureth for ever:

136:24 And hath redeemed us from our enemies: for his mercy endureth for ever.

136:25 Who giveth food to all flesh: for his mercy endureth for ever.

136:26 O give thanks unto the God of heaven: for his mercy endureth for ever.

137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

137:2 We hanged our harps upon the willows in the midst thereof.

137:3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

137:4 How shall we sing the LORD's song in a strange land?

137:5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

137:6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

137:7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

137:8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

137:9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

138:1 I will praise thee with my whole heart: before the gods will I sing praise unto thee.

138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

138:3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

138:4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

138:5 Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

138:6 Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

138:7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

138:8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

139:1 O lord, thou hast searched me, and known me.

139:2 Thou knowest my downsitting and mine uprising, thou

understandest my thought afar off.

139:3 Thou compassest my path and my lying down, and art acquainted with all my ways.

139:4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

139:5 Thou hast beset me behind and before, and laid thine hand upon me.

139:6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

139:9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

139:10 Even there shall thy hand lead me, and thy right hand shall hold me.

139:11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

139:12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

139:14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

139:15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

139:17 How precious also are thy thoughts unto me, O God! how great is

the sum of them!

139:18 If I should count them, they are more in number than the sand:
when I awake, I am still with thee.

139:19 Surely thou wilt slay the wicked, O God: depart from me
therefore, ye bloody men.

139:20 For they speak against thee wickedly, and thine enemies take
thy name in vain.

139:21 Do not I hate them, O LO

D, that hate thee? and am not I
grieved with those that rise up against thee?

139:22 I hate them with perfect hatred: I count them mine enemies.

139:23 Search me, O God, and know my heart: try me, and know my
thoughts:

139:24 And see if there be any wicked way in me, and lead me in the
way everlasting.

140:1 Deliver me, O LORD, from the evil man: preserve me from the
violent man;

140:2 Which imagine mischiefs in their heart; continually are they
gathered together for war.

140:3 They have sharpened their tongues like a serpent; adders' poison
is under their lips. Selah.

140:4 Keep me, O LORD, from the hands of the wicked; preserve me from
the violent man; who have purposed to overthrow my goings.

140:5 The proud have hid a snare for me, and cords; they have spread a
net by the wayside; they have set gins for me. Selah.

140:6 I said unto the LORD, Thou art my God: hear the voice of my
supplications, O LORD.

140:7 O GOD the Lord, the strength of my salvation, thou hast covered
my head in the day of battle.

140:8 Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

140:9 As for the head of those that compass me about, let the mischief of their own lips cover them.

140:10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

140:11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

140:12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

140:13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

141:1 Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

141:2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

141:3 Set a watch, O LORD, before my mouth; keep the door of my lips.

141:4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

141:5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

141:6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

141:7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

141:8 But mine eyes are unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

141:9 Keep me from the snares which they have laid for me, and the

gins of the workers of iniquity.

141:10 Let the wicked fall into their own nets, whilst that I withal escape.

142:1 I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

142:2 I poured out my complaint before him; I shewed before him my trouble.

142:3 When my spirit was overwhelmed within me, then thou knewest my path.

In the way wherein I walked have they privily laid a snare for me.

142:4 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.

142:5 I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living.

142:6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

142:7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

143:1 Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

143:3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

143:4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

143:5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

143:6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

143:7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

143:9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

143:10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

143:11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

143:12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

144:1 Blessed be the LORD my strength which teacheth my hands to war, and my fingers to fight:

144:2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

144:3 LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

144:4 Man is like to vanity: his days are as a shadow that passeth away.

144:5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

144:6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

144:7 Send thine hand from above; rid me, and deliver me out of great

waters, from the hand of strange children;

144:8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

144:9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

144:10 It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

144:11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

144:12 That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

144:13 That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

144:14 That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

144:15 Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.

145:1 I will extol thee, my God, O king; and I will bless thy name for ever and ever.

145:2 Every day will I bless thee; and I will praise thy name for ever and ever.

145:3 Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.

145:5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

145:6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

145:8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

145:9 The LORD is good to all: and his tender mercies are over all his works.

145:10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

145:11 They shall speak of the glory of thy kingdom, and talk of thy power;

145:12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

145:13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

145:14 The LORD upholdeth all that fall, and raiseth up all those that be bowed down.

145:15 The eyes of all wait upon thee; and thou givest them their meat in due season.

145:16 Thou openest thine hand, and satisfiest the desire of every living thing.

145:17 The LORD is righteous in all his ways, and holy in all his works.

145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

145:19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

145:20 The LORD preserveth all them that love him: but all the wicked will he destroy.

145:21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

146:1 Praise ye the LORD. Praise the LORD, O my soul.

146:2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

146:3 Put not your trust in princes, nor in the son of man, in whom there is no help.

146:4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

146:5 Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

146:6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

146:7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

146:8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

146:9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

146:10 The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

147:1 Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

147:2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

147:3 He healeth the broken in heart, and bindeth up their wounds.

147:4 He telleth the number of the stars; he calleth them all by their names.

147:5 Great is our Lord, and of great power: his understanding is infinite.

147:6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

147:7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

147:8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

147:9 He giveth to the beast his food, and to the young ravens which cry.

147:10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

147:11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

147:12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

147:13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

147:14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

147:15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

147:16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

147:17 He casteth forth his ice like morsels: who can stand before his cold?

147:18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

147:19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

147:20 He hath not dealt so with any nation: and as for his judgments,

they have not known them. Praise ye the LORD.

148:1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

148:2 Praise ye him, all his angels: praise ye him, all his hosts.

148:3 Praise ye him, sun and moon: praise him, all ye stars of light.

148:4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

148:5 Let them praise the name of the LORD: for he commanded, and they were created.

148:6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

148:7 Praise the LORD from the earth, ye dragons, and all deeps:

148:8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

148:9 Mountains, and all hills; fruitful trees, and all cedars:

148:10 Beasts, and all cattle; creeping things, and flying fowl:

148:11 Kings of the earth, and all people; princes, and all judges of the earth:

148:12 Both young men, and maidens; old men, and children:

148:13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

148:14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

149:1 Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

149:2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

149:3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

149:4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

149:5 Let the saints be joyful in glory: let them sing aloud upon their beds.

149:6 Let the high praises of God be in their mouth, and a two-edged sword in their hand;

149:7 To execute vengeance upon the heathen, and punishments upon the people;

149:8 To bind their kings with chains, and their nobles with fetters of iron;

149:9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

150:1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

150:2 Praise him for his mighty acts: praise him according to his excellent greatness.

150:3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

150:4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

150:5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

150:6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

The Proverbs

1:1 The proverbs of Solomon the son of David, king of Israel; 1:2 To know wisdom and instruction; to perceive the words of understanding; 1:3 To receive the instruction of wisdom, justice, and judgment, and equity; 1:4 To give subtilty to the simple, to the young man knowledge and discretion.

1:5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: 1:6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother: 1:9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

1:10 My son, if sinners entice thee, consent thou not.

1:11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: 1:12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

1:13 We shall find all precious substance, we shall fill our houses with spoil: 1:14 Cast in thy lot among us; let us all have one purse: 1:15 My son, walk not thou in the way with them; refrain thy foot from their path: 1:16 For their feet run to evil, and make haste to shed blood.

1:17 Surely in vain the net is spread in the sight of any bird.

1:18 And they lay wait for their own blood; they lurk privily for their own lives.

1:19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

1:20 Wisdom crieth without; she uttereth her voice in the streets:

1:21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, 1:22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? 1:23 Turn you at my

reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

1:24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded; 1:25 But ye have set at nought all my counsel, and would none of my reproof: 1:26 I also will laugh at your calamity; I will mock when your fear cometh; 1:27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

1:28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: 1:29 For that they hated knowledge, and did not choose the fear of the LORD: 1:30 They would none of my counsel: they despised all my reproof.

1:31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

1:32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

1:33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

2:1 My son, if thou wilt receive my words, and hide my commandments with thee; 2:2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding; 2:3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 2:4 If thou seekest her as silver, and searchest for her as for hid treasures; 2:5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

2:7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

2:8 He keepeth the paths of judgment, and preserveth the way of his saints.

2:9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

2:10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; 2:11 Discretion shall preserve thee, understanding

shall keep thee: 2:12 To deliver thee from the way of the evil man, from the man that speaketh froward things; 2:13 Who leave the paths of uprightness, to walk in the ways of darkness; 2:14 Who rejoice to do evil, and delight in the frowardness of the wicked; 2:15 Whose ways are crooked, and they froward in their paths: 2:16 To deliver thee from the strange woman, even from the stranger which flattereth with her words; 2:17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

2:18 For her house inclineth unto death, and her paths unto the dead.

2:19 None that go unto her return again, neither take they hold of the paths of life.

2:20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

2:21 For the upright shall dwell in the land, and the perfect shall remain in it.

2:22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

3:1 My son, forget not my law; but let thine heart keep my commandments: 3:2 For length of days, and long life, and peace, shall they add to thee.

3:3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: 3:4 So shalt thou find favour and good understanding in the sight of God and man.

3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

3:6 In all thy ways acknowledge him, and he shall direct thy paths.

3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

3:8 It shall be health to thy navel, and marrow to thy bones.

3:9 Honour the LORD with thy substance, and with the firstfruits of all thine increase: 3:10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

3:11 My son, despise not the chastening of the LORD; neither be weary of his correction: 3:12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

3:13 Happy is the man that findeth wisdom, and the man that getteth understanding.

3:14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

3:15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

3:16 Length of days is in her right hand; and in her left hand riches and honour.

3:17 Her ways are ways of pleasantness, and all her paths are peace.

3:18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

3:19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

3:20 By his knowledge the depths are broken up, and the clouds drop down the dew.

3:21 My son, let not them depart from thine eyes: keep sound wisdom and discretion: 3:22 So shall they be life unto thy soul, and grace to thy neck.

3:23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

3:24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

3:25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

3:26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

3:27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

3:28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

3:29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

3:30 Strive not with a man without cause, if he have done thee no harm.

3:31 Envy thou not the oppressor, and choose none of his ways.

3:32 For the froward is abomination to the LORD: but his secret is with the righteous.

3:33 The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just.

3:34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

3:35 The wise shall inherit glory: but shame shall be the promotion of fools.

4:1 Hear, ye children, the instruction of a father, and attend to know understanding.

4:2 For I give you good doctrine, forsake ye not my law.

4:3 For I was my father's son, tender and only beloved in the sight of my mother.

4:4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

4:5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

4:6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

4:8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

4:9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

4:10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

4:11 I have taught thee in the way of wisdom; I have led thee in right paths.

4:12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

4:13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

4:14 Enter not into the path of the wicked, and go not in the way of evil men.

4:15 Avoid it, pass not by it, turn from it, and pass away.

4:16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

4:17 For they eat the bread of wickedness, and drink the wine of violence.

4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

4:19 The way of the wicked is as darkness: they know not at what they stumble.

4:20 My son, attend to my words; incline thine ear unto my sayings.

4:21 Let them not depart from thine eyes; keep them in the midst of thine heart.

4:22 For they are life unto those that find them, and health to all their flesh.

4:23 Keep thy heart with all diligence; for out of it are the issues of life.

4:24 Put away from thee a froward mouth, and perverse lips put far from thee.

4:25 Let thine eyes look right on, and let thine eyelids look straight before thee.

4:26 Ponder the path of thy feet, and let all thy ways be established.

4:27 Turn not to the right hand nor to the left: remove thy foot from evil.

5:1 My son, attend unto my wisdom, and bow thine ear to my understanding: 5:2 That thou mayest regard discretion, and that thy lips may keep knowledge.

5:3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: 5:4 But her end is bitter as wormwood, sharp as a two-edged sword.

5:5 Her feet go down to death; her steps take hold on hell.

5:6 Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

5:7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

5:8 Remove thy way far from her, and come not nigh the door of her house: 5:9 Lest thou give thine honour unto others, and thy years unto the cruel: 5:10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; 5:11 And thou mourn at the last, when thy flesh and thy body are consumed, 5:12 And say, How have I hated instruction, and my heart despised reproof; 5:13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! 5:14 I was almost in all evil in the midst of the congregation and assembly.

5:15 Drink waters out of thine own cistern, and running waters out of thine own well.

5:16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

5:17 Let them be only thine own, and not strangers' with thee.

5:18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

5:19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

5:20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? 5:21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

5:22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

5:23 He shall die without instruction; and in the greatness of his folly he shall go astray.

6:1 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, 6:2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

6:3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

6:4 Give not sleep to thine eyes, nor slumber to thine eyelids.

6:5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6:6 Go to the ant, thou sluggard; consider her ways, and be wise: 6:7 Which having no guide, overseer, or ruler, 6:8 Provideth her meat in the summer, and gathereth her food in the harvest.

6:9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? 6:10 Yet a little sleep, a little slumber, a little folding of the hands to sleep: 6:11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

6:12 A naughty person, a wicked man, walketh with a froward mouth.

6:13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; 6:14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

6:15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

6:16 These six things doth the LORD hate: yea, seven are an

abomination unto him: 6:17 A proud look, a lying tongue, and hands that shed innocent blood, 6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 6:19 A false witness that speaketh lies, and he that soweth discord among brethren.

6:20 My son, keep thy father's commandment, and forsake not the law of thy mother: 6:21 Bind them continually upon thine heart, and tie them about thy neck.

6:22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: 6:24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

6:25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

6:26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

6:27 Can a man take fire in his bosom, and his clothes not be burned? 6:28 Can one go upon hot coals, and his feet not be burned? 6:29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

6:30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry; 6:31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

6:32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

6:33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

6:35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

7:1 My son, keep my words, and lay up my commandments with thee.

7:2 Keep my commandments, and live; and my law as the apple of thine eye.

7:3 Bind them upon thy fingers, write them upon the table of thine heart.

7:4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: 7:5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

7:6 For at the window of my house I looked through my casement, 7:7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 7:8 Passing through the street near her corner; and he went the way to her house, 7:9 In the twilight, in the evening, in the black and dark night: 7:10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

7:11 (She is loud and stubborn; her feet abide not in her house: 7:12 Now is she without, now in the streets, and lieth in wait at every corner.) 7:13 So she caught him, and kissed him, and with an impudent face said unto him, 7:14 I have peace offerings with me; this day have I payed my vows.

7:15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

7:16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

7:18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

7:19 For the goodman is not at home, he is gone a long journey: 7:20 He hath taken a bag of money with him, and will come home at the day appointed.

7:21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

7:22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; 7:23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

7:24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

7:25 Let not thine heart decline to her ways, go not astray in her paths.

7:26 For she hath cast down many wounded: yea, many strong men have been slain by her.

7:27 Her house is the way to hell, going down to the chambers of death.

8:1 Doth not wisdom cry? and understanding put forth her voice? 8:2 She standeth in the top of high places, by the way in the places of the paths.

8:3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

8:4 Unto you, O men, I call; and my voice is to the sons of man.

8:5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

8:6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

8:7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8:8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

8:9 They are all plain to him that understandeth, and right to them that find knowledge.

8:10 Receive my instruction, and not silver; and knowledge rather than choice gold.

8:11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

8:12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

8:13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

8:14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

8:15 By me kings reign, and princes decree justice.

8:16 By me princes rule, and nobles, even all the judges of the earth.

8:17 I love them that love me; and those that seek me early shall find me.

8:18 Riches and honour are with me; yea, durable riches and righteousness.

8:19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

8:20 I lead in the way of righteousness, in the midst of the paths of judgment: 8:21 That I may cause those that love me to inherit substance; and I will fill their treasures.

8:22 The LORD possessed me in the beginning of his way, before his works of old.

8:23 I was set up from everlasting, from the beginning, or ever the earth was.

8:24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

8:25 Before the mountains were settled, before the hills was I brought forth: 8:26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

8:27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: 8:28 When he established the clouds above: when he strengthened the fountains of the deep: 8:29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 8:30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; 8:31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

8:32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

8:33 Hear instruction, and be wise, and refuse it not.

8:34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

8:35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

9:1 Wisdom hath builded her house, she hath hewn out her seven pillars: 9:2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

9:3 She hath sent forth her maidens: she crieth upon the highest places of the city, 9:4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, 9:5 Come, eat of my bread, and drink of the wine which I have mingled.

9:6 Forsake the foolish, and live; and go in the way of understanding.

9:7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

9:8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9:9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

9:11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

9:12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

9:13 A foolish woman is clamorous: she is simple, and knoweth nothing.

9:14 For she sitteth at the door of her house, on a seat in the high

places of the city, 9:15 To call passengers who go right on their ways: 9:16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, 9:17 Stolen waters are sweet, and bread eaten in secret is pleasant.

9:18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.

10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

10:2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

10:3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

10:4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

10:6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

10:7 The memory of the just is blessed: but the name of the wicked shall rot.

10:8 The wise in heart will receive commandments: but a prating fool shall fall.

10:9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10:10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

10:11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

10:12 Hatred stirreth up strifes: but love covereth all sins.

10:13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

10:14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.

10:15 The rich man's wealth is his strong city: the destruction of the poor is their poverty.

10:16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.

10:17 He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

10:18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

10:21 The lips of the righteous feed many: but fools die for want of wisdom.

10:22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

10:23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

10:24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

10:25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

10:26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

10:27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

10:28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

10:29 The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.

10:30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

10:32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

11:1 A false balance is abomination to the LORD: but a just weight is his delight.

11:2 When pride cometh, then cometh shame: but with the lowly is wisdom.

11:3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

11:4 Riches profit not in the day of wrath: but righteousness delivereth from death.

11:5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

11:6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

11:7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

11:8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

11:9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

11:10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

11:11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

11:12 He that is void of wisdom despiseth his neighbour: but a man of

understanding holdeth his peace.

11:13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

11:14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

11:15 He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

11:16 A gracious woman retaineth honour: and strong men retain riches.

11:17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

11:19 As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

11:20 They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.

11:21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

11:22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

11:26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

11:27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

11:28 He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.

11:29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

11:31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

12:1 Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

12:2 A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

12:3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

12:4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

12:5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

12:6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

12:7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

12:8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

12:9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

12:10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

12:11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12:12 The wicked desireth the net of evil men: but the root of the

righteous yieldeth fruit.

12:13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

12:14 A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.

12:15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

12:16 A fool's wrath is presently known: but a prudent man covereth shame.

12:17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

12:19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

12:20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

12:21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

12:22 Lying lips are abomination to the LORD: but they that deal truly are his delight.

12:23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

12:24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

12:25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

12:26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

12:27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

12:28 In the way of righteousness is life: and in the pathway thereof there is no death.

13:1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.

13:2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

13:3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

13:4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

13:5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

13:6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

13:7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

13:8 The ransom of a man's life are his riches: but the poor heareth not rebuke.

13:9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

13:10 Only by pride cometh contention: but with the well advised is wisdom.

13:11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

13:12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

13:13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

13:14 The law of the wise is a fountain of life, to depart from the snares of death.

13:15 Good understanding giveth favour: but the way of transgressors is hard.

13:16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.

13:17 A wicked messenger falleth into mischief: but a faithful ambassador is health.

13:18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

13:19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

13:20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

13:21 Evil pursueth sinners: but to the righteous good shall be repayed.

13:22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

13:23 Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

13:24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

13:25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

14:2 He that walketh in his uprightness feareth the LORD: but he that is perverse in his ways despiseth him.

14:3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

14:4 Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

14:5 A faithful witness will not lie: but a false witness will utter

lies.

14:6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

14:7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

14:8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

14:9 Fools make a mock at sin: but among the righteous there is favour.

14:10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

14:11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

14:13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

14:14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

14:15 The simple believeth every word: but the prudent man looketh well to his going.

14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

14:17 He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

14:18 The simple inherit folly: but the prudent are crowned with knowledge.

14:19 The evil bow before the good; and the wicked at the gates of the righteous.

14:20 The poor is hated even of his own neighbour: but the rich hath many friends.

14:21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

14:22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

14:23 In all labour there is profit: but the talk of the lips tendeth only to penury.

14:24 The crown of the wise is their riches: but the foolishness of fools is folly.

14:25 A true witness delivereth souls: but a deceitful witness speaketh lies.

14:26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

14:27 The fear of the LORD is a fountain of life, to depart from the snares of death.

14:28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

14:29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

14:30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

14:31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

14:32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

14:33 Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

14:34 Righteousness exalteth a nation: but sin is a reproach to any people.

14:35 The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

15:1 A soft answer turneth away wrath: but grievous words stir up anger.

15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

15:3 The eyes of the LORD are in every place, beholding the evil and the good.

15:4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

15:5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

15:6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

15:7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

15:8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

15:9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

15:10 Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

15:11 Hell and destruction are before the LORD: how much more then the hearts of the children of men? 15:12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

15:13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

15:14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15:15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

15:16 Better is little with the fear of the LORD than great treasure and trouble therewith.

15:17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

15:18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

15:19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

15:20 A wise son maketh a glad father: but a foolish man despiseth his mother.

15:21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

15:22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

15:23 A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! 15:24 The way of life is above to the wise, that he may depart from hell beneath.

15:25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

15:26 The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.

15:27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

15:28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

15:29 The LORD is far from the wicked: but he heareth the prayer of the righteous.

15:30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

15:31 The ear that heareth the reproof of life abideth among the wise.

15:32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

15:33 The fear of the LORD is the instruction of wisdom; and before honour is humility.

16:1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.

16:2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

16:4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.

16:5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

16:8 Better is a little with righteousness than great revenues without right.

16:9 A man's heart deviseth his way: but the LORD directeth his steps.

16:10 A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

16:11 A just weight and balance are the LORD's: all the weights of the bag are his work.

16:12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

16:13 Righteous lips are the delight of kings; and they love him that speaketh right.

16:14 The wrath of a king is as messengers of death: but a wise man will pacify it.

16:15 In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

16:16 How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! 16:17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

16:18 Pride goeth before destruction, and an haughty spirit before a fall.

16:19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with

he proud.

16:20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.

16:21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

16:22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

16:23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

16:24 Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

16:25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.

16:26 He that laboureth laboureth for himself; for his mouth craveth it of him.

16:27 An ungodly man diggeth up evil: and in his lips there is as a burning fire.

16:28 A froward man soweth strife: and a whisperer separateth chief friends.

16:29 A violent man enticeth his neighbour, and leadeth him into the way that is not good.

16:30 He shutteth his eyes to devise froward things: moving his lips

he bringeth evil to pass.

16:31 The hoary head is a crown of glory, if it be found in the way of righteousness.

16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

17:1 Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

17:2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

17:3 The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

17:4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

17:5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

17:6 Children's children are the crown of old men; and the glory of children are their fathers.

17:7 Excellent speech becometh not a fool: much less do lying lips a prince.

17:8 A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

17:9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.

17:11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

17:12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

17:13 Whoso rewardeth evil for good, evil shall not depart from his house.

17:14 The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

17:15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

17:16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? 17:17 A friend loveth at all times, and a brother is born for adversity.

17:18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

17:19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

17:20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

17:21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

17:22 A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

17:23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

17:24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

17:25 A foolish son is a grief to his father, and bitterness to her that bare him.

17:26 Also to punish the just is not good, nor to strike princes for equity.

17:27 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

17:28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

18:1 Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

18:2 A fool hath no delight in understanding, but that his heart may discover itself.

18:3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

18:4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

18:5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

18:6 A fool's lips enter into contention, and his mouth calleth for strokes.

18:7 A fool's mouth is his destruction, and his lips are the snare of his soul.

18:8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

18:9 He also that is slothful in his work is brother to him that is a great waster.

18:10 The name of the LORD is a strong tower: the righteous runneth into it, and is safe.

18:11 The rich man's wealth is his strong city, and as an high wall in his own conceit.

18:12 Before destruction the heart of man is haughty, and before honour is humility.

18:13 He that answereth a matter before he heareth it, it is folly and shame unto him.

18:14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? 18:15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

18:16 A man's gift maketh room for him, and bringeth him before great men.

18:17 He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

18:18 The lot causeth contentions to cease, and parteth between the mighty.

18:19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

18:20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

18:21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

18:22 Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

18:23 The poor useth intreaties; but the rich answereth roughly.

18:24 A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

19:1 Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

19:2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

19:3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

19:4 Wealth maketh many friends; but the poor is separated from his neighbour.

19:5 A false witness shall not be unpunished, and he that speaketh lies shall not escape.

19:6 Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts.

19:7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

19:8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

19:9 A false witness shall not be unpunished, and he that speaketh lies shall perish.

19:10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

19:12 The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

19:13 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

19:14 House and riches are the inheritance of fathers: and a prudent wife is from the LORD.

19:15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

19:16 He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

19:17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

19:18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19:19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

19:20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

19:21 There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

19:22 The desire of a man is his kindness: and a poor man is better than a liar.

19:23 The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

19:24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

19:25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

19:26 He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

19:27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

19:28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

19:29 Judgments are prepared for scorners, and stripes for the back of fools.

20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

20:2 The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

20:3 It is an honour for a man to cease from strife: but every fool will be meddling.

20:4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

20:5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

20:6 Most men will proclaim every one his own goodness: but a faithful man who can find? 20:7 The just man walketh in his integrity: his children are blessed after him.

20:8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

20:9 Who can say, I have made my heart clean, I am pure from my sin?

20:10 Divers weights, and divers measures, both of them are alike

abomination to the LORD.

20:11 Even a child is known by his doings, whether his work be pure, and whether it be right.

20:12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

20:13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

20:14 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

20:15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

20:16 Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

20:17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

20:18 Every purpose is established by counsel: and with good advice make war.

20:19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

20:20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

20:21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

20:22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.

20:23 Divers weights are an abomination unto the LORD; and a false balance is not good.

20:24 Man's goings are of the LORD; how can a man then understand his own way? 20:25 It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

20:26 A wise king scattereth the wicked, and bringeth the wheel over

them.

20:27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

20:28 Mercy and truth preserve the king: and his throne is upholden by mercy.

20:29 The glory of young men is their strength: and the beauty of old men is the grey head.

20:30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

21:2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

21:3 To do justice and judgment is more acceptable to the LORD than sacrifice.

21:4 An high look, and a proud heart, and the plowing of the wicked, is sin.

21:5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

21:6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

21:7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

21:8 The way of man is froward and strange: but as for the pure, his work is right.

21:9 It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

21:10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

21:12 The righteous man wisely considereth the house of the wicked:
but God overthroweth the wicked for their wickedness.

21:13 Whoso stoppeth his ears at the cry of the poor, he also shall
cry himself, but shall not be heard.

21:14 A gift in secret pacifieth anger: and a reward in the bosom
strong wrath.

21:15 It is joy to the just to do judgment: but destruction shall be
to the workers of iniquity.

21:16 The man that wandereth out of the way of understanding shall
remain in the congregation of the dead.

21:17 He that loveth pleasure shall be a poor man: he that loveth wine
and oil shall not be rich.

21:18 The wicked shall be a ransom for the righteous, and the
transgressor for the upright.

21:19 It is better to dwell in the wilderness, than with a contentious
and an angry woman.

21:20 There is treasure to be desired and oil in the dwelling of the
wise; but a foolish man spendeth it up.

21:21 He that followeth after righteousness and mercy findeth life,
righteousness, and honour.

21:22 A wise man scaleth the city of the mighty, and casteth down the
strength of the confidence thereof.

21:23 Whoso keepeth his mouth and his tongue keepeth his soul from
troubles.

21:24 Proud and haughty scorner is his name, who dealeth in proud
wrath.

21:25 The desire of the slothful killeth him; for his hands refuse to
labour.

21:26 He coveteth greedily all the day long: but the righteous giveth
and spareth not.

21:27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind? 21:28 A false witness shall perish: but the man that heareth speaketh constantly.

21:29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

21:30 There is no wisdom nor understanding nor counsel against the LORD.

21:31 The horse is prepared against the day of battle: but safety is of the LORD.

22:1 A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

22:2 The rich and poor meet together: the LORD is the maker of them all.

22:3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

22:4 By humility and the fear of the LORD are riches, and honour, and life.

22:5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

22:7 The rich ruleth over the poor, and the borrower is servant to the lender.

22:8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

22:9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

22:10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

22:11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

22:12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

22:13 The slothful man saith, There is a lion without, I shall be slain in the streets.

22:14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

22:15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

22:16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

22:18 For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

22:19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

22:20 Have not I written to thee excellent things in counsels and knowledge, 22:21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? 22:22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate: 22:23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

22:24 Make no friendship with an angry man; and with a furious man thou shalt not go: 22:25 Lest thou learn his ways, and get a snare to thy soul.

22:26 Be not thou one of them that strike hands, or of them that are sureties for debts.

22:27 If thou hast nothing to pay, why should he take away thy bed from under thee? 22:28 Remove not the ancient landmark, which thy fathers have set.

22:29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

23:1 When thou sittest to eat with a ruler, consider diligently what is before thee: 23:2 And put a knife to thy throat, if thou be a man given to appetite.

23:3 Be not desirous of his dainties: for they are deceitful meat.

23:4 Labour not to be rich: cease from thine own wisdom.

23:5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

23:6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: 23:7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

23:8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

23:9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

23:10 Remove not the old landmark; and enter not into the fields of the fatherless: 23:11 For their redeemer is mighty; he shall plead their cause with thee.

23:12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

23:13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

23:14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

23:15 My son, if thine heart be wise, my heart shall rejoice, even mine.

23:16 Yea, my reins shall rejoice, when thy lips speak right things.

23:17 Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

23:18 For surely there is an end; and thine expectation shall not be

cut off.

23:19 Hear thou, my son, and be wise, and guide thine heart in the way.

23:20 Be not among winebibbers; among riotous eaters of flesh: 23:21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23:23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

23:24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

23:25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

23:26 My son, give me thine heart, and let thine eyes observe my ways.

23:27 For a whore is a deep ditch; and a strange woman is a narrow pit.

23:28 She also lieth in wait as for a prey, and increaseth the transgressors among men.

23:29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

23:30 They that tarry long at the wine; they that go to seek mixed wine.

23:31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

23:32 At the last it biteth like a serpent, and stingeth like an adder.

23:33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

23:34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

23:35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

24:1 Be not thou envious against evil men, neither desire to be with them.

24:2 For their heart studieth destruction, and their lips talk of mischief.

24:3 Through wisdom is an house builded; and by understanding it is established: 24:4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

24:5 A wise man is strong; yea, a man of knowledge increaseth strength.

24:6 For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

24:7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

24:8 He that deviseth to do evil shall be called a mischievous person.

24:9 The thought of foolishness is sin: and the scorner is an abomination to men.

24:10 If thou faint in the day of adversity, thy strength is small.

24:11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; 24:12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? 24:13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: 24:14 So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

24:15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: 24:16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

24:17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: 24:18 Lest the LORD see it, and it displease him, and he turn away his wrath from him.

24:19 Fret not thyself because of evil men, neither be thou envious at the wicked: 24:20 For there shall be no reward to the evil man; the candle of the wicked shall be put out.

24:21 My son, fear thou the LORD and the king: and meddle not with them that are given to change: 24:22 For their calamity shall rise suddenly; and who knoweth the ruin of them both? 24:23 These things also belong to the wise. It is not good to have respect of persons in judgment.

24:24 He that saith unto the wicked, Thou are righteous; him shall the people curse, nations shall abhor him: 24:25 But to them that rebuke him shall be delight, and a good blessing shall come upon them.

24:26 Every man shall kiss his lips that giveth a right answer.

24:27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

24:28 Be not a witness against thy neighbour without cause; and deceive not with thy lips.

24:29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

24:30 I went by the field of the slothful, and by the vineyard of the man void of understanding; 24:31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

24:32 Then I saw, and considered it well: I looked upon it, and received instruction.

24:33 Yet a little sleep, a little slumber, a little folding of the hands to sleep: 24:34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

25:1 These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

25:2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

25:3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

25:4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

25:5 Take away the wicked from before the king, and his throne shall be established in righteousness.

25:6 Put not forth thyself in the presence of the king, and stand not in the place of great men: 25:7 For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

25:8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

25:9 Debate thy cause with thy neighbour himself; and discover not a secret to another: 25:10 Lest he that heareth it put thee to shame, and thine infamy turn not away.

25:11 A word fitly spoken is like apples of gold in pictures of silver.

25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

25:13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

25:14 Whoso boasteth himself of a false gift is like clouds and wind without rain.

25:15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

25:16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

25:17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

25:18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

25:19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

25:20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

25:21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: 25:22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

25:23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

25:24 It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25:25 As cold waters to a thirsty soul, so is good news from a far country.

25:26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

25:27 It is not good to eat much honey: so for men to search their own glory is not glory.

25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

26:3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

26:4 Answer not a fool according to his folly, lest thou also be like unto him.

26:5 Answer a fool according to his folly, lest he be wise in his own conceit.

26:6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

26:7 The legs of the lame are not equal: so is a parable in the mouth of fools.

26:8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

26:9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouths of fools.

26:10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

26:11 As a dog returneth to his vomit, so a fool returneth to his folly.

26:12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

26:13 The slothful man saith, There is a lion in the way; a lion is in the streets.

26:14 As the door turneth upon his hinges, so doth the slothful upon his bed.

26:15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

26:16 The sluggard is wiser in his own conceit than seven men that can render a reason.

26:17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

26:18 As a mad man who casteth firebrands, arrows, and death, 26:19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

26:20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

26:21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

26:22 The words of a talebearer are as wounds, and they go down into

the innermost parts of the belly.

26:23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

26:24 He that hateth dissembleth with his lips, and layeth up deceit within him; 26:25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

26:26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

26:27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

26:28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

27:2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

27:3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

27:4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy? 27:5 Open rebuke is better than secret love.

27:6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

27:7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

27:8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

27:9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

27:10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

27:11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

27:12 A prudent man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished.

27:13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

27:14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

27:15 A continual dropping in a very rainy day and a contentious woman are alike.

27:16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

27:18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

27:19 As in water face answereth to face, so the heart of man to man.

27:20 Hell and destruction are never full; so the eyes of man are never satisfied.

27:21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

27:22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

27:23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

27:24 For riches are not for ever: and doth the crown endure to every generation? 27:25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

27:26 The lambs are for thy clothing, and the goats are the price of the field.

27:27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

28:2 For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

28:3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

28:4 They that forsake the law praise the wicked: but such as keep the law contend with them.

28:5 Evil men understand not judgment: but they that seek the LORD understand all things.

28:6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

28:7 Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

28:8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

28:10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

28:11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

28:12 When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

28:14 Happy is the man that feareth alway: but he that hardeneth his

heart shall fall into mischief.

28:15 As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

28:16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

28:17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

28:18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

28:19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

28:20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

28:21 To have respect of persons is not good: for for a piece of bread that man will transgress.

28:22 He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

28:23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

28:24 Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

28:25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

28:27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28:28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

29:1 He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

29:3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

29:4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

29:5 A man that flattereth his neighbour spreadeth a net for his feet.

29:6 In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

29:7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

29:8 Scornful men bring a city into a snare: but wise men turn away wrath.

29:9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

29:10 The bloodthirsty hate the upright: but the just seek his soul.

29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

29:12 If a ruler hearken to lies, all his servants are wicked.

29:13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

29:14 The king that faithfully judgeth the poor, his throne shall be established for ever.

29:15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

29:16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

29:17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

29:18 Where there is no vision, the people perish: but he that keepeth the law, happy is he.

29:19 A servant will not be corrected by words: for though he understand he will not answer.

29:20 Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

29:21 He that delicately bringeth up his servant from a child shall have him become his son at the length.

29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

29:23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

29:25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

29:26 Many seek the ruler's favour; but every man's judgment cometh from the LORD.

29:27 An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

30:1 The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, 30:2 Surely I am more brutish than any man, and have not the understanding of a man.

30:3 I neither learned wisdom, nor have the knowledge of the holy.

30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

30:6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

30:7 Two things have I required of thee; deny me them not before I die: 30:8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: 30:9 Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

30:10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

30:11 There is a generation that curseth their father, and doth not bless their mother.

30:12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

30:13 There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

30:14 There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

30:15 The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: 30:16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

30:17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

30:18 There be three things which are too wonderful for me, yea, four which I know not: 30:19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

30:20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

30:21 For three things the earth is disquieted, and for four which it cannot bear: 30:22 For a servant when he reigneth; and a fool when he is filled with meat; 30:23 For an odious woman when she is married; and an handmaid that is heir to her mistress.

30:24 There be four things which are little upon the earth, but they

are exceeding wise: 30:25 The ants are a people not strong, yet they prepare their meat in the summer; 30:26 The conies are but a feeble folk, yet make they their houses in the rocks; 30:27 The locusts have no king, yet go they forth all of them by bands; 30:28 The spider taketh hold with her hands, and is in kings' palaces.

30:29 There be three things which go well, yea, four are comely in going: 30:30 A lion which is strongest among beasts, and turneth not away for any; 30:31 A greyhound; an he goat also; and a king, against whom there is no rising up.

30:32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

30:33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

31:1 The words of king Lemuel, the prophecy that his mother taught him.

31:2 What, my son? and what, the son of my womb? and what, the son of my vows? 31:3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

31:4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: 31:5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

31:6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

31:7 Let him drink, and forget his poverty, and remember his misery no more.

31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

31:9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

31:10 Who can find a virtuous woman? for her price is far above rubies.

31:11 The heart of her husband doth safely trust in her, so that he

shall have no need of spoil.

31:12 She will do him good and not evil all the days of her life.

31:13 She seeketh wool, and flax, and worketh willingly with her hands.

31:14 She is like the merchants' ships; she bringeth her food from afar.

31:15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

31:16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

31:17 She girdeth her loins with strength, and strengtheneth her arms.

31:18 She perceiveth that her merchandise is good: her candle goeth not out by night.

31:19 She layeth her hands to the spindle, and her hands hold the distaff.

31:20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

31:21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

31:22 She maketh herself coverings of tapestry; her clothing is silk and purple.

31:23 Her husband is known in the gates, when he sitteth among the elders of the land.

31:24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

31:25 Strength and honour are her clothing; and she shall rejoice in time to come.

31:26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

31:27 She looketh well to the ways of her household, and eateth not

the bread of idleness.

31:28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

31:29 Many daughters have done virtuously, but thou excellest them all.

31:30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.

Ecclesiastes

or

The Preacher

1:1 The words of the Preacher, the son of David, king in Jerusalem.

1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

1:3 What profit hath a man of all his labour which he taketh under the sun? 1:4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

1:5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

1:6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

1:7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

1:8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

1:10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

1:11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

1:12 I the Preacher was king over Israel in Jerusalem.

1:13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

1:14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

1:15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

1:16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

1:17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

1:18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2:2 I said of laughter, It is mad: and of mirth, What doeth it? 2:3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

2:4 I made me great works; I builded me houses; I planted me vineyards: 2:5 I made me gardens and orchards, and I planted trees in

them of all kind of fruits: 2:6 I made me pools of water, to water therewith the wood that bringeth forth trees: 2:7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: 2:8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

2:9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

2:10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

2:11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

2:12 And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

2:13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

2:14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

2:15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

2:16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten.

And how dieth the wise man? as the fool.

2:17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

2:18 Yea, I hated all my labour which I had taken under the sun:

because I should leave it unto the man that shall be after me.

2:19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

2:20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

2:21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

2:22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? 2:23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

2:24 There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

2:25 For who can eat, or who else can hasten hereunto, more than I?

2:26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

3:1 To every thing there is a season, and a time to every purpose under the heaven: 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; 3:3 A time to kill, and a time to heal; a time to break down, and a time to build up; 3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance; 3:5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; 3:6 A time to get, and a time to lose; a time to keep, and a time to cast away; 3:7 A time to rend, and a time to sew; a time to keep silence, and a time to speak; 3:8 A time to love, and a time to hate; a time of war, and a time of peace.

3:9 What profit hath he that worketh in that wherein he laboureth?

3:10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

3:11 He hath made every thing beautiful in his time: also he hath set

the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

3:12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

3:13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

3:15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

3:16 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

3:17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

3:18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

3:19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

3:20 All go unto one place; all are of the dust, and all turn to dust again.

3:21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? 3:22 Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him? 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

4:2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

4:3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4:4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

4:5 The fool foldeth his hands together, and eateth his own flesh.

4:6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

4:7 Then I returned, and I saw vanity under the sun.

4:8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

4:9 Two are better than one; because they have a good reward for their labour.

4:10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

4:11 Again, if two lie together, then they have heat: but how can one be warm alone? 4:12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

4:13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

4:14 For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

4:15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

4:16 There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

5:3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

5:4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5:5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

5:6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? 5:7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

5:8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

5:9 Moreover the profit of the earth is for all: the king himself is served by the field.

5:10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

5:11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? 5:12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him

of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

9:6 For unto us a child is born, unto us a son is given: and the

government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

9:8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9:9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, 9:10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars.

9:11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; 9:12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

9:13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

9:14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

9:15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

9:16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

9:17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

9:18 For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

9:19 Through the wrath of the LORD of hosts is the land darkened, and

the people shall be as the fuel of the fire: no man shall spare his brother.

9:20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: 9:21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

10:1 Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; 10:2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! 10:3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? 10:4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

10:7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

10:8 For he saith, Are not my princes altogether kings? 10:9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? 10:10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; 10:11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? 10:12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

10:13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the

inhabitants like a valiant man: 10:14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

10:15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

10:16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

10:17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; 10:18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

10:19 And the rest of the trees of his forest shall be few, that a child may write them.

10:20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

10:21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

10:22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

10:23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

10:25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

10:26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

10:27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

10:28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: 10:29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

10:30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

10:31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

10:32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

10:33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

10:34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

11:6 The wolf also shall dwell with the lamb, and the leopard shall

lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

11:13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

11:14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

11:15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

12:1 And in that day thou shalt say, O LORD, I will praise thee:

though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

12:3 Therefore with joy shall ye draw water out of the wells of salvation.

12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

12:5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

12:6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

13:1 The burden of Babylon, which Isaiah the son of Amoz did see.

13:2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

13:3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

13:4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

13:5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

13:7 Therefore shall all hands be faint, and every man's heart shall melt: 13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the

sinner thereof out of it.

13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

13:11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13:13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

13:14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

13:15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

13:16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

13:17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

13:18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

13:19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

13:20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

13:21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

13:22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

14:1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

14:2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

14:3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! 14:5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

14:6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

14:7 The whole earth is at rest, and is quiet: they break forth into singing.

14:8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

14:10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? 14:11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14:14 I will ascend above the heights of the clouds; I will be like the most High.

14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 14:17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? 14:18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

14:19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

14:20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

14:21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

14:22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

14:23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

14:25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

14:26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

14:27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? 14:28 In the year that king Ahaz died was this burden.

14:29 Rejoice not thou, whole Palestina, because the rod of him that

smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

14:30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

14:31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

14:32 What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

15:1 The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; 15:2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

15:3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

15:4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

15:5 My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

15:6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

15:7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

15:8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

15:9 For the waters of Dimon shall be full of blood: for I will bring

more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

16:2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

16:3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

16:4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

16:6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

16:7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall ye mourn; surely they are stricken.

16:8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

16:9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

16:10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

16:11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.

16:12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

16:13 This is the word that the LORD hath spoken concerning Moab since that time.

16:14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

17:1 The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

17:2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

17:3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

17:4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

17:5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

17:6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

17:7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

17:8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

17:9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

17:10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: 17:11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

17:12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! 17:13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

17:14 And behold at eveningtide trouble; and before the morning he is not.

This is the portion of them that spoil us, and the lot of them that rob us.

18:1 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: 18:2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

18:4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

18:5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

18:6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

18:7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot,

whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

19:1 The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

19:2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

19:3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmings, and to them that have familiar spirits, and to the wizards.

19:4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

19:5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

19:6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

19:7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

19:8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

19:9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

19:10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

19:11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? 19:12 Where are they? where are thy wise men? and let them tell thee now, and let them

know what the LORD of hosts hath purposed upon Egypt.

19:13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

19:14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

19:15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

19:16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

19:17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

19:18 In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19:19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

19:20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

19:21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

19:22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

19:24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: 19:25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

20:1 In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; 20:2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

20:3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; 20:4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

20:5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

20:6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape? 21:1 The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

21:2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

21:3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

21:4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

21:5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

21:6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

21:7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much

heed: 21:8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: 21:9 And, behold, here cometh a chariot of men, with a couple of horsemen.

And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

21:10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

21:11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? 21:12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

21:13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

21:14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

21:15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

21:16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: 21:17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

22:1 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? 22:2 Thou that art full of stirs, a tumultuous city, joyous city: thy slain men are not slain with the sword, nor dead in battle.

22:3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

22:4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

22:5 For it is a day of trouble, and of treading down, and of

perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

22:6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

22:7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

22:8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

22:9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

22:10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

22:11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

22:12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: 22:13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

22:14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

22:15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, 22:16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? 22:17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

22:18 He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

22:19 And I will drive thee from thy station, and from thy state shall he pull thee down.

22:20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: 22:21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22:22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

22:23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

22:24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

22:25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

23:1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

23:2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

23:3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

23:4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

23:5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

23:6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

23:7 Is this your joyous city, whose antiquity is of ancient days? her

own feet shall carry her afar off to sojourn.

23:8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? 23:9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

23:10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

23:11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.

23:12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

23:13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

23:14 Howl, ye ships of Tarshish: for your strength is laid waste.

23:15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

23:16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

23:17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

23:18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

24:1 Behold, the LORD maketh the earth empty, and maketh it waste, and

turneth it upside down, and scattereth abroad the inhabitants thereof.

24:2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

24:3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

24:4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

24:7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

24:8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

24:9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

24:10 The city of confusion is broken down: every house is shut up, that no man may come in.

24:11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

24:12 In the city is left desolation, and the gate is smitten with destruction.

24:13 When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

24:14 They shall lift up their voice, they shall sing for the majesty

of the LORD, they shall cry aloud from the sea.

24:15 Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

24:16 From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

24:17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

24:18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

24:19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

24:20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

24:21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

24:22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

25:1 O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

25:2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

25:3 Therefore shall the strong people glorify thee, the city of the

terrible nations shall fear thee.

25:4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

25:5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

25:6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

25:7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

25:8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

25:9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

25:10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

25:11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

25:12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

26:1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

26:2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: 26:5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

26:6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

26:7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

26:8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

26:10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

26:11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

26:12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

26:13 O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

26:14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

26:15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

26:16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

26:17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

26:18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

26:19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

26:21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

27:2 In that day sing ye unto her, A vineyard of red wine.

27:3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

27:4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

27:5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

27:6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

27:7 Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? 27:8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

27:9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones

of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

27:10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

27:11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

27:12 And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

27:13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! 28:2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

28:3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet: 28:4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

28:5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, 28:6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

28:8 For all tables are full of vomit and filthiness, so that there is

no place clean.

28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

28:10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: 28:11 For with stammering lips and another tongue will he speak to this people.

28:12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

28:14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

28:17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

28:18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

28:19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

28:20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

28:21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

28:22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

28:23 Give ye ear, and hear my voice; hearken, and hear my speech.

28:24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground? 28:25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? 28:26 For his God doth instruct him to discretion, and doth teach him.

28:27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28:28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

28:29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

29:1 Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

29:2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

29:3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

29:4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

29:5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

29:6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

29:7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

29:8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

29:10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

29:11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: 29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 29:14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

29:15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? 29:

6 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? 29:17 Is it not yet a very little

while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? 29:18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

29:19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

29:20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: 29:21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

29:22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

29:23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

29:24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: 30:2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! 30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

30:4 For his princes were at Zoan, and his ambassadors came to Hanes.

30:5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

30:6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

30:7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit

still.

30:8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: 30:9 That this is a rebellious people, lying children, children that will not hear the law of the LORD: 30:10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: 30:11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

30:12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

30:13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

30:14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

30:15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

30:16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

30:17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

30:18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

30:19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

30:20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: 30:21 And

thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

30:22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

30:23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

30:24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

30:25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

30:27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: 30:28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

30:29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

30:31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

30:32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

30:33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

31:1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! 31:2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

31:3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

31:4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

31:5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

31:6 Turn ye unto him from whom the children of Israel have deeply revolted.

31:7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

31:8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

31:9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is

in Zion, and his furnace in Jerusalem.

32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

32:2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

32:3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

32:4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

32:5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

32:6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

32:7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

32:8 But the liberal deviseth liberal things; and by liberal things shall he stand.

32:9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

32:10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

32:11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

32:12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

32:13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: 32:14 Because the

palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; 32:15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

32:16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

32:18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; 32:19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

32:20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

33:2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

33:3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

33:4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

33:5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

33:6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

33:7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

33:8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

33:9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

33:10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

33:11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

33:12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

33:13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? 33:15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; 33:16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

33:18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? 33:19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

33:21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is

our king; he will save us.

33:23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

33:24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

34:3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

34:5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

34:6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

34:8 For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.

34:9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

34:10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

34:11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

34:12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

34:13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

34:14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

34:15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

34:17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

35:3 Strengthen ye the weak hands, and confirm the feeble knees.

35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

35:7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

35:9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

36:1 Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

36:2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

36:3 Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

36:4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? 36:5 I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? 36:6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

36:7 But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

36:8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

36:9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 36:10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

36:11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

36:12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? 36:13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

36:14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

36:15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

36:16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; 36:17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

36:18 Beware lest Hezekiah persuade you, saying, the LORD will deliver us.

Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? 36:19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? 36:20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the

LORD should deliver Jerusalem out of my hand? 36:21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

36:22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

37:1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

37:2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

37:3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

37:4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

37:5 So the servants of king Hezekiah came to Isaiah.

37:6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

37:7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

37:8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

37:9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, 37:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

37:11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

37:12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? 37:13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? 37:14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

37:15 And Hezekiah prayed unto the LORD, saying, 37:16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

37:17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

37:18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, 37:19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

37:20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

37:21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: 37:22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

37:23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

37:24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter

into the height of his border, and the forest of his Carmel.

37:25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

37:26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

37:27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

37:28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

37:29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

37:30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

37:31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: 37:32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

37:33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

37:34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

37:35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37:37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37:38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

38:1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

38:2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD, 38:3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

38:4 Then came the word of the LORD to Isaiah, saying, 38:5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

38:6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

38:7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; 38:8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

38:9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: 38:10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

38:11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

38:12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

38:13 I reckoned till morning, that, as a lion, so will he break all

my bones: from day even to night wilt thou make an end of me.

38:14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

38:15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

38:16 O LORD, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

38:18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

38:19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

38:20 The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

38:21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

38:22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD? 39:1 At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

39:2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

39:3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

39:4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

39:5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

39:6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

39:7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

39:8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

40:1 Comfort ye, comfort ye my people, saith your God.

40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 40:5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

40:6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is

with him, and his work before him.

40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

40:12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 40:13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 40:14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? 40:15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

40:16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

40:17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

40:18 To whom then will ye liken God? or what likeness will ye compare unto him? 40:19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

40:20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: 40:23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

40:25 To whom then will ye liken me, or shall I be equal? saith the

Holy One.

40:26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

40:27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

40:29 He giveth power to the faint; and to them that have no might he increaseth strength.

40:30 Even the youths shall faint and be weary, and the young men shall utterly fall: 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

41:1 Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

41:2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

41:3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

41:4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.

41:5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

41:6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

41:7 So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved.

41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

41:9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

41:12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

41:13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

41:14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

41:15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

41:16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

41:17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

41:18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

41:19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: 41:20 That they may see, and know, and consider, and understand together, that the hand of the LORD

hath done this, and the Holy One of Israel hath created it.

41:21 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

41:22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

41:23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

41:24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

41:25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

41:26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

41:27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

41:28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

41:29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

42:4 He shall not fail nor be discouraged, till he have set judgment

in the earth: and the isles shall wait for his law.

42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 42:7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

42:10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

42:11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

42:12 Let them give glory unto the LORD, and declare his praise in the islands.

42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

42:14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

42:15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

42:16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

42:17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

42:18 Hear, ye deaf; and look, ye blind, that ye may see.

42:19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? 42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

42:21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

42:22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

42:23 Who among you will give ear to this? who will hearken and hear for the time to come? 42:24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

42:25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

43:2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

43:3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

43:4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

43:5 Fear not: for I am with thee: I will bring thy seed from the

east, and gather thee from the west; 43:6 I will say to the north,
Give up; and to the south, Keep not back: bring my sons from far, and
my daughters from the ends of the earth; 43:7 Even every one that is
called by my name: for I have created him for my glory, I have formed
him; yea, I have made him.

43:8 Bring forth the blind people that have eyes, and the deaf that
have ears.

43:9 Let all the nations be gathered together, and let the people be
assembled: who among them can declare this, and shew us former things?
let them bring forth their witnesses, that they may be justified: or
let them hear, and say, It is truth.

43:10 Ye are my witnesses, saith the LORD, and my servant whom I have
chosen: that ye may know and believe me, and understand that I am he:
before me there was no God formed, neither shall there be after me.

43:11 I, even I, am the LORD; and beside me there is no saviour.

43:12 I have declared, and have saved, and I have shewed, when there
was no strange god among you: therefore ye are my witnesses, saith the
LORD, that I am God.

43:13 Yea, before the day was I am he; and there is none that can
deliver out of my hand: I will work, and who shall let it? 43:14 Thus
saith the LORD, your redeemer, the Holy One of Israel; For your sake I
have sent to Babylon, and have brought down all their nobles, and the
Chaldeans, whose cry is in the ships.

43:15 I am the LORD, your Holy One, the creator of Israel, your King.

43:16 Thus saith the LORD, which maketh a way in the sea, and a path
in the mighty waters; 43:17 Which bringeth forth the chariot and
horse, the army and the power; they shall lie down together, they
shall not rise: they are extinct, they are quenched as tow.

43:18 Remember ye not the former things, neither consider the things
of old.

43:19 Behold, I will do a new thing; now it shall spring forth; shall
ye not know it? I will even make a way in the wilderness, and rivers
in the desert.

43:20 The beast of the field shall honour me, the dragons and the

owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

43:21 This people have I formed for myself; they shall shew forth my praise.

43:22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

43:23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

43:24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

43:25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

43:26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

43:27 Thy first father hath sinned, and thy teachers have transgressed against me.

43:28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

44:2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: 44:4 And they shall spring up as among the grass, as willows by the water courses.

44:5 One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD

of hosts; I am the first, and I am the last; and beside me there is no God.

44:7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

44:8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

44:9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

44:10 Who hath formed a god, or molten a graven image that is profitable for nothing? 44:11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

44:12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

44:13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

44:14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

44:15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

44:16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 44:17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me;

for thou art my god.

44:18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

44:19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? 44:20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? 44:21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

44:22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

44:23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; 44:25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; 44:26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: 44:27 That saith to the deep, Be dry, and I will dry up thy rivers: 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 45:2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the

LORD, which call thee by thy name, am the God of Israel.

45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 45:6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

45:8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

45:9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? 45:10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? 45:11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

45:12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

45:13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

45:15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

45:16 They shall be ashamed, and also confounded, all of them: they

shall go to confusion together that are makers of idols.

45:17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

45:19

I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

45:25 In the LORD shall all the seed of Israel be justified, and shall glory.

46:1 Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast.

46:2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

46:3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: 46:4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

46:5 To whom will ye liken me, and make me equal, and compare me, that we may be like? 46:6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

46:7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

46:8 Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

46:12 Hearken unto me, ye stouthearted, that are far from righteousness: 46:13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

47:1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

47:2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

47:4 As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

47:5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

47:6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

47:7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

47:8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: 47:9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

47:10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

47:11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

47:12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

47:13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

47:14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

47:15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

48:1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

48:2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name.

48:3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

48:4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; 48:5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

48:6 Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

48:7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

48:8 Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

48:9 For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

48:10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

48:11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

48:12 Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

48:14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

48:15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

48:18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

48:19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

48:20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

48:21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

48:22 There is no peace, saith the LORD, unto the wicked.

49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 49:3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

49:4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

49:5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

49:7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

49:11 And I will make all my mountains a way, and my highways shall be exalted.

49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

49:13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

49:14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

49:15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

49:16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

49:17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

49:18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

49:19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

49:20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

49:21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

49:24 Shall the prey be taken from the mighty, or the lawful captive delivered? 49:25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

50:1 Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to

whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

50:2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

50:3 I clothe the heavens with blackness, and I make sackcloth their covering.

50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

50:5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

50:7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

50:8 He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

50:9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

50:10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

50:11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

51:1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of

the pit whence ye are digged.

51:2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

51:3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

51:4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

51:5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

51:7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

51:8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? 51:10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? 51:11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

51:12 I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; 51:13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the

earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? 51:14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

51:15 But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

51:16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

51:17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

51:18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

51:19 These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? 51:20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

51:21 Therefore hear now this, thou afflicted, and drunken, but not with wine: 51:22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: 51:23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

52:2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

52:3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

52:4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

52:5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

52:6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

52:9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

52:11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

52:12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

52:14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: 52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and

when we shall see him, there is no beauty that we should desire him.

53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married

wife, saith the LORD.

54:2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

54:4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

54:5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

54:6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

54:9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

54:11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

54:12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

54:14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

54:15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

54:16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

54:17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

55:2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

55:4 Behold, I have given him for a witness to the people, a leader and commander to the people.

55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

55:6 Seek ye the LORD while he may be found, call ye upon him while he is near: 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

55:9 For as the heavens are higher than the earth, so are my ways

higher than your ways, and my thoughts than your thoughts.

55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

55:12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

56:4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

56:6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

56:8 The Lord GOD, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

56:9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

56:10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

56:11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

56:12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

57:1 The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

57:2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

57:3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

57:4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.

57:5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? 57:6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? 57:7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

57:8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

57:9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

57:10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

57:11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? 57:12 I will declare thy righteousness, and thy works; for they shall not profit thee.

57:13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; 57:14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

57:16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

57:17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

57:18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

57:19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

57:20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

57:21 There is no peace, saith my God, to the wicked.

58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

58:2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in

approaching to God.

58:3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

58:4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

58:5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? 58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; 58:10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: 58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

58:12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 58:14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the

heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

59:1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

59:3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

59:4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

59:5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

59:6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

59:7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

59:8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

59:9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

59:10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

59:11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

59:12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our

iniquities, we know them; 59:13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

59:14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

59:15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.

59:16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

59:18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

60:4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

60:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

60:6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

60:7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

60:8 Who are these that fly as a cloud, and as the doves to their windows? 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

60:10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

60:11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

60:12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

60:13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

60:14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of the LORD, The Zion of the Holy One of Israel.

60:15 Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many

generations.

60:16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

60:17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

60:18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

60:21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

60:22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

61:5 And strangers shall stand and feed your flocks, and the sons of

the alien shall be your plowmen and your vinedressers.

61:6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

61:7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

61:9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

61:11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

62:5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

62:6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, 62:7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

62:8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: 62:9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

62:10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

62:12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

63:1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

63:2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

63:7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

63:8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

63:11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? 63:12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? 63:13 That led them through the deep, as an horse in the wilderness, that they should not stumble? 63:14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

63:15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? 63:16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

63:17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

63:18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

63:19 We are thine: thou never barest rule over them; they were not called by thy name.

64:1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, 64:2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! 64:3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

64:4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

64:5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

64:7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

64:9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

64:10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

64:11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

64:12 Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore? 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; 65:3 A people that provoketh me to anger continually to my face; that

sacrificeth in gardens, and burneth incense upon altars of brick; 65:4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

65:6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, 65:7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

65:8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

65:10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

65:11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

65:12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

65:13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: 65:14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

65:15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: 65:16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God

of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

65:18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

65:19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

65:21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

65:23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

66:1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? 66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

66:3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation,

as if he offered swine's blood; he that burneth incense, as if he blessed an idol.

Yea, they have chosen their own ways, and their soul delighteth in their abominations.

66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

66:5 Hear the word of t

e LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

66:6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

66:9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

66:10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 66:11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

66:12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

66:13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

66:14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

66:15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

66:16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

66:17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

66:18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

66:19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

66:20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

66:21 And I will also take of them for priests and for Levites, saith the LORD.

66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

66:24 And they shall go forth, and look upon the carcasses of the men

that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

The Book of the Prophet Jeremiah

1:1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: 1:2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

1:3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

1:4 Then the word of the LORD came unto me, saying, 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

1:6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.

1:7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

1:8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

1:11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

1:12 Then said the LORD unto me, Thou hast well seen: for I will

hasten my word to perform it.

1:13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.

1:14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

1:15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

1:16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

1:17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

1:18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

1:19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

2:1 Moreover the word of the LORD came to me, saying, 2:2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

2:3 Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

2:4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: 2:5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? 2:6 Neither said they, Where is the LORD that brought us up out of the land of

Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

2:7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

2:8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

2:9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

2:10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

2:11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

2:12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

2:14 Is Israel a servant? is he a homeborn slave? why is he spoiled?

2:15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

2:16 Also the children of Noph and Tahapanes have broken the crown of thy head.

2:17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? 2:18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? 2:19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.

2:20 For of old time I have broken thy yoke, and burst thy bands; and

thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

2:21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? 2:22 For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.

2:23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; 2:24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

2:25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

2:26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets.

2:27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.

2:28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

2:29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

2:30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

2:31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? 2:32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

2:33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

2:34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

2:35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

2:36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

2:37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

3:2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3:3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

3:4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? 3:5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

3:6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

3:7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

3:8 And I saw, when for all the causes whereby backsliding Israel

committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

3:9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

3:10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

3:11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

3:12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

3:13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: 3:15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

3:18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

3:19 But I said, How shall I put thee among the children, and give

thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

3:20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

3:21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

3:22 Return, ye backsliding children, and I will heal your backslidings.

Behold, we come unto thee; for thou art the LORD our God.

3:23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

3:24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

3:25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

4:1 If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

4:2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

4:3 For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4:4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

4:5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye

the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

4:6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

4:7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

4:8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

4:9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

4:10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

4:11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, 4:12 Even a full wind from those places shall come unto me: now also will I give sentence against them.

4:13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

4:14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? 4:15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

4:16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

4:17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

4:18 Thy way and thy doings have procured these things unto thee; this

is thy wickedness, because it is bitter, because it reacheth unto thine heart.

4:19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

4:20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

4:21 How long shall I see the standard, and hear the sound of the trumpet? 4:22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

4:23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

4:24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

4:25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

4:26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

4:27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

4:28 For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

4:29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

4:30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

4:31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

5:1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

5:2 And though they say, The LORD liveth; surely they swear falsely.

5:3 O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

5:4 Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God.

5:5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

5:6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.

5:7 How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

5:8 They were as fed horses in the morning: every one neighed after his neighbour's wife.

5:9 Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this? 5:10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD's.

5:11 For the house of Israel and the house of Judah have dealt very

treacherously against me, saith the LORD.

5:12 They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: 5:13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

5:15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

5:16 Their quiver is as an open sepulchre, they are all mighty men.

5:17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

5:18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

5:19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not your's.

5:20 Declare this in the house of Jacob, and publish it in Judah, saying, 5:21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? 5:23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

5:24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

5:25 Your iniquities have turned away these things, and your sins have withholden good things from you.

5:26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

5:27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

5:28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

5:29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? 5:30 A wonderful and horrible thing is committed in the land; 5:31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? 6:1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction.

6:2 I have likened the daughter of Zion to a comely and delicate woman.

6:3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.

6:4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

6:5 Arise, and let us go by night, and let us destroy her palaces.

6:6 For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

6:7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

6:8 Be thou instructed, O Jerusalem, lest my soul depart from thee;

lest I make thee desolate, a land not inhabited.

6:9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

6:10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

6:11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

6:12 And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

6:13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

6:14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

6:15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

6:17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

6:18 Therefore hear, ye nations, and know, O congregation, what is among them.

6:19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

6:20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

6:21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

6:22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

6:23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

6:24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

6:25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

6:26 O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

6:27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

6:28 They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

6:29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

6:30 Reprobate silver shall men call them, because the LORD hath rejected them.

7:1 The word that came to Jeremiah from the LORD, saying, 7:2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

7:3 Thus saith the LORD of hosts, the God of Israel, Amend your ways

and your doings, and I will cause you to dwell in this place.

7:4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

7:5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; 7:6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: 7:7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

7:8 Behold, ye trust in lying words, that cannot profit.

7:9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 7:10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? 7:11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

7:12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

7:13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; 7:14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

7:15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

7:16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

7:17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? 7:18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

7:19 Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces? 7:20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

7:22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: 7:23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

7:24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

7:25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: 7:26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

7:27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

7:28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

7:29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

7:30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

7:31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in

the fire; which I commanded them not, neither came it into my heart.

7:32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

7:33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

7:34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

8:1 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: 8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

8:3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

8:4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? 8:5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

8:6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

8:7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8:8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

8:9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? 8:10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

8:11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

8:12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

8:13 I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

8:14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

8:15 We looked for peace, but no good came; and for a time of health, and behold trouble! 8:16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

8:17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

8:18 When I would comfort myself against sorrow, my heart is faint in me.

8:19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? 8:20 The harvest is past, the summer is ended, and we are not saved.

8:21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

8:22 Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? 9:1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! 9:2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

9:3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

9:4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

9:5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

9:6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

9:7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? 9:8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9:9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this? 9:10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

9:11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

9:12 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through? 9:13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither

walked therein; 9:14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: 9:15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

9:16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

9:17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: 9:18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

9:19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

9:20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

9:21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

9:22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

9:25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised; 9:26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are

uncircumcised in the heart.

10:1 Hear ye the word which the LORD speaketh unto you, O house of Israel: 10:2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

10:3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

10:4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

10:5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

10:6 Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might.

10:7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

10:8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

10:9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

10:10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

10:11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

10:13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the

earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

10:14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

10:15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

10:16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

10:17 Gather up thy wares out of the land, O inhabitant of the fortress.

10:18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

10:19 Woe is me for my hurt! my wound is grievous; but I said, Truly this is a grief, and I must bear it.

10:20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

10:21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

10:22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

10:23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

10:24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

10:25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation

desolate.

11:1 The word that came to Jeremiah from the LORD saying, 11:2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; 11:3 And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant, 11:4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: 11:5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD.

11:6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

11:7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.

11:8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do: but they did them not.

11:9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

11:10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11:11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

11:12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

11:13 For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye

set up altars to that shameful thing, even altars to burn incense unto Baal.

11:14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

11:15 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

11:16 The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

11:17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

11:18 And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

11:19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

11:20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

11:21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand: 11:22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: 11:23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

12:1 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

12:2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far

from their reins.

12:3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

12:4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

12:5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? 12:6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

12:7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

12:8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

12:9 Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

12:10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

12:11 They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

12:12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

12:13 They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

12:14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

12:15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

12:16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

12:17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

13:1 Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

13:2 So I got a girdle according to the word of the LORD, and put it on my loins.

13:3 And the word of the LORD came unto me the second time, saying, 13:4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

13:5 So I went, and hid it by Euphrates, as the LORD commanded me.

13:6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

13:7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

13:8 Then the word of the LORD came unto me, saying, 13:9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

13:10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

13:11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

13:12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? 13:13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

13:14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

13:15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

13:16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

13:17 But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

13:18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

13:19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

13:20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? 13:21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over the

: shall not sorrows take thee, as a woman in travail? 13:22 And if thou say in thine heart,

Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

13:24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

13:25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

13:26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

13:27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be? 14:1 The word of the LORD that came to Jeremiah concerning the dearth.

14:2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

14:3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

14:4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

14:5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

14:6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

14:7 O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

14:8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? 14:9 Why shouldest thou be

as a man astonished, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

14:10 Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

14:11 Then said the LORD unto me, Pray not for this people for their good.

14:12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

14:13 Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14:14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

14:15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

14:16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

14:17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

14:18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

14:19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why

hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble! 14:20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

14:21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

14:22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

15:1 Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

15:2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

15:3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

15:4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

15:5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? 15:6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

15:7 And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people since they return not from their ways.

15:8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

15:9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

15:10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

15:11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

15:12 Shall iron break the northern iron and the steel? 15:13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

15:14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

15:15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

15:17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

15:18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? 15:19 Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

15:20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD.

15:21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

16:1 The word of the LORD came also unto me, saying, 16:2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

16:3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; 16:4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

16:5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies.

16:6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: 16:7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

16:8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

16:9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

16:10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

16:11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; 16:12 And ye have done worse than your fathers;

for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: 16:13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

16:14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; 16:15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16:16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

16:18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

16:19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

16:20 Shall a man make gods unto himself, and they are no gods? 16:21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

17:1 The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; 17:2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

17:3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

17:4 And thou, even thyself, shalt discontinue from thine heritage

that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

17:6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

17:8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

17:9 The heart is deceitful above all things, and desperately wicked: who can know it? 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

17:11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

17:12 A glorious high throne from the beginning is the place of our sanctuary.

17:13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

17:14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

17:15 Behold, they say unto me, Where is the word of the LORD? let it come now.

17:16 As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.

17:17 Be not a terror unto me: thou art my hope in the day of evil.

17:18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

17:19 Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; 17:20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: 17:21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; 17:22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

17:23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

17:24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; 17:25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

17:26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

17:27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

18:1 The word which came to Jeremiah from the LORD, saying, 18:2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

18:3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

18:5 Then the word of the LORD came to me, saying, 18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

18:7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; 18:8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

18:9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; 18:10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

18:11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

18:12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

18:13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

18:14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? 18:15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; 18:16 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

18:17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18:18 Then said they, Come and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

18:19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

18:20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

18:21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

18:22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

18:23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

19:1 Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; 19:2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, 19:3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

19:4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; 19:5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: 19:6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom,

but The valley of slaughter.

19:7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

19:8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

19:9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

19:10 Then shalt thou break the bottle in the sight of the men that go with thee, 19:11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

19:12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet: 19:13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

19:14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people, 19:15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

20:1 Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

20:2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

20:3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magormissabib.

20:4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

20:5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

20:6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

20:7 O LORD, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

20:8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

20:9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

20:10 For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

20:11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

20:12 But, O LORD of hosts, that triest the righteous, and seest the

reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

20:13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

20:14 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

20:15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

20:16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; 20:17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

20:18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame? 21:1 The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, 21:2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

21:3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah: 21:4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

21:5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

21:6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

21:7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them,

neither have pity, nor have mercy.

21:8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

21:9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

21:10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

21:11 And touching the house of the king of Judah, say, Hear ye the word of the LORD; 21:12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

21:13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations? 21:14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

22:1 Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word, 22:2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: 22:3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

22:4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

22:5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

22:6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a

wilderness, and cities which are not inhabited.

22:7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

22:8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? 22:9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

22:10 Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country.

22:11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: 22:12 But he shall die in the place whither they have led him captive, and shall see this land no more.

22:13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; 22:14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion.

22:15 Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? 22:16 He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

22:17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

22:18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! 22:19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

22:20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

22:21 I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.

22:22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

22:23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! 22:24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; 22:25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

22:26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

22:27 But to the land whereunto they desire to return, thither shall they not return.

22:28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 22:29 O earth, earth, earth, hear the word of the LORD.

22:30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

23:1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

23:2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

23:3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

23:4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

23:7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; 23:8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

23:9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

23:10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

23:11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

23:12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

23:13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

23:14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

23:15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water

of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

23:16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

23:17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

23:18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

23:20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

23:21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

23:22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23:23 Am I a God at hand, saith the LORD, and not a God afar off?

23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

23:25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

23:26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; 23:27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

23:28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? 23:30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

23:31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

23:32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

23:33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

23:34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

23:35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? 23:36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

23:37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken? 23:38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; 23:39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: 23:40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

24:1 The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

24:2 One basket had very good figs, even like the figs that are first

ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

24:3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

24:4 Again the word of the LORD came unto me, saying, 24:5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

24:6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

24:7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

24:8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: 24:9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

24:10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

25:1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; 25:2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, 25:3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

25:4 And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined

your ear to hear.

25:5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: 25:6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

25:7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

25:8 Therefore thus saith the LORD of hosts; Because ye have not heard my words, 25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

25:10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

25:13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

25:14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

25:16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

25:17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: 25:18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; 25:19 Pharaoh king of Egypt, and his servants, and his princes, and all his people; 25:20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, 25:21 Edom, and Moab, and the children of Ammon, 25:22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, 25:23 Dedan, and Tema, and Buz, and all that are in the utmost corners, 25:24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, 25:25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, 25:26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

25:27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

25:28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

25:29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

25:30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

25:31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

25:32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

25:33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

25:34 Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

25:35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

25:36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.

25:37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

25:38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

26:1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying, 26:2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word: 26:3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

26:4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you, 26:5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; 26:6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

26:7 So the priests and the prophets and all the people heard Jeremiah

speaking these words in the house of the LORD.

26:8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

26:9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

26:10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

26:11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

26:12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

26:13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

26:14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

26:15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

26:16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

26:17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, 26:18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the

mountain of the house as the high places of a forest.

26:19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

26:20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah.

26:21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

26:22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

26:23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

26:24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

27:1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, 27:2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, 27:3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; 27:4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; 27:5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

27:6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

27:7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great

kings shall serve themselves of him.

27:8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

27:9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

27:10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

27:11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

27:12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

27:13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? 27:14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

27:15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

27:16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

27:17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? 27:18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at

Jerusalem, go not to Babylon.

27:19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city.

27:20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; 27:21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem; 27:22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

28:1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, 28:2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

28:3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: 28:4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

28:5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, 28:6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

28:7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; 28:8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdom

, of war, and of evil, and of pestilence.

28:9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

28:10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

28:11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

28:12 Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, 28:13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

28:14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

28:15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

28:16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

28:17 So Hananiah the prophet died the same year in the seventh month.

29:1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; 29:2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) 29:3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, 29:4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away

from Jerusalem unto Babylon; 29:5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; 29:6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

29:7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

29:8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

29:9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

29:12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

29:13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

29:14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

29:15 Because ye have said, The LORD hath raised us up prophets in Babylon; 29:16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; 29:17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

29:18 And I will persecute them with the sword, with the famine, and

with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: 29:19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

29:20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: 29:21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; 29:22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; 29:23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

29:24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying, 29:25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, 29:26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

29:27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? 29:28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29:29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

29:30 Then came the word of the LORD unto Jeremiah, saying, 29:31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: 29:32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this

people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

30:1 The word that came to Jeremiah from the LORD, saying, 30:2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

30:3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

30:4 And these are the words that the LORD spake concerning Israel and concerning Judah.

30:5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

30:8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 30:9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

30:10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

30:11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

30:12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

30:13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

30:14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

30:15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

30:16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

30:18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

30:19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

30:20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

30:21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

30:22 And ye shall be my people, and I will be your God.

30:23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

30:24 The fierce anger of the LORD shall not return, until he hath done it, and until he have performed the intents of his heart: in the

latter days ye shall consider it.

31:1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

31:2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

31:4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

31:5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

31:6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

31:7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

31:8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

31:9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

31:10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

31:11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

31:12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

31:13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

31:14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

31:15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

31:16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

31:17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

31:19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

31:20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

31:21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

31:22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

31:23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness.

31:24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

31:25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

31:26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

31:27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

31:28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

31:29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

31:30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

31:35 Thus saith the LORD, which giveth the sun for a light by day,

and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

31:38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

31:39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

31:40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

32:1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

32:2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

32:3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

32:4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; 32:5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

32:6 And Jeremiah said, The word of the LORD came unto me, saying,

32:7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

32:8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself.

Then I knew that this was the word of the LORD.

32:9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

32:10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

32:11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: 32:12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

32:13 And I charged Baruch before them, saying, 32:14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

32:15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

32:16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: 32:18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name, 32:19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: 32:20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; 32:21 And hast brought forth thy people Israel out of the land of Egypt with

signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; 32:22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; 32:23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: 32:24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

32:25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

32:26 Then came the word of the LORD unto Jeremiah, saying, 32:27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me? 32:28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: 32:29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

32:30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

32:31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, 32:32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

32:33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

32:34 But they set their abominations in the house, which is called by

my name, to defile it.

32:35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

32:36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; 32:37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: 32:38 And they shall be my people, and I will be their God: 32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

32:42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

32:43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

32:44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

33:1 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, 33:2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name; 33:3 Call unto me, and I will

answer thee, and shew thee great and mighty things, which thou knowest not.

33:4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; 33:5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

33:6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

33:7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

33:8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

33:9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

33:10 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, 33:11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

33:12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

33:13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks

pass again under the hands of him that telleth them, saith the LORD.

33:14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.

33:17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; 33:18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

33:19 And the word of the LORD came unto Jeremiah, saying, 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

33:23 Moreover the word of the LORD came to Jeremiah, saying, 33:24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

33:25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; 33:26 Then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

34:1 The word which came unto Jeremiah from the LORD, when Nebuchadrezzar king of Babylon, and all his army, and all the kingdoms

of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, 34:2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: 34:3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

34:4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: 34:5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

34:6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, 34:7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

34:8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; 34:9 That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

34:10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

34:11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

34:12 Therefore the word of the LORD came to Jeremiah from the LORD, saying, 34:13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, 34:14 At the end of seven years let ye go every man his brother an Hebrew, which

hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

34:15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

34:17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

34:18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, 34:19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; 34:20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

34:21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

34:22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

35:1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, 35:2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

35:3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites; 35:4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: 35:5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

35:6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: 35:7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

35:8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 35:9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 35:10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

35:11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

35:12 Then came the word of the LORD unto Jeremiah, saying, 35:13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

35:14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

35:15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto

me.

35:16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: 35:17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

35:18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: 35:19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

36:1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying, 36:2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

36:3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

36:4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

36:5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: 36:6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

36:7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

36:8 And Baruch the son of Neriah did according to all that Jeremiah

the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

36:9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

36:10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

36:11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, 36:12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

36:13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

36:14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

36:15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

36:16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

36:17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? 36:18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

36:19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

36:20 And they went in to the king into the court, but they laid up

the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

36:21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

36:22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.

36:23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

36:24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

36:25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

36:26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

36:27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, 36:28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

36:29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? 36:30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

36:31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

36:32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

37:1 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

37:2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

37:3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

37:4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

37:5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

37:6 Then came the word of the LORD unto the prophet Jeremiah saying,
37:7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

37:8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

37:9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

37:10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

37:11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, 37:12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin,

to separate himself thence in the midst of the people.

37:13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

37:14 Then said Jeremiah, It is false; I fall not away to the Chaldeans.

But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

37:15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

37:16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; 37:17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

37:18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? 37:19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? 37:20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

37:21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent.

Thus Jeremiah remained in the court of the prison.

38:1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, 38:2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but

he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

38:3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

38:4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

38:5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

38:6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

38:7 Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; 38:8 Ebedmelech went forth out of the king's house, and spake to the king saying, 38:9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

38:10 Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

38:11 So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

38:12 And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

38:13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

38:14 Then Zedekiah the king sent, and took Jeremiah the prophet unto

him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

38:15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? 38:16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

38:17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

38:18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

38:19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

38:20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

38:21 But if thou refuse to go forth, this is the word that the LORD hath shewed me: 38:22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

38:23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

38:24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

38:25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast

said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: 38:26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

38:27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

38:28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

39:1 In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

39:2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

39:3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon.

39:4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

39:5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

39:6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

39:7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

39:8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

39:9 Then Nebuzaradan the captain of the guard carried away captive

into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

39:10 But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

39:11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, 39:12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

39:13 So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes; 39:14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

39:15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, 39:16 Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

39:17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.

39:18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

40:1 The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

40:2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

40:3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his

voice, therefore this thing is come upon you.

40:4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

40:5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

40:6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

40:7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; 40:8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

40:9 And Gedaliah the son of Ahikam the son of Shaphan sware unto hem and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

40:10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

40:11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set

over them Gedaliah the son of Ahikam the son of Shaphan; 40:12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

40:13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, 40:14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

40:15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? 40:16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

41:1 Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

41:2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

41:3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

41:4 And it came to pass the second day after he had slain Gedaliah, and no man knew it, 41:5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

41:6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

41:7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

41:8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

41:9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

41:10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

41:11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, 41:12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

41:13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

41:14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

41:15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

41:16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: 41:17 And they departed, and dwelt in the

habitation of Chimham, which is by Bethlehem, to go to enter into Egypt, 41:18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

42:1 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, 42:2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) 42:3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

42:4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you.

42:5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

42:6 Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

42:7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

42:8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, 42:9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him; 42:10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

42:11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand.

42:12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

42:13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God, 42:14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: 42:15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; 42:16 Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

42:17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

42:18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

42:19 The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

42:20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

42:21 And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you.

42:22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

43:1 And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words, 43:2 Then spake Azariah the son of Hoshaiah, and Johanan the son of

Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there: 43:3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

43:4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

43:5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; 43:6 Even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

43:7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes.

43:8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, 43:9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; 43:10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

43:11 And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

43:12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

43:13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

44:1 The word that came to Jeremiah concerning all the Jews which

dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, 44:2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, 44:3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

44:4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

44:5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

44:6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

44:7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; 44:8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? 44:9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? 44:10 They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

44:11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

44:12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be

an execration, and an astonishment, and a curse, and a reproach.

44:13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: 44:14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

44:15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, 44:16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

44:17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

44:18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

44:19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men? 44:20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, 44:21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? 44:22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

44:23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

44:24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt: 44:25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

44:26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

44:27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

44:28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or their's.

44:29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: 44:30 Thus saith the LORD; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

45:1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, 45:2 Thus saith the LORD, the God of Israel, unto thee, O Baruch: 45:3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

45:4 Thus shalt thou say unto him, The LORD saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

45:5 And seekest thou great things for thyself? seek them not: for,

behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

46:1 The word of the LORD which came to Jeremiah the prophet against the Gentiles; 46:2 Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

46:3 Order ye the buckler and shield, and draw near to battle.

46:4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

46:5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the LORD.

46:6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

46:7 Who is this that cometh up as a flood, whose waters are moved as the rivers? 46:8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

46:9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

46:11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

46:12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

46:13 The word that the LORD spake to Jeremiah the prophet, how

Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

46:14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

46:15 Why are thy valiant men swept away? they stood not, because the LORD did drive them.

46:16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

46:17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

46:18 As I live, saith the King, whose name is the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

46:19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

46:20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

46:21 Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

46:22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

46:23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

46:24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

46:25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him: 46:26

And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

46:27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

46:28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

47:1 The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

47:2 Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

47:3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

47:4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

47:5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? 47:6 O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

47:7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

48:1 Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed.

48:2 There shall be no more praise of Moab: in Heshbon they have

devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

48:3 A voice of crying shall be from Horonaim, spoiling and great destruction.

48:4 Moab is destroyed; her little ones have caused a cry to be heard.

48:5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

48:6 Flee, save your lives, and be like the heath in the wilderness.

48:7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.

48:8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

48:9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

48:10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

48:11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

48:12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

48:13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

48:14 How say ye, We are mighty and strong men for the war? 48:15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

48:16 The calamity of Moab is near to come, and his affliction hasteth fast.

48:17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

48:18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

48:19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done? 48:20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, 48:21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, 48:22 And upon Dibon, and upon Nebo, and upon Bethdiblathaim, 48:23 And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon, 48:24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

48:25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

48:26 Make ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

48:27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

48:28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

48:29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

48:30 I know his wrath, saith the LORD; but it shall not be so; his lies shall not so effect it.

48:31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kirheres.

48:32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of

Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

48:33 And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

48:34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

48:35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

48:36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished.

48:37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

48:38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

48:39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

48:40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

48:41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

48:42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.

48:43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

48:44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will

bring upon it, even upon Moab, the year of their visitation, saith the LORD.

48:45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

48:46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

48:47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

49:1 Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? 49:2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

49:3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

49:4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? 49:5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

49:6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

49:7 Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? 49:8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

49:9 If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have

enough.

49:10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

49:11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

49:12 For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

49:13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

49:14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

49:15 For, lo, I will make thee small among the heathen, and despised among men.

49:16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

49:17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

49:18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

49:19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? 49:20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations

desolate with them.

49:21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

49:22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

49:23 Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet.

49:24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

49:25 How is the city of praise not left, the city of my joy! 49:26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

49:27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

49:28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

49:29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

49:30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

49:31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

49:32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

49:33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

49:34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,
49:35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

49:36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

49:37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them: 49:38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

49:39 But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

50:1 The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

50:2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

50:3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

50:4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

50:5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.

50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

50:7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

50:8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

50:9 For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.

50:10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

50:11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; 50:12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.

50:13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

50:14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

50:15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

50:16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

50:17 Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

50:18 Therefore thus saith the LORD of hosts, the God of Israel;

Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

50:19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

50:20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

50:21 Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

50:22 A sound of battle is in the land, and of great destruction.

50:23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! 50:24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

50:25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.

50:26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

50:27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

50:28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

50:29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

50:30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

50:31 Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee.

50:32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

50:33 Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

50:34 Their Redeemer is strong; the LORD of hosts is his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

50:35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

50:36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

50:37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

50:38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

50:39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

50:40 As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

50:41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

50:42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

50:43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

50:44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? 50:45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

50:46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

51:1 Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; 51:2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

51:3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

51:4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

51:5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence.

51:7 Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the

nations are mad.

51:8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

51:9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

51:10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

51:11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

51:12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

51:13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

51:14 The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

51:15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

51:16 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

51:17 Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

51:18 They are vanity, the work of errors: in the time of their visitation they shall perish.

51:19 The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name.

51:20 Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

51:21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; 51:22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; 51:23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

51:24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

51:25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

51:26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

51:27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

51:28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

51:29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

51:30 The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

51:31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, 51:32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

51:33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

51:34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

51:35 The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

51:36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

51:37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

51:38 They shall roar together like lions: they shall yell as lions' whelps.

51:39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

51:40 I will bring them down like lambs to the slaughter, like rams with he goats.

51:41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

51:42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

51:43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

51:44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

51:45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

51:46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

51:47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

51:48 Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

51:49 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

51:50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51:51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

51:52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

51:53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

51:54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: 51:55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: 51:56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

51:57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

51:58 Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

51:59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.

51:60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

51:61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; 51:62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

51:63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: 51:64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

52:1 Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

52:2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

52:3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

52:4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched

against it, and built forts against it round about.

52:5 So the city was besieged unto the eleventh year of king Zedekiah.

52:6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

52:7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

52:8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

52:9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

52:10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

52:11 Then he put out the eyes of Zedekiah; and the ki

g of Babylon

bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

52:12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem, 52:13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: 52:14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

52:15 Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

52:16 But Nebuzaradan the captain of the guard left certain of the

poor of the land for vinedressers and for husbandmen.

52:17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

52:18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

52:19 And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

52:20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

52:21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

52:22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

52:23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

52:24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 52:25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

52:26 So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

52:27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

52:28 This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: 52:29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: 52:30 In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

52:31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evilmerodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.

52:32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, 52:33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

52:34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

The Lamentations of Jeremiah

1:1 How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! 1:2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

1:3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

1:4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

1:5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

1:6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

1:7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

1:8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

1:9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

1:10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

1:11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

1:12 Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

1:13 From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

1:14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into their hands, from whom I am not able to rise up.

1:15 The LORD hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men:

the LORD hath trodden the virgin, the daughter of Judah, as in a winepress.

1:16 For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

1:17 Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them.

1:18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

1:19 I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

1:20 Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

1:21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me.

1:22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

2:1 How hath the LORD covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! 2:2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

2:3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

2:4 He hath bent his bow like an enemy: he stood with his right hand

as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

2:5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

2:6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

2:7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

2:8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

2:9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

2:10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

2:11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

2:12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

2:13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? 2:14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine

iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

2:15 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? 2:16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

2:17 The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

2:18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

2:19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

2:20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? 2:21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

2:22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

3:1 I AM the man that hath seen affliction by the rod of his wrath.

3:2 He hath led me, and brought me into darkness, but not into light.

3:3 Surely against me is he turned; he turneth his hand against me all the day.

3:4 My flesh and my skin hath he made old; he hath broken my bones.

3:5 He hath builded against me, and compassed me with gall and

travail.

3:6 He hath set me in dark places, as they that be dead of old.

3:7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

3:8 Also when I cry and shout, he shutteth out my prayer.

3:9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

3:10 He was unto me as a bear lying in wait, and as a lion in secret places.

3:11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

3:12 He hath bent his bow, and set me as a mark for the arrow.

3:13 He hath caused the arrows of his quiver to enter into my reins.

3:14 I was a derision to all my people; and their song all the day.

3:15 He hath filled me with bitterness, he hath made me drunken with wormwood.

3:16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

3:17 And thou hast removed my soul far off from peace: I forgat prosperity.

3:18 And I said, My strength and my hope is perished from the LORD:

3:19 Remembering mine affliction and my misery, the wormwood and the gall.

3:20 My soul hath them still in remembrance, and is humbled in me.

3:21 This I recall to my mind, therefore have I hope.

3:22 It is of the LORD's mercies that we are not consumed, because his compassions fail not.

3:23 They are new every morning: great is thy faithfulness.

3:24 The LORD is my portion, saith my soul; therefore will I hope in him.

3:25 The LORD is good unto them that wait for him, to the soul that seeketh him.

3:26 It is good that a man should both hope and quietly wait for the salvation of the LORD.

3:27 It is good for a man that he bear the yoke of his youth.

3:28 He sitteth alone and keepeth silence, because he hath borne it upon him.

3:29 He putteth his mouth in the dust; if so be there may be hope.

3:30 He giveth his cheek to him that smiteth him: he is filled full with reproach.

3:31 For the LORD will not cast off for ever: 3:32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

3:33 For he doth not afflict willingly nor grieve the children of men.

3:34 To crush under his feet all the prisoners of the earth.

3:35 To turn aside the right of a man before the face of the most High, 3:36 To subvert a man in his cause, the LORD approveth not.

3:37 Who is he that saith, and it cometh to pass, when the Lord commandeth it not? 3:38 Out of the mouth of the most High proceedeth not evil and good? 3:39 Wherefore doth a living man complain, a man for the punishment of his sins? 3:40 Let us search and try our ways, and turn again to the LORD.

3:41 Let us lift up our heart with our hands unto God in the heavens.

3:42 We have transgressed and have rebelled: thou hast not pardoned.

3:43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

3:44 Thou hast covered thyself with a cloud, that our prayer should not pass through.

3:45 Thou hast made us as the offscouring and refuse in the midst of the people.

3:46 All our enemies have opened their mouths against us.

3:47 Fear and a snare is come upon us, desolation and destruction.

3:48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

3:49 Mine eye trickleth down, and ceaseth not, without any intermission.

3:50 Till the LORD look down, and behold from heaven.

3:51 Mine eye affecteth mine heart because of all the daughters of my city.

3:52 Mine enemies chased me sore, like a bird, without cause.

3:53 They have cut off my life in the dungeon, and cast a stone upon me.

3:54 Waters flowed over mine head; then I said, I am cut off.

3:55 I called upon thy name, O LORD, out of the low dungeon.

3:56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

3:57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

3:58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

3:59 O LORD, thou hast seen my wrong: judge thou my cause.

3:60 Thou hast seen all their vengeance and all their imaginations against me.

3:61 Thou hast heard their reproach, O LORD, and all their imaginations against me; 3:62 The lips of those that rose up against me, and their device against me all the day.

3:63 Behold their sitting down, and their rising up; I am their

musick.

3:64 Render unto them a recompence, O LORD, according to the work of their hands.

3:65 Give them sorrow of heart, thy curse unto them.

3:66 Persecute and destroy them in anger from under the heavens of the LORD.

4:1 How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

4:2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

4:3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

4:4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

4:5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

4:6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

4:7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: 4:8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

4:9 They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.

4:10 The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

4:11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured

the foundations thereof.

4:12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

4:13 For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, 4:14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

4:15 They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there.

4:16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

4:17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.

4:18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

4:19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

4:20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

4:21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

4:22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

5:1 Remember, O LORD, what is come upon us: consider, and behold our reproach.

5:2 Our inheritance is turned to strangers, our houses to aliens.

5:3 We are orphans and fatherless, our mothers are as widows.

5:4 We have drunken our water for money; our wood is sold unto us.

5:5 Our necks are under persecution: we labour, and have no rest.

5:6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

5:7 Our fathers have sinned, and are not; and we have borne their iniquities.

5:8 Servants have ruled over us: there is none that doth deliver us out of their hand.

5:9 We gat our bread with the peril of our lives because of the sword of the wilderness.

5:10 Our skin was black like an oven because of the terrible famine.

5:11 They ravished the women in Zion, and the maids in the cities of Judah.

5:12 Princes are hanged up by their hand: the faces of elders were not honoured.

5:13 They took the young men to grind, and the children fell under the wood.

5:14 The elders have ceased from the gate, the young men from their musick.

5:15 The joy of our heart is ceased; our dance is turned into mourning.

5:16 The crown is fallen from our head: woe unto us, that we have sinned! 5:17 For this our heart is faint; for these things our eyes are dim.

5:18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

5:19 Thou, O LORD, remainest for ever; thy throne from generation to generation.

5:20 Wherefore dost thou forget us for ever, and forsake us so long time? 5:21 Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

5:22 But thou hast utterly rejected us; thou art very wroth against us.

The Book of the Prophet Ezekiel

1:1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

1:2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, 1:3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

1:6 And every one had four faces, and every one had four wings.

1:7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

1:8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

1:9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

1:11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

1:12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

1:13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

1:14 And the living creatures ran and returned as the appearance of a flash of lightning.

1:15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

1:16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

1:17 When they went, they went upon their four sides: and they turned not when they went.

1:18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

1:19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

1:20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

1:21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

1:22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth

over their heads above.

1:23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

1:24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

1:25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

1:26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

1:27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

1:28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2:2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

2:3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

2:4 For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

2:5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

2:6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

2:7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

2:8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

2:9 And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; 2:10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

3:2 So I opened my mouth, and he caused me to eat that roll.

3:3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

3:4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

3:5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; 3:6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

3:7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.

3:8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

3:9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a

rebellious house.

3:10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

3:11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

3:12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

3:13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

3:15 Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

3:16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, 3:17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

3:18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

3:19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

3:20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

3:21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

3:22 And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

3:23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

3:24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

3:25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

3:26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.

3:27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbearth, let him forbear: for they are a rebellious house.

4:1 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: 4:2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

4:3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

4:4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

4:5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

4:6 And when thou hast accomplished them, lie again on thy right side,

and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

4:8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

4:9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

4:10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

4:11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

4:12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

4:13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

4:14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

4:15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

4:16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: 4:17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

5:1 And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

5:2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

5:3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

5:4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5:5 Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

5:6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

5:7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; 5:8 Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

5:9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

5:10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

5:11 Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

5:12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

5:13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

5:14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

5:15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.

5:16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: 5:17 So will I send upon you famine and evil beasts, and they shall bereave thee: and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.

6:1 And the word of the LORD came unto me, saying, 6:2 Son of man, set thy face toward the mountains of Israel, and prophesy against them, 6:3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

6:4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

6:5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6:6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

6:7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

6:8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

6:9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

6:10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

6:11 Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

6:12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

6:13 Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

6:14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.

7:1 Moreover the word of the LORD came unto me, saying, 7:2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

7:3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

7:4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

7:5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

7:6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7:7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

7:8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

7:9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.

7:10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

7:11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of their's: neither shall there be wailing for them.

7:12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

7:13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

7:14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

7:15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

7:16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

7:17 All hands shall be feeble, and all knees shall be weak as water.

7:18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all

their heads.

7:19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

7:20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

7:21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

7:22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

7:23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.

7:24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

7:25 Destruction cometh; and they shall seek peace, and there shall be none.

7:26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

7:27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.

8:1 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

8:2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

8:3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

8:4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

8:5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

8:6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

8:7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8:8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

8:9 And he said unto me, Go in, and behold the wicked abominations that they do here.

8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

8:11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth us not; the LORD hath forsaken the earth.

8:13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

8:14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

8:15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

8:16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

8:17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

8:18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

9:1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

9:2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

9:3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

9:5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 9:6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at

my sanctuary. Then they began at the ancient men which were before the house.

9:7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

9:8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? 9:9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

9:10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

9:11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

10:2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

10:3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

10:4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

10:5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

10:6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

10:7 And one cherub stretched forth his hand from between the

cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

10:8 And there appeared in the cherubims the form of a man's hand under their wings.

10:9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10:10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

10:11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

10:12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

10:13 As for the wheels, it was cried unto them in my hearing, O wheel.

10:14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

10:15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

10:16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

10:17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

10:18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

10:19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside

them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

10:20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

10:21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

10:22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

11:1 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

11:2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: 11:3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

11:4 Therefore prophesy against them, prophesy, O son of man.

11:5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

11:6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

11:7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

11:8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

11:9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

11:10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

11:11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: 11:12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

11:13 And it came to

pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel? 11:14 Again the word of the LORD came unto me, saying, 11:15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

11:16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

11:17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

11:18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: 11:20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

11:21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

11:22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

11:23 And the glory of the LORD went up from the midst of the city,

and stood upon the mountain which is on the east side of the city.

11:24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

11:25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

12:1 The word of the LORD also came unto me, saying, 12:2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

12:3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

12:4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

12:5 Dig thou through the wall in their sight, and carry out thereby.

12:6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

12:7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

12:8 And in the morning came the word of the LORD unto me, saying, 12:9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? 12:10 Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

12:11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12:12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall

to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

12:13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

12:14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

12:15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

12:16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.

12:17 Moreover the word of the LORD came to me, saying, 12:18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; 12:19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

12:20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

12:21 And the word of the LORD came unto me, saying, 12:22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? 12:23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

12:24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

12:25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

12:26 Again the word of the LORD came to me, saying.

12:27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

12:28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

13:1 And the word of the LORD came unto me, saying, 13:2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; 13:3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! 13:4 O Israel, thy prophets are like the foxes in the deserts.

13:5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

13:6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

13:7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken? 13:8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.

13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

13:10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: 13:11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

13:12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? 13:13 Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my

fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

13:14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

13:15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; 13:16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.

13:17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, 13:18 And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? 13:19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? 13:20 Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

13:21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: 13:23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

14:1 Then came certain of the elders of Israel unto me, and sat before me.

14:2 And the word of the LORD came unto me, saying, 14:3 Son of man,

these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? 14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; 14:5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

14:6 Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

14:7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: 14:8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.

14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

14:10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; 14:11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

14:12 The word of the LORD came again to me, saying, 14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

14:15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because

of the beasts: 14:16 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

14:17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: 14:18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

14:19 Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: 14:20 Though Noah, Daniel, and Job were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

14:21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

14:23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

15:1 And the word of the LORD came unto me, saying, 15:2 Son of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? 15:3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

15:4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? 15:5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? 15:6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

15:7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am

the LORD, when I set my face against them.

15:8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

16:1 Again the word of the LORD came unto me, saying, 16:2 Son of man, cause Jerusalem to know her abominations, 16:3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

16:4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.

16:5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

16:6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

16:7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

16:8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

16:9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

16:10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

16:11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

16:12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

16:13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

16:14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

16:15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was.

16:16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

16:17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, 16:18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

16:19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.

16:20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, 16:21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them? 16:22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

16:23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the LORD GOD;) 16:24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

16:25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

16:26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to

provoke me to anger.

16:27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

16:28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

16:29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied therewith.

16:30 How weak is thine heart, saith the LORD GOD, seeing thou doest all these things, the work of an imperious whorish woman; 16:31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; 16:32 But as a wife that committeth adultery, which taketh strangers instead of her husband! 16:33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

16:34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

16:35 Wherefore, O harlot, hear the word of the LORD: 16:36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; 16:37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

16:38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

16:39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they

shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

16:40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

16:41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

16:42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

16:43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

16:44 Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

16:45 Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.

16:46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

16:47 Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

16:48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

16:49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

16:50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

16:51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

16:52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

16:53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: 16:54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

16:55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

16:56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, 16:57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

16:58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

16:59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

16:60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

16:62 And I will establish my covenant with thee; and thou shalt know that I am the LORD: 16:63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the

Lord GOD.

17:1 And the word of the LORD came unto me, saying, 17:2 Son of man, put forth a riddle, and speak a parable unto the house of Israel; 17:3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: 17:4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

17:5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

17:6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

17:7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

17:8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

17:9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

17:10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

17:11 Moreover the word of the LORD came unto me, saying, 17:12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; 17:13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: 17:14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

17:15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? 17:16 As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

17:17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: 17:18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

17:19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

17:20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

17:21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

17:22 Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: 17:23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

17:24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

18:1 The word of the LORD came unto me again, saying, 18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 18:3 As I live, saith the Lord GOD, ye shall not have

occasion any more to use this proverb in Israel.

18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

18:5 But if a man be just, and do that which is lawful and right, 18:6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, 18:7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; 18:8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, 18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

18:10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, 18:11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, 18:12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 18:13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

18:14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, 18:15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, 18:16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, 18:17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18:18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

18:24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

18:25 Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? 18:26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

18:27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

18:28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

18:29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

19:1 Moreover take thou up a lamentation for the princes of Israel,
19:2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

19:3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

19:4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

19:5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

19:6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

19:7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

19:8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

19:9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

19:10 Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

19:11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

19:12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

19:13 And now she is planted in the wilderness, in a dry and thirsty ground.

19:14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

20:1 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

20:2 Then came the word of the LORD unto me, saying, 20:3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you.

20:4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers: 20:5 And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God; 20:6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: 20:7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

20:8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

20:9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

20:10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

20:11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

20:12 Moreover also I gave them my sabbaths, to be a sign between me

and them, that they might know that I am the LORD that sanctify them.

20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

20:14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

20:15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; 20:16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

20:17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

20:18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: 20:19 I am the LORD your God; walk in my statutes, and keep my judgments, and do them; 20:20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

20:21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

20:22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

20:23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; 20:24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

20:25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; 20:26 And I polluted them in

their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

20:27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

20:28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

20:29 Then I said unto them, What is the high place whereunto ye go? And the name whereof is called Bamah unto this day.

20:30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? 20:31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.

20:32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them

forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

20:39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

20:40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

20:44 And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

20:45 Moreover the word of the LORD came unto me, saying, 20:46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; 20:47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

20:48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

20:49 Then said I, Ah Lord GOD! they say of me, Doth he not speak

parables? 21:1 And the word of the LORD came unto me, saying, 21:2 Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel, 21:3 And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

21:4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: 21:5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

21:6 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.

21:7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

21:8 Again the word of the LORD came unto me, saying, 21:9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished: 21:10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.

21:11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

21:12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.

21:13 Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord GOD.

21:14 Thou therefore, son of man, prophesy, and smite thine hands together. and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

21:15 I have set the point of the sword against all their gates, that

their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

21:16 Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.

21:17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.

21:18 The word of the LORD came unto me again, saying, 21:19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

21:20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21:21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

21:22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

21:23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

21:24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

21:25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, 21:26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

21:28 And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say

thou, The sword, the sword is drawn: for the slaughter it is
furbished, to consume because of the glittering: 21:29 Whiles they see
vanity unto thee, whiles they divine a lie unto thee, to bring thee
upon the necks of them that are slain, of the wicked, whose day is
come, when their iniquity shall have an end.

21:30 Shall I cause it to return into his sheath? I will judge thee in
the place where thou wast created, in the land of thy nativity.

21:31 And I will pour out mine indignation upon thee, I will blow
against thee in the fire of my wrath, and deliver thee into the hand
of brutish men, and skilful to destroy.

21:32 Thou shalt be for fuel to the fire; thy blood shall be in the
midst of the land; thou shalt be no more remembered: for I the LORD
have spoken it.

22:1 Moreover the word of the LORD came unto me, saying, 22:2 Now,
thou son of man, wilt thou judge, wilt thou judge the bloody city?
yea, thou shalt shew her all her abominations.

22:3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood
in the midst of it, that her time may come, and maketh idols against
herself to defile herself.

22:4 Thou art become guilty in thy blood that thou hast shed; and hast
defiled thyself in thine idols which thou hast made; and thou hast
caused thy days to draw near, and art come even unto thy years:
therefore have I made thee a reproach unto the heathen, and a mocking
to all countries.

22:5 Those that be near, and those that be far from thee, shall mock
thee, which art infamous and much vexed.

22:6 Behold, the princes of Israel, every one were in thee to their
power to shed blood.

22:7 In thee have they set light by father and mother: in the midst of
thee have they dealt by oppression with the stranger: in thee have
they vexed the fatherless and the widow.

22:8 Thou hast despised mine holy things, and hast profaned my
sabbaths.

22:9 In thee are men that carry tales to shed blood: and in thee they

eat upon the mountains: in the midst of thee they commit lewdness.

22:10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

22:11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

22:12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

22:13 Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

22:14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.

22:15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

22:16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.

22:17 And the word of the LORD came unto me, saying, 22:18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

22:19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

22:20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

22:21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22:22 As silver is melted in the midst of the furnace, so shall ye be

melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

22:23 And the word of the LORD came unto me, saying, 22:24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

22:25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

22:26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

22:27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

22:28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

22:29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

22:30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

22:31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

23:1 The word of the LORD came again unto me, saying, 23:2 Son of man, there were two women, the daughters of one mother: 23:3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

23:4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus

were their names; Samaria is Aholah, and Jerusalem Aholibah.

23:5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, 23:6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

23:7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

23:8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

23:9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

23:10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

23:11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

23:12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

23:13 Then I saw that she was defiled, that they took both one way,

23:14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, 23:15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

23:16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

23:17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

23:18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated

from her sister.

23:19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

23:20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

23:21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

23:22 Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; 23:23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

23:24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

23:25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

23:26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

23:27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

23:28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: 23:29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

23:30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

23:31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

23:32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

23:33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

23:34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord GOD.

23:35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

23:36 The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; 23:37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

23:38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

23:39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

23:40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, 23:41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

23:42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness,

which put bracelets upon their hands, and beautiful crowns upon their heads.

23:43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? 23:44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

23:45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

23:46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.

23:47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

23:48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

23:49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD.

24:1 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, 24:2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

24:3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it: 24:4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

24:5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

24:6 Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

24:7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; 24:8 That it might cause fury to come up to take vengeance; I have set her

blood upon the top of a rock, that it should not be covered.

24:9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.

24:10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

24:11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

24:12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

24:13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

24:14 I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

24:15 Also the word of the LORD came unto me, saying, 24:16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

24:17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

24:18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

24:19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? 24:20 Then I answered them, The word of the LORD came unto me, saying, 24:21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

24:22 And ye shall do as I have done: ye shall not cover your lips,

nor eat the bread of men.

24:23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24:24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.

24:25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, 24:26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? 24:27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

25:1 The word of the LORD came again unto me, saying, 25:2 Son of man, set thy face against the Ammonites, and prophesy against them; 25:3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; 25:4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

25:5 And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the LORD.

25:6 For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; 25:7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.

25:8 Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; 25:9 Therefore, behold, I will open the side of Moab from the cities, from

his cities which are on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim, 25:10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

25:11 And I will execute judgments upon Moab; and they shall know that I am the LORD.

25:12 Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; 25:13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

25:14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

25:15 Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; 25:16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

25:17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

26:1 And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying, 26:2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: 26:3 Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

26:4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

26:5 It shall be a place for the spreading of nets in the midst of the

sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.

26:6 And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.

26:7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

26:8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

26:9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

26:10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

26:11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

26:12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

26:13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

26:14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD.

26:15 Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? 26:16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every

moment, and be astonished at thee.

26:17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! 26:18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

26:19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; 26:20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; 26:21 I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

27:1 The word of the LORD came again unto me, saying, 27:2 Now, thou son of man, take up a lamentation for Tyrus; 27:3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.

27:4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

27:5 They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

27:6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

27:7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

27:8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

27:9 The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to

occupy thy merchandise.

27:10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

27:11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

27:12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

27:13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

27:14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

27:15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

27:16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

27:17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

27:18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

27:19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

27:20 Dedan was thy merchant in precious clothes for chariots.

27:21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

27:22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious

stones, and gold.

27:23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

27:24 These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

27:25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

27:26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27:27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

27:28 The suburbs shall shake at the sound of the cry of thy pilots.

27:29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; 27:30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: 27:31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

27:32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? 27:33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

27:34 In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

27:35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

27:36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

28:1 The word of the LORD came again unto me, saying, 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: 28:3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: 28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: 28:5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: 28:6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; 28:7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

28:8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

28:9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

28:10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

28:11 Moreover the word of the LORD came unto me, saying, 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

28:15 Thou wast perfect in thy ways from the day that thou wast

created, till iniquity was found in thee.

28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

28:20 Again the word of the LORD came unto me, saying, 28:21 Son of man, set thy face against Zidon, and prophesy against it, 28:22 And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

28:23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

28:24 And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.

28:25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

28:26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

29:1 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, 29:2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: 29:3 Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

29:4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

29:5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

29:6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

29:7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

29:8 Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

29:9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.

29:10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

29:11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

29:12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

29:13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

29:14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

29:15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

29:16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD.

29:17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying, 29:18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: 29:19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

29:20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

29:21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

30:1 The word of the LORD came again unto me, saying, 30:2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

30:4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

30:5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

30:6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

30:7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

30:8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

30:10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

30:11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

30:12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

30:13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

30:14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

30:15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

30:16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

30:17 The young men of Aven and of Pibeseth shall fall by the sword: and these cities shall go into captivity.

30:18 At Tehaphnehes also the day shall be darkened, when I shall

break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

30:19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

30:20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying, 30:21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

30:22 Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

30:23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

30:24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

30:25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

30:26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

31:1 And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying, 31:2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? 31:3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent her little rivers unto all the trees of the field.

31:5 Therefore his height was exalted above all the trees of the

field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

31:6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

31:7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

31:8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

31:9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

31:10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; 31:11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

31:12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

31:13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: 31:14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

31:15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

31:16 I made the nations to shake at the sound of his fall, when I

cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

31:17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

31:18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

32:1 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying, 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

32:3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

32:5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

32:6 I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee.

32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not

known.

32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

32:11 For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

32:12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

32:13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

32:14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

32:15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.

32:16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

32:17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying, 32:18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

32:19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

32:20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

32:21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

32:22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: 32:23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

32:24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

32:25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

32:26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

32:27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

32:28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

32:29 There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

32:30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

32:31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.

32:32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

33:1 Again the word of the LORD came unto me, saying, 33:2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 33:3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

33:5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

33:8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

33:9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

33:10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? 33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 33:12 Therefore, thou son of man, say unto the children of

thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

33:13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

33:16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

33:17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

33:18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

33:19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

33:20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

33:21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

33:22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

33:23 Then the word of the LORD came unto me, saying, 33:24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

33:25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? 33:26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? 33:27 Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.

33:28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

33:29 Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

33:30 Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

33:31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

33:32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33:33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

34:1 And the word of the LORD came unto me, saying, 34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? 34:3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

34:4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken,

neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

34:5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

34:6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

34:7 Therefore, ye shepherds, hear the word of the LORD; 34:8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; 34:9 Therefore, O ye shepherds, hear the word of the LORD; 34:10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

34:11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.

34:12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

34:13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

34:14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

34:15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

34:16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the

strong; I will feed them with judgment.

34:17 And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.

34:18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? 34:19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

34:20 Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

34:21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; 34:22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

34:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

34:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

34:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

34:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

34:30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

34:31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

35:1 Moreover the word of the LORD came unto me, saying, 35:2 Son of man, set thy face against mount Seir, and prophesy against it, 35:3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

35:4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

35:5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: 35:6 Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

35:7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

35:8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

35:9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.

35:10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: 35:11 Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

35:12 And thou shalt know that I am the LORD, and that I have heard

all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

35:13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

35:14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

35:15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

36:1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: 36:2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: 36:3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: 36:4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; 36:5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

36:6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: 36:7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

36:8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

36:9 For, behold, I am for you, and I will turn unto you, and ye shall

be tilled and sown: 36:10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: 36:11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

36:12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

36:13 Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations: 36:14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

36:15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

36:16 Moreover the word of the LORD came unto me, saying, 36:17 Son of man, when the house of Israel dwelt in

heir own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

36:18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: 36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

36:20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

36:21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

36:22 Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye

went.

36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

36:29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

36:30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

36:32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

36:34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

36:35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36:36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

36:37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

36:38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, 37:2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

37:9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four

winds, O breath, and breathe upon these slain, that they may live.

37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

37:13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

37:15 The word of the LORD came again unto me, saying, 37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions: 37:17 And join them one to another into one stick; and they shall become one in thine hand.

37:18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 37:19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

37:20 And the sticks whereon thou writest shall be in thine hand before their eyes.

37:21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 37:22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

38:1 And the word of the LORD came unto me, saying, 38:2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 38:3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: 38:4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: 38:5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: 38:6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

38:7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

38:8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations,

and they shall dwell safely all of them.

38:9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

38:10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: 38:11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, 38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? 38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? 38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: 38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

38:17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? 38:18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.

38:19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; 38:20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to

the ground.

38:21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

38:23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

39:1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: 39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: 39:3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

39:5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

39:7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

39:8 Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.

39:9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: 39:10 So that they

shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.

39:12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

39:13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

39:14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

39:15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.

39:16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

39:17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

39:18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

39:19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

39:20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

39:21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

39:22 So the house of Israel shall know that I am the LORD their God from that day and forward.

39:23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

39:24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

39:25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 39:26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

39:27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 39:28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

40:1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

40:2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

40:3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

40:4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

40:5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

40:6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

40:7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

40:8 He measured also the porch of the gate within, one reed.

40:9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

40:10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

40:11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

40:12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

40:13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

40:14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

40:15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

40:16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

40:17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

40:18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

40:19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

40:20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

40:21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

40:22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

40:23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

40:24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

40:25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

40:26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

40:27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

40:28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; 40:29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

40:30 And the arches round about were five and twenty cubits long, and five cubits broad.

40:31 And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

40:32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

40:33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

40:34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

40:35 And he brought me to the north gate, and measured it according to these measures; 40:36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

40:37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

40:38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

40:39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40:40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

40:41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

40:42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

40:43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

40:44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

40:45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

40:46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

40:47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

40:48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

40:49 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

41:1 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other

side, which was the breadth of the tabernacle.

41:2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

41:3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

41:4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.

41:5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

41:6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

41:7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

41:8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.

41:9 The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.

41:10 And between the chambers was the wideness of twenty cubits round about the house on every side.

41:11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

41:12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

41:13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; 41:14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

41:15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; 41:16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered; 41:17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

41:18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; 41:19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

41:20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

41:21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

41:22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.

41:23 And the temple and the sanctuary had two doors.

41:24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

41:25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

41:26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

42:1 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

42:2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

42:3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

42:4 And before the chambers was a walk to ten cubits breadth inward, a way of one cubit; and their doors toward the north.

42:5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

42:6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

42:7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

42:8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.

42:9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

42:10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

42:11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

42:12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

42:13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

42:14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

42:15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

42:16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

42:17 He measured the north side, five hundred reeds, with the measuring reed round about.

42:18 He measured the south side, five hundred reeds, with the measuring reed.

42:19 He turned about to the west side, and measured five hundred reeds with the measuring reed.

42:20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

43:1 Afterward he brought me to the gate, even the gate that looketh toward the east: 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

43:3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river

Chebar; and I fell upon my face.

43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

43:6 And I heard him speaking unto me out of the house; and the man stood by me.

43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

43:9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

43:10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

43:11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

43:12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

43:13 And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

43:14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

43:15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

43:16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

43:17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

43:18 And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

43:20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

43:21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

43:22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

43:23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

43:24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

43:25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

43:26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

43:27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

44:1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

44:2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

44:3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

44:4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

44:5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

44:6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations, 44:7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

44:8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

44:9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor

uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

44:10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

44:11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

44:12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

44:13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

44:14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

44:15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: 44:16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

44:17 And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

44:18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

44:19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their

garments.

44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

44:21 Neither shall any priest drink wine, when they enter into the inner court.

44:22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

44:23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

44:24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

44:25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

44:26 And after he is cleansed, they shall reckon unto him seven days.

44:27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

44:28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

44:29 They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs.

44:30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

44:31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

45:1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

45:2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

45:3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

45:4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

45:5 And the five and twenty thousand of length, and the ten thousand of breadth shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

45:6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

45:7 And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

45:8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

45:9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

45:10 Ye shall have just balances, and a just ephah, and a just bath.

45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

45:12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

45:13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: 45:14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: 45:15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

45:16 All the people of the land shall give this oblation for the prince in Israel.

45:17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

45:18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: 45:19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

45:20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

45:21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

45:23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

45:24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

45:25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

46:2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

46:3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

46:4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.

46:5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

46:6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

46:7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

46:8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

46:9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

46:10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

46:11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

46:12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

46:13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

46:14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

46:15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

46:16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

46:17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

46:18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

46:19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

46:20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

46:21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.

46:22 In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.

46:23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

46:24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

47:3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

47:4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

47:5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river

that could not be passed over.

47:6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

47:7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

47:9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

47:10 And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

47:11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

47:13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

47:14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

47:15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; 47:16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.

47:17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

47:18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

47:19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

47:20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

47:21 So shall ye divide this land unto you according to the tribes of Israel.

47:22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

47:23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

48:1 Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northwar

, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

48:2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

48:3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

48:4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

48:5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

48:6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

48:7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

48:8 And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

48:9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

48:10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

48:11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

48:12 And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

48:13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

48:14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

48:15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

48:16 And these shall be the measures thereof; the north side four

thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

48:17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

48:18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

48:19 And they that serve the city shall serve it out of all the tribes of Israel.

48:20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

48:21 And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

48:22 Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

48:23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

48:24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

48:25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

48:26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

48:27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

48:28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

48:29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

48:30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

48:31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

48:32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

48:33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

48:34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

48:35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

The Book of Daniel

1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; 1:4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

1:5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

1:9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

1:11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 1:12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

1:13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

1:14 So he consented to them in this matter, and proved them ten days.

1:15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

1:16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

1:17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

1:18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

1:19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

1:20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

1:21 And Daniel continued even unto the first year of king Cyrus.

2:1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2:2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

2:3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

2:4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

2:5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

2:6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

2:7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

2:8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

2:9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

2:10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

2:11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

2:12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

2:13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

2:14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: 2:15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

2:16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

2:17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 2:18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

2:19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

2:20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 2:22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

2:23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

2:24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

2:25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

2:26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 2:27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; 2:28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; 2:29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

2:30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

2:32 This image's head was of fine gold, his breast and his arms of

silver, his belly and his thighs of brass, 2:33 His legs of iron, his feet part of iron and part of clay.

2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

2:36 This is the dream; and we will tell the interpretation thereof before the king.

2:37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

2:38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

2:42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be

left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

2:46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

2:47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

2:48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

2:49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

3:1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

3:2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3:3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

3:4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages, 3:5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar

the king hath set up: 3:6 And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.

3:7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

3:8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

3:9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

3:10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

3:11 And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace.

3:12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

3:13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

3:14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? 3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? 3:16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

3:18 But if not, be it known unto thee, O king, that we will not serve

thy gods, nor worship the golden image which thou hast set up.

3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

3:20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

3:21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

3:22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.

3:23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

3:24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

3:26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

3:27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

3:28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor

worship any god, except their own God.

3:29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

3:30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

4:2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

4:3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4:4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: 4:5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

4:6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

4:7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

4:8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy gods: and before him I told the dream, saying, 4:9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

4:10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

4:11 The tree grew, and was strong, and the height thereof reached

unto heaven, and the sight thereof to the end of all the earth: 4:12
The leaves thereof were fair, and the fruit thereof much, and in it
was meat for all: the beasts of the field had shadow under it, and the
fowls of the heaven dwelt in the boughs thereof, and all flesh was fed
of it.

4:13 I saw in the visions of my head upon my bed, and, behold, a
watcher and an holy one came down from heaven; 4:14 He cried aloud,
and said thus, Hew down the tree, and cut off his branches, shake off
his leaves, and scatter his fruit: let the beasts get away from under
it, and the fowls from his branches: 4:15 Nevertheless leave the stump
of his roots in the earth, even with a band of iron and brass, in the
tender grass of the field; and let it be wet with the dew of heaven,
and let his portion be with the beasts in the grass of the earth: 4:16
Let his heart be changed from man's, and let a beast's heart be given
unto him; and let seven times pass over him.

4:17 This matter is by the decree of the watchers, and the demand by
the word of the holy ones: to the intent that the living may know that
the most High ruleth in the kingdom of men, and giveth it to
whomsoever he will, and setteth up over it the basest of men.

4:18 This dream I king Nebuchadnezzar have seen. Now thou, O
Belteshazzar, declare the interpretation thereof, forasmuch as all the
wise men of my kingdom are not able to make known unto me the
interpretation: but thou art able; for the spirit of the holy gods is
in thee.

4:19 Then Daniel, whose name was Belteshazzar, was astonied for one
hour, and his thoughts troubled him. The king spake, and said,
Belteshazzar, let not the dream, or the interpretation thereof,
trouble thee. Belteshazzar answered and said, My lord, the dream be to
them that hate thee, and the interpretation thereof to thine enemies.

4:20 The tree that thou sawest, which grew, and was strong, whose
height reached unto the heaven, and the sight thereof to all the
earth; 4:21 Whose leaves were fair, and the fruit thereof much, and in
it was meat for all; under which the beasts of the field dwelt, and
upon whose branches the fowls of the heaven had their habitation: 4:22
It is thou, O king, that art grown and become strong: for thy
greatness is grown, and reacheth unto heaven, and thy dominion to the
end of the earth.

4:23 And whereas the king saw a watcher and an holy one coming down

from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; 4:24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

4:27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

4:28 All this came upon the king Nebuchadnezzar.

4:29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

4:30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

4:32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes

unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 4:36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

4:37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

5:2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

5:6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

5:7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the

kingdom.

5:8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

5:9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

5:10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: 5:11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; 5:12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

5:13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? 5:14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

5:15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: 5:16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

5:17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

5:18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: 5:19 And for the majesty

that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

5:20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: 5:21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

5:22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; 5:23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: 5:24 Then was the part of the hand sent from him; and this writing was written.

5:25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

5:26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

5:27 TEKEL; Thou art weighed in the balances, and art found wanting.

5:28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

5:29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

5:30 In that night was Belshazzar the king of the Chaldeans slain.

5:31 And Darius the Median took the kingdom, being about threescore and two years old.

6:1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; 6:2 And over these three presidents; of whom Daniel was first: that the princes might

give accounts unto them, and the king should have no damage.

6:3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

6:4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

6:5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6:6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

6:7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

6:8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

6:9 Wherefore king Darius signed the writing and the decree.

6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

6:11 Then these men assembled, and found Daniel praying and making supplication before his God.

6:12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

6:13 Then answered they and said before the king, That Daniel, which

is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

6:14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

6:15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

6:16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

6:17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

6:18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

6:19 Then the king arose very early in the morning, and went in haste unto the den of lions.

6:20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? 6:21 Then said Daniel unto the king, O king, live for ever.

6:22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

6:23 Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

6:24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and

brake all their bones in pieces or ever they came at the bottom of the den.

6:25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

6:26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

6:27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

6:28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

7:3 And four great beasts came up from the sea, diverse one from another.

7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with

the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

7:15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

7:16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

7:21 I beheld, and the same horn made war with the saints, and prevailed against them; 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

7:28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

8:2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw

in a vision, and I was by the river of Ulai.

8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

8:6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.

8:12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

8:13 Then I heard one saint speaking, and another saint said unto that

certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

8:26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

8:27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 9:6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

9:7 O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

9:8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9:9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of

God, because we have sinned against him.

9:12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

9:13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

9:14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

9:15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

9:16 O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

9:20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

9:22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

9:23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

10:1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

10:2 In those days I Daniel was mourning three full weeks.

10:3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; 10:5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 10:6 His body also was like the beryl, and his face as the appearance of lightning, and

his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

10:7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

10:8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10:10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

10:11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent.

And when he had spoken this word unto me, I stood trembling.

10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

10:14 Now I am come to make thee understand what sh

ll befall thy people in the latter days: for yet the vision is for many days.

10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

10:16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

10:17 For how can the servant of this my lord talk with this my lord?
for as for me, straightway there remained no strength in me, neither
is there breath left in me.

10:18 Then there came again and touched me one like the appearance of
a man, and he strengthened me, 10:19 And said, O man greatly beloved,
fear not: peace be unto thee, be strong, yea, be strong. And when he
had spoken unto me, I was strengthened, and said, Let my lord speak;
for thou hast strengthened me.

10:20 Then said he, Knowest thou wherefore I come unto thee? and now
will I return to fight with the prince of Persia: and when I am gone
forth, lo, the prince of Grecia shall come.

10:21 But I will shew thee that which is noted in the scripture of
truth: and there is none that holdeth with me in these things, but
Michael your prince.

11:1 Also I in the first year of Darius the Mede, even I, stood to
confirm and to strengthen him.

11:2 And now will I shew thee the truth. Behold, there shall stand up
yet three kings in Persia; and the fourth shall be far richer than
they all: and by his strength through his riches he shall stir up all
against the realm of Grecia.

11:3 And a mighty king shall stand up, that shall rule with great
dominion, and do according to his will.

11:4 And when he shall stand up, his kingdom shall be broken, and
shall be divided toward the four winds of heaven; and not to his
posterity, nor according to his dominion which he ruled: for his
kingdom shall be plucked up, even for others beside those.

11:5 And the king of the south shall be strong, and one of his
princes; and he shall be strong above him, and have dominion; his
dominion shall be a great dominion.

11:6 And in the end of years they shall join themselves together; for
the king's daughter of the south shall come to the king of the north
to make an agreement: but she shall not retain the power of the arm;
neither shall he stand, nor his arm: but she shall be given up, and
they that brought her, and he that begat her, and he that strengthened
her in these times.

11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he

shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

11:21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

11:22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

11:27 And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

11:28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits,

and return to his own land.

11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

12:5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

12:6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

12:8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

12:13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Hosea

1:1 The word of the LORD that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

1:2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

1:3 So he went and took Gomer the daughter of Diblaim; which

conceived, and bare him a son.

1:4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

1:5 And it shall come to pass at that day, that I will break the bow of Israel, in the valley of Jezreel.

1:6 And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

1:7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

1:8 Now when she had weaned Loruhamah, she conceived, and bare a son.

1:9 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.

1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

1:11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

2:1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

2:2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; 2:3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

2:4 And I will not have mercy upon her children; for they be the children of whoredoms.

2:5 For their mother hath played the harlot: she that conceived them

hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

2:6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

2:7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

2:8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

2:9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

2:10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

2:11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

2:12 And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

2:13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

2:14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

2:15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

2:16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.

2:17 For I will take away the names of Baalim out of her mouth, and

they shall no more be remembered by their name.

2:18 And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

2:20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

2:21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; 2:22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

2:23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

3:1 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

3:2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: 3:3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: 3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

4:2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

4:3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4:4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

4:5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

4:7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

4:8 They eat up the sin of my people, and they set their heart on their iniquity.

4:9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

4:10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

4:11 Whoredom and wine and new wine take away the heart.

4:12 My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

4:13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

4:14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people

that doth not understand shall fall.

4:15 Though thou, Israel, play the harlot, yet let not Judah offend;
and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear,
The LORD liveth.

4:16 For Israel slideth back as a backsliding heifer: now the LORD
will feed them as a lamb in a large place.

4:17 Ephraim is joined to idols: let him alone.

4:18 Their drink is sour: they have committed whoredom continually:
her rulers with shame do love, Give ye.

4:19 The wind hath bound her up in her wings, and they shall be
ashamed because of their sacrifices.

5:1 Hear ye this, O priests; and hearken, ye house of Israel; and give
ye ear, O house of the king; for judgment is toward you, because ye
have been a snare on Mizpah, and a net spread upon Tabor.

5:2 And the revolvers are profound to make slaughter, though I have
been a rebuker of them all.

5:3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim,
thou committest whoredom, and Israel is defiled.

5:4 They will not frame their doings to turn unto their God: for the
spirit of whoredoms is in the midst of them, and they have not known
the LORD.

5:5 And the pride of Israel doth testify to his face: therefore shall
Israel and Ephraim fall in their iniquity: Judah also shall fall with
them.

5:6 They shall go with their flocks and with their herds to seek the
LORD; but they shall not find him; he hath withdrawn himself from
them.

5:7 They have dealt treacherously against the LORD: for they have
begotten strange children: now shall a month devour them with their
portions.

5:8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud
at Bethaven, after thee, O Benjamin.

5:9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

5:10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

5:11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

5:12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

5:13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

5:14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

6:4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

6:5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

6:7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

6:8 Gilead is a city of them that work iniquity, and is polluted with blood.

6:9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

6:10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

6:11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

7:1 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

7:2 And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

7:3 They make the king glad with their wickedness, and the princes with their lies.

7:4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

7:5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

7:6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7:7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me.

7:8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

7:9 Strangers have devoured his strength, and he knoweth it not: yea,

gray hairs are here and there upon him, yet he knoweth not.

7:10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

7:11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

7:12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

7:13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

7:14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

7:15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.

7:16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

8:1 Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

8:2 Israel shall cry unto me, My God, we know thee.

8:3 Israel hath cast off the thing that is good: the enemy shall pursue him.

8:4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

8:5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency? 8:6 For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8:8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

8:9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

8:10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

8:11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

8:12 I have written to him the great things of my law, but they were counted as a strange thing.

8:13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

8:14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

9:1 Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

9:2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

9:3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

9:4 They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

9:5 What will ye do in the solemn day, and in the day of the feast of the LORD? 9:6 For, lo, they are gone because of destruction: Egypt

shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

9:7 The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

9:8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

9:9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

9:10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved.

9:11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

9:12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them! 9:13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

9:14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

9:15 All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers.

9:16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

9:17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

10:1 Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

10:2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

10:3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us? 10:4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

10:5 The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

10:6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

10:7 As for Samaria, her king is cut off as the foam upon the water.

10:8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

10:9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10:10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

10:11 And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

10:12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

10:13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

10:14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon her children.

10:15 So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

11:2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

11:3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

11:4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

11:5 He shall not return into the land of Egypt, and the Assyrian shall be his king, because they refused to return.

11:6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

11:7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.

11:8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

11:9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

11:10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11:11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

11:12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

12:1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

12:2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

12:3 He took his brother by the heel in the womb, and by his strength he had power with God: 12:4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; 12:5 Even the LORD God of hosts; the LORD is his memorial.

12:6 Therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually.

12:7 He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

12:8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

12:9 And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

12:11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12:12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

12:13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

12:14 Ephraim provoked him to anger most bitterly: therefore shall he

leave his blood upon him, and his reproach shall his LORD return unto him.

13:1 When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

13:2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

13:3 Therefore they shall be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

13:4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

13:5 I did know thee in the wilderness, in the land of great drought.

13:6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

13:7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them: 13:8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

13:9 O Israel, thou hast destroyed thyself; but in me is thine help.

13:10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? 13:11 I gave thee a king in mine anger, and took him away in my wrath.

13:12 The iniquity of Ephraim is bound up; his sin is hid.

13:13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

13:15 Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

13:16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

14:1 O israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

14:2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

14:3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

14:4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

14:5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

14:6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

14:7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

14:8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

14:9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

1:1 The word of the LORD that came to Joel the son of Pethuel.

1:2 Hear this, ye old men, and give ear, all ye inhabitants of the land.

Hath this been in your days, or even in the days of your fathers? 1:3

Tell ye your children of it, and let your children tell their children, and their children another generation.

1:4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

1:6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

1:7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

1:8 Lament like a virgin girded with sackcloth for the husband of her youth.

1:9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

1:10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

1:11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

1:12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

1:13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the

house of your God.

1:14 Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD, 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

1:16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? 1:17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

1:18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

1:19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

1:20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

2:3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

2:4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

2:5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

2:6 Before their face the people shall be much pained: all faces shall gather blackness.

2:7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: 2:8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

2:9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

2:10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

2:12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

2:14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God? 2:15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

2:17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

2:18 Then will the LORD be jealous for his land, and pity his people.

2:19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: 2:20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

2:21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

2:22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

2:23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

2:24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

2:25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

2:26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

2:27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 2:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

2:30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

2:31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

3:1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3:3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

3:4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; 3:5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: 3:6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

3:7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: 3:8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

3:9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: 3:10 Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong.

3:11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

3:17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

3:18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the LORD, and shall water the valley of Shittim.

3:19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

3:20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

3:21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

Amos

1:1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

1:2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

1:3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: 1:4 But I will send a fire into the house of Hazael, which shall devour the palaces

of Benhadad.

1:5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

1:6 Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:

1:7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: 1:8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

1:9 Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: 1:10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

1:11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: 1:12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

1:13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: 1:14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: 1:15 And their king shall go into captivity, he and his princes together, saith the LORD.

2:1 Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: 2:2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet: 2:3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

2:4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: 2:5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

2:6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; 2:7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name: 2:8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

2:9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

2:10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

2:11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.

2:12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

2:13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

2:14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: 2:15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

2:16 And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

3:1 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land

of Egypt, saying, 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3:3 Can two walk together, except they be agreed? 3:4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? 3:5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? 3:6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it? 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

3:8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy? 3:9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

3:10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

3:11 Therefore thus saith the Lord GOD; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

3:12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

3:13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts, 3:14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.

3:15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

4:1 Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to

their masters, Bring, and let us drink.

4:2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

4:3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD.

4:4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: 4:5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

4:6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

4:7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

4:8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

4:9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.

4:10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

4:11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

4:12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

4:13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

5:1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.

5:2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

5:3 For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

5:4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live: 5:5 But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.

5:6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

5:7 Ye who turn judgment to wormwood, and leave off righteousness in the earth, 5:8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name: 5:9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

5:10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

5:11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

5:12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

5:13 Therefore the prudent shall keep silence in that time; for it is

an evil time.

5:14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

5:16 Therefore the LORD, the God of hosts, the LORD, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

5:17 And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.

5:18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

5:19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

5:20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it? 5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

5:22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

5:23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

5:24 But let judgment run down as waters, and righteousness as a mighty stream.

5:25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? 5:26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

5:27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

6:1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! 6:2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? 6:3 Ye that put far away the evil day, and cause the seat of violence to come near; 6:4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; 6:5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David; 6:6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

6:7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

6:8 The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

6:9 And it shall come to pass, if there remain ten men in one house, that they shall die.

6:10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.

6:11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

6:12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: 6:13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength? 6:14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

7:1 Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth;

and, lo, it was the latter growth after the king's mowings.

7:2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

7:3 The LORD repented for this: It shall not be, saith the LORD.

7:4 Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

7:5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.

7:6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7:7 Thus he shewed me: and, behold, the LORD stood upon a wall made by a plumbline, with a plumbline in his hand.

7:8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the LORD, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: 7:9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

7:10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

7:11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

7:12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: 7:13 But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.

7:14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: 7:15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

7:16 Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac.

7:17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

8:1 Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

8:2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

8:3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence.

8:4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, 8:5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? 8:6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? 8:7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8:8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

8:9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: 8:10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

8:11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: 8:12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro

to seek the word of the LORD, and shall not find it.

8:13 In that day shall the fair virgins and young men faint for thirst.

8:14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again.

9:1 I saw the LORD standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

9:2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: 9:3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: 9:4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

9:5 And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

9:6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

9:7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

9:8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

9:10 All the sinners of my people shall die by the sword, which say,

The evil shall not overtake nor prevent us.

9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

9:13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

9:15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Obadiah

1:1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

1:2 Behold, I have made thee small among the heathen: thou art greatly despised.

1:3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? 1:4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

1:5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? 1:6 How are the things of Esau searched out! how are his hidden things sought up! 1:7 All the men of thy confederacy have brought thee even

to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; that they eat thy bread have laid a wound under thee: there is none understanding in him.

1:8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? 1:9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

1:10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

1:11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

1:12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

1:13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; 1:14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

1:15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

1:16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

1:17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

1:18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

1:19 And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

1:20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

Jonah

1:1 Now the word of the LORD came unto Jonah the son of Amittai, saying, 1:2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

1:3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

1:4 But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

1:5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

1:6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

1:7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

1:8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest

thou? what is thy country? and of what people art thou? 1:9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

1:10 Then were the men exceedingly afraid, and said unto him. Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

1:11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

1:12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

1:13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

1:14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

1:15 So they look up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

1:16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

2:1 Then Jonah prayed unto the LORD his God out of the fish's belly,
2:2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

2:3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

2:4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

2:5 The waters compassed me about, even to the soul: the depth closed

me round about, the weeds were wrapped about my head.

2:6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

2:7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

2:8 They that observe lying vanities forsake their own mercy.

2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.

2:10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

3:1 And the word of the LORD came unto Jonah the second time, saying,
3:2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3:3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

3:4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

3:5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

3:6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

3:7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: 3:8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

3:9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? 3:10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he

had said that he would do unto them; and he did it not.

4:1 But it displeased Jonah exceedingly, and he was very angry.

4:2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

4:3 Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

4:4 Then said the LORD, Doest thou well to be angry? 4:5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

4:6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

4:7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

4:8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

4:9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

4:10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 4:11 And should not I spare Nineveh, that great city, wherein are more then sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Micah

1:1 The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

1:2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the LORD from his holy temple.

1:3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

1:4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

1:5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? 1:6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

1:7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

1:8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

1:9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

1:10 Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

1:11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethazel; he shall receive of you his standing.

1:12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

1:13 O thou inhabitant of Lachish, bind the chariot to the swift

beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

1:14 Therefore shalt thou give presents to Moreshethgath: the houses of Achzib shall be a lie to the kings of Israel.

1:15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

1:16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

2:1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2:2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

2:3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

2:4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

2:5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

2:6 Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

2:7 O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly? 2:8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

2:9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

2:10 Arise ye, and depart; for this is not your rest: because it is

polluted, it shall destroy you, even with a sore destruction.

2:11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

2:13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? 3:2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; 3:3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

3:4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

3:5 Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

3:6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

3:7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

3:9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

3:10 They build up Zion with blood, and Jerusalem with iniquity.

3:11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.

3:12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4:4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

4:5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

4:8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

4:9 Now why dost thou cry out aloud? is there no king in thee? is thy

counsellor perished? for pangs have taken thee as a woman in travail.

4:10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

4:11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

4:12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

4:13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5:5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

5:6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

5:7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

5:8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

5:9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

5:10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: 5:11 And I will cut off the cities of thy land, and throw down all thy strong holds: 5:12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: 5:13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

5:14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

5:15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

6:1 Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

6:2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

6:3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

6:5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6:6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? 6:7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? 6:9 The LORD's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

6:10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? 6:11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights? 6:12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

6:13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.

6:14 Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

6:15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

6:16 For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

7:1 Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit.

7:2 The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

7:3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

7:4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

7:5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

7:6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

7:7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

7:8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

7:9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

7:10 Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

7:11 In the day that thy walls are to be built, in that day shall the decree be far removed.

7:12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

7:13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

7:14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

7:15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

7:16 The nations shall see and be confounded at all their might: they

shall lay their hand upon their mouth, their ears shall be deaf.

7:17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

7:20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Nahum

1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

1:3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

1:4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

1:7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

1:8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

1:9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

1:10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

1:11 There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.

1:12 Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

1:13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

1:14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

1:15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

2:1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2:2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

2:3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

2:4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

2:5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

2:6 The gates of the rivers shall be opened, and the palace shall be dissolved.

2:7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

2:8 But Nineveh is of old like a pool of water: yet they shall flee away.

Stand, stand, shall they cry; but none shall look back.

2:9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

2:10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

2:11 Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? 2:12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

2:13 Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

3:1 Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; 3:2 The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3:3 The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses: 3:4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations

through her whoredoms, and families through her witchcrafts.

3:5 Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

3:6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

3:7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? 3:8 Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? 3:9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.

3:10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

3:11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

3:12 All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

3:13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

3:14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

3:15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

3:16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

3:17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the

sun ariseth they flee away, and their place is not known where they are.

3:18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

3:19 There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Habakkuk

1:1 The burden which Habakkuk the prophet did see.

1:2 O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! 1:3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

1:4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

1:5 Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days which ye will not believe, though it be told you.

1:6 For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not their's.

1:7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

1:8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

1:9 They shall come all for violence: their faces shall sup up as the

east wind, and they shall gather the captivity as the sand.

1:10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

1:11 Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

1:12 Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

1:13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? 1:14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? 1:15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

1:16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.

1:17 Shall they therefore empty their net, and not spare continually to slay the nations? 2:1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2:2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

2:5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: 2:6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe

to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! 2:7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? 2:8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

2:9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! 2:10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

2:11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

2:12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! 2:13 Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

2:15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! 2:16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

2:17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

2:18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? 2:19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

2:20 But the LORD is in his holy temple: let all the earth keep silence before him.

3:1 A prayer of Habakkuk the prophet upon Shigionoth.

3:2 O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3:3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

3:4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

3:5 Before him went the pestilence, and burning coals went forth at his feet.

3:6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

3:7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

3:8 Was the LORD displeased against the rivers? was thine anger against the rivers? was t

y wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? 3:9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

3:10 The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

3:11 The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.

3:12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

3:13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

3:14 Thou didst strike through with his staves the head of his

villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

3:15 Thou didst walk through the sea with thine horses, through the heap of great waters.

3:16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

3:17 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: 3:18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

3:19 The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

Zephaniah

1:1 The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

1:2 I will utterly consume all things from off the land, saith the LORD.

1:3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked: and I will cut off man from off the land, saith the LORD.

1:4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; 1:5 And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham; 1:6 And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him.

1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

1:8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

1:9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

1:10 And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

1:11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

1:12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

1:13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

1:14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

1:15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 1:16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

1:17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

2:1 Gather yourselves together, yea, gather together, O nation not desired; 2:2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

2:3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

2:4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

2:5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

2:6 And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks.

2:7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

2:8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

2:9 Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

2:10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.

2:11 The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

2:12 Ye Ethiopians also, ye shall be slain by my sword.

2:13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

2:14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work.

2:15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

3:1 Woe to her that is filthy and polluted, to the oppressing city!
3:2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3:3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

3:4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

3:5 The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

3:6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

3:7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

3:10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

3:11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

3:12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

3:13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

3:14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

3:15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

3:16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

3:17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

3:18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

3:19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

3:20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Haggai

1:1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, 1:2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

1:3 Then came the word of the LORD by Haggai the prophet, saying, 1:4 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? 1:5 Now therefore thus saith the LORD of hosts; Consider your ways.

1:6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

1:7 Thus saith the LORD of hosts; Consider your ways.

1:8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

1:9 Ye looked for much, and, lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

1:10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

1:11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

1:12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

1:13 Then spake Haggai the LORD's messenger in the LORD's message unto

the people, saying, I am with you, saith the LORD.

1:14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, 1:15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

2:1 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying, 2:2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, 2:3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? 2:4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: 2:5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

2:6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; 2:7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

2:8 The silver is mine, and the gold is mine, saith the LORD of hosts.

2:9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

2:10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, 2:11 Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, 2:12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

2:13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It

shall be unclean.

2:14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

2:15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD: 2:16 Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty.

2:17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD.

2:18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, consider it.

2:19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.

2:20 And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, 2:21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; 2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

2:23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

Zechariah

1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 1:2 The LORD hath been sore displeased with your fathers.

1:3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

1:5 Your fathers, where are they? and the prophets, do they live for ever? 1:6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

1:7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 1:8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

1:9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

1:10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

1:11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

1:12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? 1:13 And the LORD answered the angel that talked with me with good words and comfortable words.

1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

1:15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

1:18 Then lifted I up mine eyes, and saw, and behold four horns.

1:19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

1:20 And the LORD shewed me four carpenters.

1:21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

2:1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2:2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

2:3 And, behold, the angel that talked with me went forth, and another angel went out to meet him, 2:4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: 2:5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

2:6 Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

2:7 Deliver thyself, O Zion, that dwellest with the daughter of

Babylon.

2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

2:9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

2:13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3:3 Now Joshua was clothed with filthy garments, and stood before the angel.

3:4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

3:5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

3:6 And the angel of the LORD protested unto Joshua, saying, 3:7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

3:9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

3:10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

4:2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: 4:3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4:4 So I answered and spake to the angel that talked with me, saying, What are these, my lord? 4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

4:8 Moreover the word of the LORD came unto me, saying, 4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? 4:12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? 4:13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

4:14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.

5:1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

5:2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

5:3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

5:4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5:5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

5:6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

5:7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

5:8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

5:9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

5:10 Then said I to the angel that talked with me, Whither do these bear the ephah? 5:11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

6:1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

6:2 In the first chariot were red horses; and in the second chariot black horses; 6:3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

6:4 Then I answered and said unto the angel that talked with me, What are these, my lord? 6:5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

6:6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

6:7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

6:8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

6:9 And the word of the LORD came unto me, saying, 6:10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; 6:11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

6:14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah,

and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

6:15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

7:1 And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu; 7:2 When they had sent unto the house of God Sherezzer and Regemmelech, and their men, to pray before the LORD, 7:3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? 7:4 Then came the word of the LORD of hosts unto me, saying, 7:5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? 7:6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? 7:7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? 7:8 And the word of the LORD came unto Zechariah, saying, 7:9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 7:10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

7:11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

7:12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

7:13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: 7:14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

8:1 Again the word of the LORD of hosts came to me, saying, 8:2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

8:3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

8:4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

8:5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

8:6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

8:7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; 8:8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

8:9 Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

8:10 For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

8:11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

8:12 For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

8:13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

8:14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: 8:15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

8:16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: 8:17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

8:18 And the word of the LORD of hosts came unto me, saying, 8:19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

8:20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: 8:21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

9:1 The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.

9:2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

9:3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

9:4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

9:5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

9:6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

9:7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

9:8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

9:10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

9:12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; 9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south.

9:15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

9:16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

10:1 Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

10:2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

10:3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

10:4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

10:5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

10:6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

10:7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

10:8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

10:9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10:10 I will bring them again also out of the land of Egypt, and

gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

10:11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

10:12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

11:1 Open thy doors, O Lebanon, that the fire may devour thy cedars.

11:2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

11:3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

11:4 Thus saith the LORD my God; Feed the flock of the slaughter; 11:5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

11:6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

11:7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

11:8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

11:9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

11:10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11:11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

11:14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

11:15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

11:16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

11:17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

12:3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

12:4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

12:5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

12:6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

12:7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; 12:14 All the families that remain, every family apart, and their wives apart.

13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

13:3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou

shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

13:4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: 13:5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

14:5 And ye shall flee to the valley of the mountains; for the valley

of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark: 14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

14:11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

14:13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

14:16 And it shall come to pass, that every one that is left of all

the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

14:18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

14:20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

14:21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

Malachi

1:1 The burden of the word of the LORD to Israel by Malachi.

1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

1:4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

1:5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 1:7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

1:8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

1:9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

1:10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

1:12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

1:13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

1:14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

2:1 And now, O ye priests, this commandment is for you.

2:2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them

already, because ye do not lay it to heart.

2:3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

2:4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

2:5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

2:6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

2:7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

2:8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

2:9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? 2:11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

2:12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

2:13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

2:14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt

treacherously: yet is she thy companion, and the wife of thy covenant.

2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

2:16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment? 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

3:7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee

In tithes and offerings.

3:9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

3:11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

3:12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

3:13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? 3:14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? 3:15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

4:3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

4:4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

End of the Project Gutenberg Edition of the Old Testament

The New Testament of the King James Bible

The Gospel According to Saint Matthew

1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 1:6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 1:10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 1:11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 1:13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 1:14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 1:15 And Eliud begat Eleazar; and

Eleazar begat Matthan; and Matthan begat Jacob; 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

1:17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

1:19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

1:20 But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

2:5 And they said unto him, In Bethlehem of Judaea: for thus it is

written by the prophet, 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

2:10 When they saw the star, they rejoiced with exceeding great joy.

2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

2:14 When he arose, he took the young child and his mother by night, and departed into Egypt: 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 2:20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

2:21 And he arose, and took the young child and his mother, and came into the land of Israel.

2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

3:4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 3:6 And were baptized of him in Jordan, confessing their sins.

3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 3:8 Bring forth therefore fruits meet for repentance: 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

3:11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 3:12

Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

4:2 And when he had fasted forty days and forty nights, he was afterward an hungred.

4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

4:12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 4:14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

4:19 And he saith unto them, Follow me, and I will make you fishers of men.

4:20 And they straightway left their nets, and followed him.

4:21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

4:22 And they immediately left the ship and their father, and followed him.

4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

4:25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 5:2 And he opened his mouth, and taught them, saying, 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

5:4 Blessed are they that mourn: for they shall be comforted.

5:5 Blessed are the meek: for they shall inherit the earth.

5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

5:7 Blessed are the merciful: for they shall obtain mercy.

5:8 Blessed are the pure in heart: for they shall see God.

5:9 Blessed are the peacemakers: for they shall be called the children of God.

5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

5:17 Think not that I am come to destroy the law, or the prophets: I

am not come to destroy, but to fulfil.

5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

5:21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should

perish, and not that thy whole body should be cast into hell.

5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

5:41 And whosoever shall compel thee to go a mile, go with him twain.

5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 5:48

Be ye therefore perfect, even as your Father which is in heaven is perfect.

6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

6:11 Give us this day our daily bread.

6:12 And forgive us our debts, as we forgive our debtors.

6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

6:16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

6:17 But thou, when thou fastest, anoint thine head, and wash thy face; 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 6:21 For where your treasure is, there will your heart be also.

6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

6:23 But if thine eye be evil, thy whole body shall be full of darkness.

If therefore the light that is in thee be darkness, how great is that darkness! 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 6:27 Which of you by taking thought can add one cubit unto his stature? 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these

things.

6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

7:1 Judge not, that ye be not judged.

7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:10 Or if he ask a fish, will he give him a serpent? 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

7:20 Wherefore by their fruits ye shall know them.

7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 7:29 For he taught them as one having authority, and not as the scribes.

8:1 When he was come down from the mountain, great multitudes followed him.

8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

8:3 And Jesus put forth his hand, and touched him, saying, I will; be

thou clean. And immediately his leprosy was cleansed.

8:4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

8:7 And Jesus saith unto him, I will come and heal him.

8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

8:10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

8:13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities,

and bare our sicknesses.

8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

8:19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

8:21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

8:22 But Jesus said unto him, Follow me; and let the dead bury their dead.

8:23 And when he was entered into a ship, his disciples followed him.

8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

8:25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

8:26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 8:30 And there was a good way off from them an herd of many swine feeding.

8:31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

8:32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran

violently down a steep place into the sea, and perished in the waters.

8:33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

8:34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

9:1 And he entered into a ship, and passed over, and came into his own city.

9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

9:3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 9:5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

9:7 And he arose, and departed to his house.

9:8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

9:10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

9:11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to

repentance.

9:14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

9:16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

9:18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

9:19 And Jesus arose, and followed him, and so did his disciples.

9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

9:21 For she said within herself, If I may but touch his garment, I shall be whole.

9:22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 9:24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

9:26 And the fame hereof went abroad into all that land.

9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

9:28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They

said unto him, Yea, Lord.

9:29 Then touched he their eyes, saying, According to your faith be it unto you.

9:30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

9:31 But they, when they were departed, spread abroad his fame in all that country.

9:32 As they went out, behold, they brought to him a dumb man possessed with a devil.

9:33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

9:34 But the Pharisees said, He casteth out devils through the prince of the devils.

9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

9:37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans

enter ye not: 10:6 But go rather to the lost sheep of the house of Israel.

10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

10:9 Provide neither gold, nor silver, nor brass in your purses, 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

10:11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

10:12 And when ye come into an house, salute it.

10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

10:24 The disciple is not above his master, nor the servant above his lord.

10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

10:30 But the very hairs of your head are all numbered.

10:31 Fear ye not therefore, ye are of more value than many sparrows.

10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

10:36 And a man's foes shall be they of his own household.

10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.

10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 11:3 And said unto him, Art thou he that should come, or do we look for another? 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

11:6 And blessed is he, whosoever shall not be offended in me.

11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

11:10 For this is he, of whom it is written, Behold, I send my

messenger before thy face, which shall prepare thy way before thee.

11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

11:13 For all the prophets and the law prophesied until John.

11:14 And if ye will receive it, this is Elias, which was for to come.

11:15 He that hath ears to hear, let him hear.

11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

11:18 For John came neither eating nor drinking, and they say, He hath a devil.

11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the

wise and prudent, and hast revealed them unto babes.

11:26 Even so, Father: for so it seemed good in thy sight.

11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

11:30 For my yoke is easy, and my burden is light.

12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

12:2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 12:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

12:6 But I say unto you, That in this place is one greater than the temple.

12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

12:8 For the Son of man is Lord even of the sabbath day.

12:9 And when he was departed thence, he went into their synagogue: 12:10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

12:11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12:12 How much then is a

man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

12:13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.

12:15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 12:16 And charged them that they should not make him known: 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

12:21 And in his name shall the Gentiles trust.

12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

12:23 And all the people were amazed, and said, Is not this the son of David? 12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 12:27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil

his house.

12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

12:42 The queen of the south shall rise up in the judgment with this

generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

12:46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

12:47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

12:48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 12:49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

13:1 The same day went Jesus out of the house, and sat by the sea side.

13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 13:4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 13:5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 13:6 And when the sun was up, they were scorched; and because they had no root, they withered away.

13:7 And some fell among thorns; and the thorns sprung up, and choked them: 13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

13:9 Who hath ears to hear, let him hear.

13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

13:16 But blessed are your eyes, for they see: and your ears, for they hear.

13:17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

13:18 Hear ye therefore the parable of the sower.

13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

13:23 But he that received seed into the good ground is he that

heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 13:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

13:37 He answered and said unto them, He that soweth the good seed is the Son of man; 13:38 The field is the world; the good seed are the

children of the kingdom; but the tares are the children of the wicked one; 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the e

d of this world.

13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 13:46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 13:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

13:51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

13:52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

13:53 And it came to pass, that when Jesus had finished these parables, he departed thence.

13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 13:56 And his sisters, are they not all with us? Whence then hath this man all these things? 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

13:58 And he did not many mighty works there because of their unbelief.

14:1 At that time Herod the tetrarch heard of the fame of Jesus, 14:2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

14:4 For John said unto him, It is not lawful for thee to have her.

14:5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

14:7 Whereupon he promised with an oath to give her whatsoever she would ask.

14:8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

14:10 And he sent, and beheaded John in the prison.

14:11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

14:13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

14:15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

14:16 But Jesus said unto them, They need not depart; give ye them to eat.

14:17 And they say unto him, We have here but five loaves, and two fishes.

14:18 He said, Bring them hither to me.

14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

14:21 And they that had eaten were about five thousand men, beside women and children.

14:22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

14:26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

14:27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

14:28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

14:29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

14:32 And when they were come into the ship, the wind ceased.

14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

14:34 And when they were gone over, they came into the land of Gennesaret.

14:35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 14:36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

15:5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

15:7 Ye hypocrites, well did Esaias prophesy of you, saying, 15:8 This

people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

15:10 And he called the multitude, and said unto them, Hear, and understand: 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15:15 Then answered Peter and said unto him, Declare unto us this parable.

15:16 And Jesus said, Are ye also yet without understanding? 15:17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 15:20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

15:25 Then came she and worshipped him, saying, Lord, help me.

15:26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

15:29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

15:30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 15:31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

15:33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 15:34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

15:35 And he commanded the multitude to sit down on the ground.

15:36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

15:37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

15:38 And they that did eat were four thousand men, beside women and children.

15:39 And he sent away the multitude, and took ship, and came into the

coasts of Magdala.

16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

16:2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

16:3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 16:4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

16:5 And when his disciples were come to the other side, they had forgotten to take bread.

16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

16:7 And they reasoned among themselves, saying, It is because we have taken no bread.

16:8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 16:11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

16:15 He saith unto them, But whom say ye that I am? 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

16:17 And Jesus answered and said unto him, Blessed art thou, Simon

Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 17:2 And was transfigured before them: and his face did shine as the sun, and

his raiment was white as the light.

17:3 And, behold, there appeared unto them Moses and Elias talking with him.

17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

17:6 And when the disciples heard it, they fell on their face, and were sore afraid.

17:7 And Jesus came and touched them, and said, Arise, and be not afraid.

17:8 And when they had lifted up their eyes, they saw no man, save Jesus only.

17:9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

17:13 Then the disciples understood that he spake unto them of John the Baptist.

17:14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 17:15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

17:16 And I brought him to thy disciples, and they could not cure him.

17:17 Then Jesus answered and said, O faithless and perverse

generation, how long shall I be with you? how long shall I suffer you?
bring him hither to me.

17:18 And Jesus rebuked the devil; and he departed out of him: and the
child was cured from that very hour.

17:19 Then came the disciples to Jesus apart, and said, Why could not
we cast him out? 17:20 And Jesus said unto them, Because of your
unbelief: for verily I say unto you, If ye have faith as a grain of
mustard seed, ye shall say unto this mountain, Remove hence to yonder
place; and it shall remove; and nothing shall be impossible unto you.

17:21 Howbeit this kind goeth not out but by prayer and fasting.

17:22 And while they abode in Galilee, Jesus said unto them, The Son
of man shall be betrayed into the hands of men: 17:23 And they shall
kill him, and the third day he shall be raised again.

And they were exceeding sorry.

17:24 And when they were come to Capernaum, they that received tribute
money came to Peter, and said, Doth not your master pay tribute?

17:25 He saith, Yes. And when he was come into the house, Jesus
prevented him, saying, What thinkest thou, Simon? of whom do the kings
of the earth take custom or tribute? of their own children, or of
strangers? 17:26 Peter saith unto him, Of strangers. Jesus saith unto
him, Then are the children free.

17:27 Notwithstanding, lest we should offend them, go thou to the sea,
and cast an hook, and take up the fish that first cometh up; and when
thou hast opened his mouth, thou shalt find a piece of money: that
take, and give unto them for me and thee.

18:1 At the same time came the disciples unto Jesus, saying, Who is
the greatest in the kingdom of heaven? 18:2 And Jesus called a little
child unto him, and set him in the midst of them, 18:3 And said,
Verily I say unto you, Except ye be converted, and become as little
children, ye shall not enter into the kingdom of heaven.

18:4 Whosoever therefore shall humble himself as this little child,
the same is greatest in the kingdom of heaven.

18:5 And whoso shall receive one such little child in my name
receiveth me.

18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

18:11 For the Son of man is come to save that which was lost.

18:12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

18:20 For where two or three are gathered together in my name, there am I in the midst of them.

18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

18:30 And he would not: but went and cast him into prison, till he should pay the debt.

18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 18:33 Shouldest not thou also have had compassion on thy

fellowservant, even as I had pity on thee? 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

19:1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 19:2 And great multitudes followed him; and he healed them there.

19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

19:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

19:11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

19:13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

19:15 And he laid his hands on them, and departed thence.

19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

19:25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit

everlasting life.

19:30 But many that are first shall be last; and the last shall be first.

20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

20:3 And he went out about the third hour, and saw others standing idle in the marketplace, 20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

20:5 Again he went out about the sixth and ninth hour, and did likewise.

20:6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

20:8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

20:9 And when they came that were hired about the eleventh hour, they received every man a penny.

20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

20:11 And when they had received it, they murmured against the goodman of the house, 20:12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 20:14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 20:18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20:20 Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him.

20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

20:24 And when the ten heard it, they were moved with indignation against the two brethren.

20:25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 20:27 And whosoever will be chief among you, let him be your servant: 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

20:29 And as they departed from Jericho, a great multitude followed him.

20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

20:32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 20:33 They say unto him, Lord, that our eyes may be opened.

20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

21:6 And the disciples went, and did as Jesus commanded them, 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

21:10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

21:12 And Jesus went into the temple of God, and cast out all them

that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

21:14 And the blind and the lame came to him in the temple; and he healed them.

21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, 21:16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 21:17 And he left them, and went out of the city into Bethany; and he lodged there.

21:18 Now in the morning as he returned into the city, he hungered.

21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

21:20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 21:24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

21:27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

21:28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

21:29 He answered and said, I will not: but afterward he repented, and went.

21:30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 21:34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

21:35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

21:36 Again, he sent other servants more than the first: and they did unto them likewise.

21:37 But last of all he sent unto them his son, saying, They will reverence my son.

21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

21:39 And they caught him, and cast him out of the vineyard, and slew him.

21:40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 21:41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

21:45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

22:1 And Jesus answered and spake unto them again by parables, and said, 22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

22:5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 22:6 And the remnant took his servants, and entreated them spitefully, and slew them.

22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

22:14 For many are called, but few are chosen.

22:15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 22:19 Shew me the tribute money. And they brought unto him a penny.

22:20 And he saith unto them, Whose is this image and superscription?

22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22:22 When they had heard these words, they marvelled, and left him, and went their way.

22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 22:24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

22:25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 22:26 Likewise the second also, and the third, unto the seventh.

22:27 And last of all the woman died also.

22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

22:33 And when the multitude heard this, they were astonished at his doctrine.

22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 22:36 Master, which is the great commandment in the law? 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

22:38 This is the first and great commandment.

22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

22:40 On these two commandments hang all the law and the prophets.

22:41 While the Pharisees were gathered together, Jesus asked them, 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

22:43 He saith unto them, How then doth David in spirit call him Lord, saying, 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 22:45 If David then call him Lord, how is he his son? 22:46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23:1 Then spake Jesus to the multitude, and to his disciples, 23:2 Saying The scribes and the Pharisees sit in Moses' seat: 23:3 All

therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

23:10 Neither be ye called masters: for one is your Master, even Christ.

23:11 But he that is greatest among you shall be your servant.

23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

23:16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 23:18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

23:19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

23:21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

23:22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

23:24 Ye blind guides, which strain at a gnat, and swallow a camel.

23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

23:32 Fill ye up then the measure of your fathers.

23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 23:34 Wherefore, behold, I send unto you prophets,

and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

23:36 Verily I say unto you, All these things shall come upon this generation.

23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:38 Behold, your house is left unto you desolate.

23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 24:4 And Jesus answered and said unto them, Take heed that no man deceive you.

24:5 For many shall come in my name, saying, I am Christ; and shall deceive many.

24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

24:8 All these are the beginning of sorrows.

24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

24:10 And then shall many be offended, and shall betray one another, and shall hate one another.

24:11 And many false prophets shall rise, and shall deceive many.

24:12 And because iniquity shall abound, the love of many shall wax cold.

24:13 But he that shall endure unto the end, the same shall be saved.

24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 24:16 Then let them which be in Judaea flee into the mountains: 24:17 Let him which is on the housetop not come down to take any thing out of his house: 24:18 Neither let him which is in the field return back to take his clothes.

24:19 And woe unto them that are with child, and to them that give suck in those days! 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day: 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

24:25 Behold, I have told you before.

24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

24:28 For wheresoever the carcase is, there will the eagles be gathered together.

24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

24:35 Heaven and earth shall pass away, but my words shall not pass away.

24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

24:37 But as the days of Noe were, so shall also the coming of the Son of man be.

24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

24:40 Then shall two be in the field; the one shall be taken, and the other left.

24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

24:42 Watch therefore: for ye know not what hour your Lord doth come.

24:43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 24:46 Blessed is that servant, whom his lord when he cometh shall find so doing.

24:47 Verily I say unto you, That he shall make him ruler over all his goods.

24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 24:49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

25:2 And five of them were wise, and five were foolish.

25:3 They that were foolish took their lamps, and took no oil with them: 25:4 But the wise took oil in their vessels with their lamps.

25:5 While the bridegroom tarried, they all slumbered and slept.

25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

25:7 Then all those virgins arose, and trimmed their lamps.

25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for

yourselves.

25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

25:12 But he answered and said, Verily I say unto you, I know you not.

25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

25:14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

25:16 Then he that had received the five talents went and traded with the same, and made them other five talents.

25:17 And likewise he that had received two, he also gained other two.

25:18 But he that had received one went and digged in the earth, and hid his lord's money.

25:19 After a long time the lord of those servants cometh, and reckoneth with them.

25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

25:23 His lord said unto him, Well done, good and faithful servant;

thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

25:26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 25:27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

25:28 Take therefore the talent from him, and give it unto him which hath ten talents.

25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 25:33 And he shall set the sheep on his right hand, but the goats on the left.

25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 25:39 Or when saw we thee sick, or in prison, and came unto thee? 25:40 And the King shall answer and say unto them, Verily I say

unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 25:42 For I was an hungred, and ye gave me

no meat: I was thirsty, and ye gave me no drink: 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

26:1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 26:2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

26:3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 26:4 And consulted that they might take Jesus by subtilty, and kill him.

26:5 But they said, Not on the feast day, lest there be an uproar among the people.

26:6 Now when Jesus was in Bethany, in the house of Simon the leper, 26:7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

26:8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 26:9 For this ointment might have been sold for much, and given to the poor.

26:10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

26:11 For ye have the poor always with you; but me ye have not always.

26:12 For in that she hath poured this ointment on my body, she did it for my burial.

26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

26:16 And from that time he sought opportunity to betray him.

26:17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

26:19 And the disciples did as Jesus had appointed them; and they made ready the passover.

26:20 Now when the even was come, he sat down with the twelve.

26:21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

26:22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 26:23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

26:25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

26:27 And he took the cup, and gave thanks, and gave it to them,

saying, Drink ye all of it; 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

26:30 And when they had sung an hymn, they went out into the mount of Olives.

26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

26:32 But after I am risen again, I will go before you into Galilee.

26:33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

26:34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

26:35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy

will be done.

26:43 And he came and found them asleep again: for their eyes were heavy.

26:44 And he left them, and went away again, and prayed the third time, saying the same words.

26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

26:46 Rise, let us be going: behold, he is at hand that doth betray me.

26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

26:50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

26:51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 26:54 But how then shall the scriptures be fulfilled, that thus it must be? 26:55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

26:57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

26:58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

26:59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 26:60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

26:62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 26:63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

26:65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

26:66 What think ye? They answered and said, He is guilty of death.

26:67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 26:68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee? 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

26:70 But he denied before them all, saying, I know not what thou sayest.

26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

26:72 And again he denied with an oath, I do not know the man.

26:73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth

thee.

26:74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 27:2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

27:6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.

27:8 Wherefore that field was called, The field of blood, unto this day.

27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 27:10 And gave them for the potter's field, as the Lord appointed me.

27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

27:12 And when he was accused of the chief priests and elders, he answered nothing.

27:13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 27:14 And he answered him to never a word; insomuch that the governor marvelled greatly.

27:15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

27:16 And they had then a notable prisoner, called Barabbas.

27:17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 27:18 For he knew that for envy they had delivered him.

27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

27:21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

27:25 Then answered all the people, and said, His blood be on us, and on our children.

27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27:27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

27:28 And they stripped him, and put on him a scarlet robe.

27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 27:30 And they spit upon him, and took the reed, and smote him on the head.

27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

27:36 And sitting down they watched him there; 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

27:39 And they that passed by reviled him, wagging their heads, 27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

27:41 Likewise also the chief priests mocking him, with the scribes and elders, said, 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

27:44 The thieves also, which were crucified with him, cast the same in his teeth.

27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 27:47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

27:48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

27:49 The rest said, Let be, let us see whether Elias will come to save him.

27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 27:52 And the graves were opened; and many bodies of the saints which slept arose, 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

27:54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

27:55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 27:56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

27:57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 27:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive,

After three days I will rise again.

27:64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

27:65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

27:66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

28:3 His countenance was like lightning, and his raiment white as snow: 28:4 And for fear of him the keepers did shake, and became as dead men.

28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

28:8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

28:11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

28:12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 28:13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

28:14 And if this come to the governor's ears, we will persuade him, and secure you.

28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

28:17 And when they saw him, they worshipped him: but some doubted.

28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

The Gospel According to Saint Mark

1:1 The beginning of the gospel of Jesus Christ, the Son of God; 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

1:3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

1:6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 1:7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 1:11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

1:12 And immediately the spirit driveth him into the wilderness.

1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

1:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

1:18 And straightway they forsook their nets, and followed him.

1:19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

1:23 And there was in their synagogue a man with an unclean spirit; and he cried out, 1:24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

1:25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

1:26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

1:28 And immediately his fame spread abroad throughout all the region round about Galilee.

1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

1:33 And all the city was gathered together at the door.

1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

1:36 And Simon and they that were with him followed after him.

1:37 And when they had found him, they said unto him, All men seek for thee.

1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

1:42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

1:43 And he straitly charged him, and forthwith sent him away; 1:44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

1:45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

2:1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

2:2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.

2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

2:6 But there was certain of the scribes sitting there, and reasoning in their hearts, 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

2:14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

2:15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

2:16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

2:18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 2:19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

2:20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

2:21 No man also seweth a piece of new cloth on an old garment: else

the new piece that filled it up taketh away from the old, and the rent is made worse.

2:22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

2:23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

2:24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 2:25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 2:28 Therefore the Son of man is Lord also of the sabbath.

3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.

3:2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3:3 And he saith unto the man which had the withered hand, Stand forth.

3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 3:8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they

about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

3:9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

3:10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

3:12 And he straitly charged them that they should not make him known.

3:13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 3:15 And to have power to heal sicknesses, and to cast out devils: 3:16 And Simon he surnamed Peter; 3:17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 3:18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 3:19 And Judas Iscariot, which also betrayed him: and they went into an house.

3:20 And the multitude cometh together again, so that they could not so much as eat bread.

3:21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

3:22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

3:23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 3:24 And if a kingdom be divided against itself, that kingdom cannot stand.

3:25 And if a house be divided against itself, that house cannot stand.

3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

3:28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

3:30 Because they said, He hath an unclean spirit.

3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

3:32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

3:33 And he answered them, saying, Who is my mother, or my brethren?

3:34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

4:1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

4:2 And he taught them many things by parables, and said unto them in his doctrine, 4:3 Hearken; Behold, there went out a sower to sow: 4:4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

4:5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 4:6 But when the sun was up, it was scorched; and because it had no root, it withered away.

4:7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

4:8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

4:9 And he said unto them, He that hath ears to hear, let him hear.

4:10 And when he was alone, they that were about him with the twelve asked of him the parable.

4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 4:14 The sower soweth the word.

4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

4:16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

4:17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

4:18 And these are they which are sown among thorns; such as hear the word, 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

4:20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

4:21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 4:22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

4:23 If any man have ears to hear, let him hear.

4:24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

4:25 For he that hath, to him shall be given: and he that hath not,

from him shall be taken even that which he hath.

4:26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

4:30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 4:31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

4:33 And with many such parables spake he the word unto them, as they were able to hear it.

4:34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

4:35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

4:36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 4:39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

4:40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 4:41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? 5:1 And they came over unto the other side of the sea, into the country of the Gadarenes.

5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 5:3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

5:6 But when he saw Jesus afar off, he ran and worshipped him, 5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

5:8 For he said unto him, Come out of the man, thou unclean spirit.

5:9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

5:10 And he besought him much that he would not send them away out of the country.

5:11 Now there was there nigh unto the mountains a great herd of swine feeding.

5:12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

5:14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

5:15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

5:16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

5:17 And they began to pray him to depart out of their coasts.

5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

5:19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

5:20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

5:21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 5:23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

5:24 And Jesus went with him; and much people followed him, and thronged him.

5:25 And a certain woman, which had an issue of blood twelve years, 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 5:27 When she had heard of Jesus, came in the press behind, and touched his garment.

5:28 For she said, If I may touch but his clothes, I shall be whole.

5:29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 5:32 And he looked round about to see her that had done this thing.

5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

5:34 And he said unto her, Daughter, thy faith hath made thee whole;

go in peace, and be whole of thy plague.

5:35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? 5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

5:37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

5:42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

5:43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

6:1 And he went out from thence, and came into his own country; and his disciples follow him.

6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

6:4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 6:8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 6:9 But be shod with sandals; and not put on two coats.

6:10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.

Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

6:12 And they went out, and preached that men should repent.

6:13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

6:14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

6:15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

6:16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

6:17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

6:19 Therefore Herodias had a quarrel against him, and would have

killed him; but she could not: 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

6:21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

6:23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

6:24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

6:25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

6:31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

6:32 And they departed into a desert place by ship privately.

6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

6:35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

6:37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 6:38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

6:39 And he commanded them to make all sit down by companies upon the green grass.

6:40 And they sat down in ranks, by hundreds, and by fifties.

6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

6:42 And they did all eat, and were filled.

6:43 And they took up twelve baskets full of the fragments, and of the fishes.

6:44 And they that did eat of the loaves were about five thousand men.

6:45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

6:46 And when he had sent them away, he departed into a mountain to pray.

6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

6:48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them,

walking upon the sea, and would have passed by them.

6:49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 6:50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

6:51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

6:52 For they considered not the miracle of the loaves: for their heart was hardened.

6:53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

6:54 And when they were come out of the ship, straightway they knew him, 6:55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

6:56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

7:1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

7:2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

7:3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

7:4 And when they come from the market, except they wash, they eat not.

And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

7:5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 7:6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7:7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

7:8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 7:11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

7:12 And ye suffer him no more to do ought for his father or his mother; 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

7:14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 7:15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

7:16 If any man have ears to hear, let him hear.

7:17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

7:18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 7:19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 7:20 And he said, That which cometh out of the man, that defileth the man.

7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 7:22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 7:23 All these evil things come from within, and defile the man.

7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but

he could not be hid.

7:25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

7:28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

7:29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

7:30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

7:31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

7:32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 7:34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

7:35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

7:36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 7:37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

8:1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 8:2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 8:3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

8:4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 8:5 And he asked them, How many loaves have ye? And they said, Seven.

8:6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

8:7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8:8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

8:9 And they that had eaten were about four thousand: and he sent them away.

8:10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

8:11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

8:12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

8:13 And he left them, and entering into the ship again departed to the other side.

8:14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

8:16 And they reasoned among themselves, saying, It is because we have no bread.

8:17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 8:18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 8:19 When I brake the five loaves among five thousand, how many baskets full of

fragments took ye up? They say unto him, Twelve.

8:20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

8:21 And he said unto them, How is it that ye do not understand? 8:22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

8:24 And he looked up, and said, I see men as trees, walking.

8:25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

8:26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto

them,
Whom do men say that I am? 8:28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

8:29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

8:30 And he charged them that they should tell no man of him.

8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

8:32 And he spake that saying openly. And Peter took him, and began to rebuke him.

8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

8:34 And when he had called the people unto him with his disciples

also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 8:37 Or what shall a man give in exchange for his soul? 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

9:5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

9:6 For he wist not what to say; for they were sore afraid.

9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

9:8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9:9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

9:10 And they kept that saying with themselves, questioning one with

another what the rising from the dead should mean.

9:11 And they asked him, saying, Why say the scribes that Elias must first come? 9:12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

9:14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

9:16 And he asked the scribes, What question ye with them? 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

9:27 But Jesus took him by the hand, and lifted him up; and he arose.

9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

9:30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

9:32 But they understood not that saying, and were afraid to ask him.

9:33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 9:34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

9:36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 9:37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

9:39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

9:40 For he that is not against us is on our part.

9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 9:44 Where their worm dieth not, and the fire is not quenched.

9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 9:46 Where their worm dieth not, and the fire is not quenched.

9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 9:48 Where their worm dieth not, and the fire is not quenched.

9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

9:50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

10:3 And he answered and said unto them, What did Moses command you?

10:4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

10:5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

10:6 But from the beginning of the creation God made them male and female.

10:7 For this cause shall a man leave his father and mother, and

cleave to his wife; 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

10:9 What therefore God hath joined together, let not man put asunder.

10:10 And in the house his disciples asked him again of the same matter.

10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

10:14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

10:16 And he took them up in his arms, put his hands upon them, and blessed them.

10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 10:20 And he answered and said unto him, Master, all these have I observed from my youth.

10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

10:22 And he was sad at that saying, and went away grieved: for he had great possessions.

10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

10:26 And they were astonished out of measure, saying among themselves, Who then can be saved? 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

10:28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 10:30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

10:31 But many that are first shall be last; and the last first.

10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

And he took again the twelve, and began to tell them what things should happen unto him, 10:33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

10:35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

10:36 And he said unto them, What would ye that I should do for you?

10:37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

10:38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 10:39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 10:40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

10:41 And when the ten heard it, they began to be much displeased with James and John.

10:42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 10:44 And whosoever of you will be the chiefest, shall be servant of all.

10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

10:48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

10:49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

10:50 And he, casting away his garment, rose, and came to Jesus.

10:51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

10:52 And Jesus said unto him, Go thy way; thy faith hath made thee whole.

And immediately he received his sight, and followed Jesus in the way.

11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 11:2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

11:3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

11:4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

11:5 And certain of them that stood there said unto them, What do ye, loosing the colt? 11:6 And they said unto them even as Jesus had commanded: and they let them go.

11:7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

11:8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

11:9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 11:10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

11:12 And on the morrow, when they were come from Bethany, he was hungry: 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that

sold doves; 11:16 And would not suffer that any man should carry any vessel through the temple.

11:17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

11:18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

11:19 And when even was come, he went out of the city.

11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

11:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

11:22 And Jesus answering saith unto them, Have faith in God.

11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

11:27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 11:28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 11:29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

11:30 The baptism of John, was it from heaven, or of men? answer me.

11:31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 11:32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

11:33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

12:1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

12:2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

12:3 And they caught him, and beat him, and sent him away empty.

12:4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

12:5 And again he sent another; and him they killed, and many others; beating some, and killing some.

12:6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

12:8 And they took him, and killed him, and cast him out of the vineyard.

12:9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 12:11 This was the Lord's doing, and it is marvellous in our eyes? 12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

12:14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 12:15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

12:16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

12:17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

12:18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 12:19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

12:20 Now there were seven brethren: and the first took a wife, and dying left no seed.

12:21 And the second took her, and died, neither left he any seed: and the third likewise.

12:22 And the seven had her, and left no seed: last of all the woman died also.

12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 12:27 He is not the God of the dead, but the God of the living: ye therefore

do greatly err.

12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

12:35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 12:39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

12:43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

13:1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 13:2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

13:3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 13:4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 13:5 And Jesus answering them began to say, Take heed lest any man deceive you: 13:6 For many shall come in my name, saying, I am Christ; and shall deceive many.

13:7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

13:8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

13:9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

13:10 And the gospel must first be published among all nations.

13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 13:15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 13:16 And let him that is in the field not turn back again for to take up his garment.

13:17 But woe to them that are with child, and to them that give suck in those days! 13:18 And pray ye that your flight be not in the winter.

13:19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

13:23 But take ye heed: behold, I have foretold you all things.

13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

13:28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

13:30 Verily I say unto you, that this generation shall not pass, till all these things be done.

13:31 Heaven and earth shall pass away: but my words shall not pass away.

13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

13:33 Take ye heed, watch and pray: for ye know not when the time is.

13:34 For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 13:36 Lest coming suddenly he find you sleeping.

13:37 And what I say unto you I say unto all, Watch.

14:1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

14:2 But they said, Not on the feast day, lest there be an uproar of the people.

14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

14:4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 14:5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

14:8 She hath done what she could: she is come aforehand to anoint my

body to the burying.

14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

14:11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 14:13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14:14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 14:15 And he will shew you a large upper room furnished and prepared: there make ready for us.

14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

14:17 And in the evening he cometh with the twelve.

14:18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

14:19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? 14:20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

14:21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

14:26 And when they had sung an hymn, they went out into the mount of Olives.

14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

14:28 But after that I am risen, I will go before you into Galilee.

14:29 But Peter said unto him, Although all shall be offended, yet will not I.

14:30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

14:31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

14:32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

14:33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 14:34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

14:35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

14:36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

14:37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? 14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

14:39 And again he went away, and prayed, and spake the same words.

14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

14:41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

14:42 Rise up, let us go; lo, he that betrayeth me is at hand.

14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

14:44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

14:45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

14:46 And they laid their hands on him, and took him.

14:47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

14:48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 14:49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

14:50 And they all forsook him, and fled.

14:51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 14:52 And he left the linen cloth, and fled from them naked.

14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

14:54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

14:55 And the chief priests and all the council sought for witness

against Jesus to put him to death; and found none.

14:56 For many bare false witness against him, but their witness agreed not together.

14:57 And there arose certain, and bare false witness against him, saying, 14:58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

14:59 But neither so did their witness agree together.

14:60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 14:61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

14:63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 14:64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

14:69 And a maid saw him again, and began to say to them that stood by, This is one of them.

14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

14:71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

15:2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto them, Thou sayest it.

15:3 And the chief priests accused him of many things: but he answered nothing.

15:4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

15:5 But Jesus yet answered nothing; so that Pilate marvelled.

15:6 Now at that feast he released unto them one prisoner, whomsoever they desired.

15:7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

15:8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

15:9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 15:10 For he knew that the chief priests had delivered him for envy.

15:11 But the chief priests moved the people, that he should rather release Barabbas unto them.

15:12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 15:13 And they cried out again, Crucify him.

15:14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15:15 And so Pilate, willing to content the people, released Barabbas

unto them, and delivered Jesus, when he had scourged him, to be crucified.

15:16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 15:18 And began to salute him, Hail, King of the Jews! 15:19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

15:22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

15:23 And they gave him to drink wine mingled with myrrh: but he received it not.

15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

15:25 And it was the third hour, and they crucified him.

15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

15:27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

15:29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 15:30 Save thyself, and come down from the cross.

15:31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

15:32 Let Christ the King of Israel descend now from the cross, that

we may see and believe. And they that were crucified with him reviled him.

15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 15:35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

15:36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

15:37 And Jesus cried with a loud voice, and gave up the ghost.

15:38 And the veil of the temple was rent in twain from the top to the bottom.

15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 15:41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

15:42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

15:44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

15:45 And when he knew it of the centurion, he gave the body to Joseph.

15:46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

15:47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

16:2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 16:4 And when they looked, they saw that the stone was rolled away: for it was very great.

16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

16:7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

16:10 And she went and told them that had been with him, as they mourned and wept.

16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

16:13 And they went and told it unto the residue: neither believed they them.

16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

16:20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

The Gospel According to Saint Luke

1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
1:2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 1:4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

1:5 THERE was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

1:7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

1:8 And it came to pass, that while he executed the priest's office before God in the order of his course, 1:9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

1:10 And the whole multitude of the people were praying without at the time of incense.

1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

1:12 And when Zacharias saw him, he was troubled, and fear fell upon him.

1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

1:16 And many of the children of Israel shall he turn to the Lord their God.

1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

1:18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

1:21 And the people waited for Zacharias, and marvelled that he

tarried so long in the temple.

1:22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

1:23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 1:25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

1:28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

1:29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

1:37 For with God nothing shall be impossible.

1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 1:40 And entered into the house of Zacharias, and saluted Elisabeth.

1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 1:42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

1:43 And whence is this to me, that the mother of my Lord should come to me? 1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

1:45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

1:46 And Mary said, My soul doth magnify the Lord, 1:47 And my spirit hath rejoiced in God my Saviour.

1:48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

1:49 For he that is mighty hath done to me great things; and holy is his name.

1:50 And his mercy is on them that fear him from generation to generation.

1:51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

1:52 He hath put down the mighty from their seats, and exalted them of low degree.

1:53 He hath filled the hungry with good things; and the rich he hath sent empty away.

1:54 He hath holpen his servant Israel, in remembrance of his mercy; 1:55 As he spake to our fathers, to Abraham, and to his seed for ever.

1:56 And Mary abode with her about three months, and returned to her own house.

1:57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

1:58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

1:59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

1:60 And his mother answered and said, Not so; but he shall be called John.

1:61 And they said unto her, There is none of thy kindred that is called by this name.

1:62 And they made signs to his father, how he would have him called.

1:63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

1:64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

1:65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

1:66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 1:69 And hath raised up an horn of salvation for us in the house of his servant David; 1:70 As he spake by the mouth of his holy prophets, which have been since the world began: 1:71 That we should be saved from our enemies, and from the hand of all that hate us; 1:72 To perform the mercy promised to our fathers, and to remember his holy covenant; 1:73 The oath which he sware to our father Abraham, 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 1:75 In holiness and righteousness before him, all the days of

our life.

1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 1:77 To give knowledge of salvation unto his people by the remission of their sins, 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 1:79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

1:80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.

2:2 (And this taxing was first made when Cyrenius was governor of Syria.) 2:3 And all went to be taxed, every one into his own city.

2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) 2:5 To be taxed with Mary his espoused wife, being great with child.

2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 2:14 Glory to God in the highest, and on earth peace, good will toward men.

2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

2:17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

2:18 And all they that heard it wondered at those things which were told them by the shepherds.

2:19 But Mary kept all these things, and pondered them in her heart.

2:20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 2:23 (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;) 2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

2:25 And, behold, there was

man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

2:27 And he came by the Spirit into the temple: and when the parents

brought in the child Jesus, to do for him after the custom of the law,
2:28 Then took he him up in his arms, and blessed God, and said, 2:29
Lord, now lettest thou thy servant depart in peace, according to thy
word: 2:30 For mine eyes have seen thy salvation, 2:31 Which thou hast
prepared before the face of all people; 2:32 A light to lighten the
Gentiles, and the glory of thy people Israel.

2:33 And Joseph and his mother marvelled at those things which were
spoken of him.

2:34 And Simeon blessed them, and said unto Mary his mother, Behold,
this child is set for the fall and rising again of many in Israel; and
for a sign which shall be spoken against; 2:35 (Yea, a sword shall
pierce through thy own soul also,) that the thoughts of many hearts
may be revealed.

2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of
the tribe of Aser: she was of a great age, and had lived with an
husband seven years from her virginity; 2:37 And she was a widow of
about fourscore and four years, which departed not from the temple,
but served God with fastings and prayers night and day.

2:38 And she coming in that instant gave thanks likewise unto the
Lord, and spake of him to all them that looked for redemption in
Jerusalem.

2:39 And when they had performed all things according to the law of
the Lord, they returned into Galilee, to their own city Nazareth.

2:40 And the child grew, and waxed strong in spirit, filled with
wisdom: and the grace of God was upon him.

2:41 Now his parents went to Jerusalem every year at the feast of the
passover.

2:42 And when he was twelve years old, they went up to Jerusalem after
the custom of the feast.

2:43 And when they had fulfilled the days, as they returned, the child
Jesus tarried behind in Jerusalem; and Joseph and his mother knew not
of it.

2:44 But they, supposing him to have been in the company, went a day's
journey; and they sought him among their kinsfolk and acquaintance.

2:45 And when they found him not, they turned back again to Jerusalem, seeking him.

2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

2:47 And all that heard him were astonished at his understanding and answers.

2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 2:50 And they understood not the saying which he spake unto them.

2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

2:52 And Jesus increased in wisdom and stature, and in favour with God and man.

3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 3:4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

3:5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 3:6 And all flesh shall see the salvation of God.

3:7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 3:8 Bring forth therefore fruits worthy of repentance,

and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

3:10 And the people asked him, saying, What shall we do then? 3:11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

3:12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 3:13 And he said unto them, Exact no more than that which is appointed you.

3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

3:15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 3:17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

3:18 And many other things in his exhortation preached he unto the people.

3:19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 3:20 Added yet this above all, that he shut up John in prison.

3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 3:24 Which was the son of Matthat, which was the son of Levi, which was the

son of Melchi, which was the son of Janna, which was the son of Joseph, 3:25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 3:26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 3:27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 3:28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 3:29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 3:30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 3:31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 3:32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 3:33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 3:34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 3:35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 3:36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 3:37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4:5 And the devil, taking him up into an high mountain, shewed unto

him all the kingdoms of the world in a moment of time.

4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

4:7 If thou therefore wilt worship me, all shall be thine.

4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 4:10 For it is written, He shall give his angels charge over thee, to keep thee: 4:11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

4:13 And when the devil had ended all the temptation, he departed from him for a season.

4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

4:15 And he taught in their synagogues, being glorified of all.

4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 4:19 To preach the acceptable year of the Lord.

4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 4:26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

4:28 And all they in the synagogue, when they heard these things, were filled with wrath, 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

4:30 But he passing through the midst of them went his way, 4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

4:32 And they were astonished at his doctrine: for his word was with power.

4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 4:34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

4:35 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

And when the devil had thrown him in the midst, he came out of him, and hurt him not.

4:36 And they were all amazed, and spake among themselves, saying,

What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

4:37 And the fame of him went out into every place of the country round about.

4:38 And he arose out of the synagogue, and entered into Simon's house.

And Simon's wife's mother was taken with a great fever; and they besought him for her.

4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

4:44 And he preached in the synagogues of Galilee.

5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5:5 And Simon answering said unto him, Master, we have toiled all the

night, and have taken nothing: nevertheless at thy word I will let down the net.

5:6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

5:7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

5:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 5:10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

5:11 And when they had brought their ships to land, they forsook all, and followed him.

5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

5:13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

5:14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

5:16 And he withdrew himself into the wilderness, and prayed.

5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

5:18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before

him.

5:19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

5:20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

5:22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 5:23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 5:24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

5:25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

5:26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

5:27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

5:28 And he left all, rose up, and followed him.

5:29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 5:31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

5:32 I came not to call the righteous, but sinners to repentance.

5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? 5:34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

5:35 But the days will come, when the bridegroom shall be taken away

from them, and then shall they fast in those days.

5:36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

5:37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

5:38 But new wine must be put into new bottles; and both are preserved.

5:39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

6:2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 6:3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; 6:4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? 6:5 And he said unto them, That the Son of man is Lord also of the sabbath.

6:6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

6:7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 6:10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

6:11 And they were filled with madness; and communed one with another what they might do to Jesus.

6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 6:14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 6:15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 6:18 And they that were vexed with unclean spirits: and they were healed.

6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

6:20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

6:21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

6:24 But woe unto you that are rich! for ye have received your consolation.

6:25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

6:27 But I say unto you which hear, Love your enemies, do good to them which hate you, 6:28 Bless them that curse you, and pray for them which despitefully use you.

6:29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

6:31 And as ye would that men should do to you, do ye also to them likewise.

6:32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

6:33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

6:34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

6:36 Be ye therefore merciful, as your Father also is merciful.

6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

6:39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 6:40 The disciple is not above his master: but every one that is perfect shall be as his master.

6:41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 6:42 Either how

canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

6:44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

6:46 And why call ye me, Lord, Lord, and do not the things which I say? 6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 6:48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

6:49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 7:5 For he loveth our nation, and he hath built us a synagogue.

7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter

under my roof: 7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

7:10 And they that were sent, returning to the house, found the servant whole that had been sick.

7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

7:12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

7:14 And he came and touched the bier: and they that bare him stood still.

And he said, Young man, I say unto thee, Arise.

7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

7:17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

7:18 And the disciples of John shewed him of all these things.

7:19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we

for another? 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

7:23 And blessed is he, whosoever shall not be offended in me.

7:24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

7:31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

7:33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

7:35 But wisdom is justified of all her children.

7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

7:37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 7:38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

7:39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 7:43 Simon answered and said, I suppose that he, to whom he forgave most.

And he said unto him, Thou hast rightly judged.

7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

7:48 And he said unto her, Thy sins are forgiven.

7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 8:3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

8:4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 8:5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8:8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

8:9 And his disciples asked him, saying, What might this parable be?

8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

8:11 Now the parable is this: The seed is the word of God.

8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

8:13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

8:16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

8:17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

8:18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

8:19 Then came to him his mother and his brethren, and could not come at him for the press.

8:20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

8:21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

8:23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

8:24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

8:25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

8:26 And they arrived at the country of the Gadarenes, which is over against Galilee.

8:27 And when he went forth to land, there met him out of the city a

certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 8:30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

8:31 And they besought him that he would not command them to go out into the deep.

8:32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

8:33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

8:34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

8:36 They also which saw it told them by what means he that was possessed of the devils was healed.

8:37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

8:38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 8:39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

8:40 And it came to pass, that, when Jesus was returned, the people

gladly received him: for they were all waiting for him.

8:41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 8:44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

8:45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 8:46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

8:47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

8:48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

8:49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

8:50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

8:51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

8:52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

8:53 And they laughed him to scorn, knowing that she was dead.

8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

8:55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

8:56 And her parents were astonished: but he charged them that they should tell no man what was done.

9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

9:2 And he sent them to preach the kingdom of God, and to heal the sick.

9:3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

9:4 And whatsoever house ye enter into, there abide, and thence depart.

9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

9:6 And they departed, and went through the towns, preaching the gospel, and healing every where.

9:7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 9:8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9:9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

9:11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

9:12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

9:13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

9:14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

9:15 And they did so, and made them all sit down.

9:16 Then he took the five loaves and the two fishes, and looking up to heaven, he brake, and gave to the disciples to set before the multitude.

9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

9:18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

9:19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

9:20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

9:21 And he straitly charged them, and commanded them to tell no man that thing; 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

9:29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

9:30 And, behold, there talked with him two men, which were Moses and Elias: 9:31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

9:32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

9:33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

9:34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

9:36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

9:37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

9:40 And I besought thy disciples to cast him out; and they could not.

9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

9:42 And as he was yet a coming, the devil threw him down, and tare

him.

And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

9:43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

9:45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

9:46 Then there arose a reasoning among them, which of them should be greatest.

9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

9:50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

9:53 And they did not receive him, because his face was as though he would go to Jerusalem.

9:54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 9:55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

9:56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

9:57 And it came to pass, that, as they went in the way, a certain man

said unto him, Lord, I will follow thee whithersoever thou goest.

9:58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

9:61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10:1 After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

10:2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

10:3 Go your ways: behold, I send you forth as lambs among wolves.

10:4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

10:5 And into whatsoever house ye enter, first say, Peace be to this house.

10:6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

10:7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

10:8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10:10 But into whatsoever city ye enter, and they receive you not, go

your ways out into the streets of the same, and say, 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

10:12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

10:13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

10:23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 10:26 He said unto him, What is written in the law? how readest thou? 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

10:28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

10:29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 10:30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

10:32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

10:35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 10:37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

10:39 And she had a sister called Mary, which also sat at Jesus' feet,

and heard his word.

10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

11:3 Give us day by day our daily bread.

11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

11:5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 11:6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 11:7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 11:12 Or if he shall ask an egg, will he offer him a

scorpion? 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

11:16 And others, tempting him, sought of him a sign from heaven.

11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

11:19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

11:21 When a strong man armed keepeth his palace, his goods are in peace: 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

11:23 He that is not with me is against me: and he that gathereth not with me scattereth.

11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

11:25 And when he cometh, he findeth it swept and garnished.

11:26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

11:27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

11:29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

11:30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom

of Solomon; and, behold, a greater than Solomon is here.

11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

11:33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

11:34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

11:35 Take heed therefore that the light which is in thee be not darkness.

11:36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

11:37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

11:38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of

ravening and wickedness.

11:40 Ye fools, did not he that made that which is without make that which is within also? 11:41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

11:42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

11:43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

11:44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

11:45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

11:46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

11:47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

11:48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

11:49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 11:50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 11:51 From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

11:53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 11:54 Laying wait for him, and seeking to catch something

out of his mouth, that they might accuse him.

12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

12:3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 12:9 But he that denieth me before men shall be denied before the angels of God.

12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

12:11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

12:14 And he said unto him, Man, who made me a judge or a divider over you? 12:15 And he said unto them, Take heed, and beware of

covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

12:16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 12:17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 12:18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

12:19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

12:20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 12:21 So is he that layeth up treasure for himself, and is not rich toward God.

12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

12:23 The life is more than meat, and the body is more than raiment.

12:24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 12:25 And which of you with taking thought can add to his stature one cubit? 12:26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

12:28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 12:29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

12:30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

12:32 Fear not, little flock; for it is your Father's good pleasure to

give you the kingdom.

12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

12:34 For where your treasure is, there will your heart be also.

12:35 Let your loins be girded about, and your lights burning; 12:36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

12:38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

12:40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

12:41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 12:42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 12:43 Blessed is that servant, whom his lord when he cometh shall find so doing.

12:44 Of a truth I say unto you, that he will make him ruler over all that he hath.

12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

12:47 And that servant, which knew his lord's will, and prepared not

himself, neither did according to his will, shall be beaten with many stripes.

12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

12:49 I am come to send fire on the earth; and what will I, if it be already kindled? 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three.

12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

12:54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

12:55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

12:56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 12:57 Yea, and why even of yourselves judge ye not what is right? 12:58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

12:59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

13:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

13:6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 13:9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

13:10 And he was teaching in one of the synagogues on the sabbath.

13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

13:12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13:13 And he laid his hands on her: and immediately she was made straight, and glorified God.

13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

13:15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 13:17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

13:18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 13:19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

13:20 And again he said, Whereunto shall I liken the kingdom of God?

13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

13:29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

13:30 And, behold, there are last which shall be first, and there are first which shall be last.

13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

13:33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy

children together, as a hen doth gather her brood under her wings, and ye would not! 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

14:2 And, behold, there was a certain man before him which had the dropsy.

14:3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 14:4 And they held their peace. And he took him, and healed him, and let him go; 14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 14:6 And they could not answer him again to these things.

14:7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them.

14:8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 14:9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

14:10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

14:11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

14:12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

14:15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

14:16 Then said he unto him, A certain man made a great supper, and bade many: 14:17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

14:18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

14:20 And another said, I have married a wife, and therefore I cannot come.

14:21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

14:23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

14:25 And there went great multitudes with him: and he turned, and said unto them, 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

14:29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 14:30 Saying, This man began to build, and was not able to finish.

14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

14:34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 14:35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

15:1 Then drew near unto him all the publicans and sinners for to hear him.

15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

15:3 And he spake this parable unto them, saying, 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 15:5 And when he hath found it, he layeth it on his shoulders, rejoicing.

15:6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 15:9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

15:11 And he said, A certain man had two sons: 15:12 And the younger

of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

15:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

15:26 And he called one of the servants, and asked what these things meant.

15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

15:28 And he was angry, and would not go in: therefore came his father

out, and intreated him.

15:29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

16:1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

16:3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

16:5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 16:6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

16:7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

16:8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

16:9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into

everlasting habitations.

16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 16:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 17:2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

17:4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

17:5 And the apostles said unto the Lord, Increase our faith.

17:6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

17:7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 17:8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 17:9 Doth he

thank that servant because he did the things that were commanded him?
I trow not.

17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 17:13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

17:14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 17:16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17:17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 17:18 There are not found that returned to give glory to God, save this stranger.

17:19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

17:22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

17:23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

17:24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

17:25 But first must he suffer many things, and be rejected of this generation.

17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

17:30 Even thus shall it be in the day when the Son of man is revealed.

17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

17:32 Remember Lot's wife.

17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

17:34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

17:35 Two women shall be grinding together; the one shall be taken, and the other left.

17:36 Two men shall be in the field; the one shall be taken, and the other left.

17:37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

18:1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 18:2 Saying, There was in a city a judge, which feared not God, neither regarded man: 18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

18:6 And the Lord said, Hear what the unjust judge saith.

18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

18:12 I fast twice in the week, I give tithes of all that I possess.

18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

18:16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 18:19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

18:20 Thou knowest the commandments, Do not commit adultery, Do not

kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

18:21 And he said, All these have I kept from my youth up.

18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

18:23 And when he heard this, he was very sorrowful: for he was very rich.

18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

18:25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

18:26 And they that heard it said, Who then can be saved? 18:27 And he said, The things which are impossible with men are possible with God.

18:28 Then Peter said, Lo, we have left all, and followed thee.

18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 18:30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

18:32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 18:33 And they shall scourge him, and put him to death: and the third day he shall rise again.

18:34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

18:35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 18:36 And hearing the multitude pass by, he asked what it meant.

18:37 And they told him, that Jesus of Nazareth passeth by.

18:38 And he cried, saying, Jesus, thou son of David, have mercy on me.

18:39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

18:40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 18:41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

18:42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

18:43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

19:1 And Jesus entered and passed through Jericho.

19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

19:6 And he made haste, and came down, and received him joyfully.

19:7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

19:8 And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

19:9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

19:10 For the Son of man is come to seek and to save that which was lost.

19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

19:14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

19:18 And the second came, saying, Lord, thy pound hath gained five pounds.

19:19 And he said likewise to him, Be thou also over five cities.

19:20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 19:21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 19:24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

19:25 (And they said unto him, Lord, he hath ten pounds.) 19:26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

19:28 And when he had thus spoken, he went before, ascending up to Jerusalem.

19:29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 19:30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

19:31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

19:32 And they that were sent went their way, and found even as he had said unto them.

19:33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 19:34 And they said, The Lord hath need of him.

19:35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

19:36 And as he went, they spread their clothes in the way.

19:37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 19:38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

19:41 And when he was come near, he beheld the city, and wept over it,

19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 19:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 19:46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

19:47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 19:48 And could not find what they might do: for all the people were very attentive to hear him.

20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 20:2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 20:3 And he answered and said unto them, I will also ask you one thing; and answer me: 20:4 The baptism of John, was it from heaven, or of men? 20:5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 20:6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

20:7 And they answered, that they could not tell whence it was.

20:8 And Jesus said unto them, Neither tell I you by what authority I do these things.

20:9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

20:10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

20:11 And again he sent another servant: and they beat him also, and

entreated him shamefully, and sent him away empty.

20:12 And again he sent a third: and they wounded him also, and cast him out.

20:13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

20:14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

20:15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 20:16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

20:17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

20:19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20:20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

20:21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 20:22 Is it lawful for us to give tribute unto Caesar, or no? 20:23 But he perceived their craftiness, and said unto them, Why tempt ye me? 20:24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

20:25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

20:26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

20:27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 20:28 Saying, Master, Moses

wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

20:29 There were therefore seven brethren: and the first took a wife, and died without children.

20:30 And the second took her to wife, and he died childless.

20:31 And the third took her; and in like manner the seven also: and they left no children, and died.

20:32 Last of all the woman died also.

20:33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

20:37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

20:38 For he is not a God of the dead, but of the living: for all live unto him.

20:39 Then certain of the scribes answering said, Master, thou hast well said.

20:40 And after that they durst not ask him any question at all.

20:41 And he said unto them, How say they that Christ is David's son?

20:42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 20:43 Till I make thine enemies thy footstool.

20:44 David therefore calleth him Lord, how is he then his son? 20:45

Then in the audience of all the people he said unto his disciples,

20:46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the

synagogues, and the chief rooms at feasts; 20:47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

21:1 And he looked up, and saw the rich men casting their gifts into the treasury.

21:2 And he saw also a certain poor widow casting in thither two mites.

21:3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 21:4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

21:5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 21:6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

21:7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

21:8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

21:9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

21:10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 21:11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

21:12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

21:13 And it shall turn to you for a testimony.

21:14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

21:17 And ye shall be hated of all men for my name's sake.

21:18 But there shall not an hair of your head perish.

21:19 In your patience possess ye your souls.

21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

21:29 And he spake to them a parable; Behold the fig tree, and all the trees; 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

21:31 So likewise ye, when ye see these things come to pass, know ye

that the kingdom of God is nigh at hand.

21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

21:33 Heaven and earth shall pass away: but my words shall not pass away.

21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

21:35 For as a snare shall it come on all them that dwell on the face of the whole earth.

21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

21:38 And all the people came early in the morning to him in the temple, for to hear him.

22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.

22:2 And the chief priests and scribes sought how they might kill him; for they feared the people.

22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

22:5 And they were glad, and covenanted to give him money.

22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

22:7 Then came the day of unleavened bread, when the passover must be killed.

22:8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

22:9 And they said unto him, Where wilt thou that we prepare? 22:10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

22:11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 22:12 And he shall shew you a large upper room furnished: there make ready.

22:13 And they went, and found as he had said unto them: and they made ready the passover.

22:14 And when the hour was come, he sat down, and the twelve apostles with him.

22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

22:21 But, behold, the hand of him that betrayeth me is with me on the table.

22:22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 22:23 And they began to enquire among themselves, which of them it was that should do this thing.

22:24 And there was also a strife among them, which of them should be accounted the greatest.

22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

22:26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

22:28 Ye are they which have continued with me in my temptations.

22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

22:33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

22:34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

22:35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

22:36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

22:38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 22:42 Saying, Father, if thou be willing

remove
this cup from me: nevertheless not my will, but thine, be done.

22:43 And there appeared an angel unto him from heaven, strengthening him.

22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 22:46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

22:47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 22:49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

22:50 And one of them smote the servant of the high priest, and cut off his right ear.

22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

22:54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

22:56 But a certain maid beheld him as he sat by the fire, and

earnestly looked upon him, and said, This man was also with him.

22:57 And he denied him, saying, Woman, I know him not.

22:58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

22:59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.

22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.

22:62 And Peter went out, and wept bitterly.

22:63 And the men that held Jesus mocked him, and smote him.

22:64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 22:65 And many other things blasphemously spake they against him.

22:66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 22:67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 22:68 And if I also ask you, ye will not answer me, nor let me go.

22:69 Hereafter shall the Son of man sit on the right hand of the power of God.

22:70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

22:71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

23:1 And the whole multitude of them arose, and led him unto Pilate.

23:2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar,

saying that he himself is Christ a King.

23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

23:4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

23:8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

23:9 Then he questioned with him in many words; but he answered him nothing.

23:10 And the chief priests and scribes stood and vehemently accused him.

23:11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

23:12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

23:13 And Pilate, when he had called together the chief priests and the rulers and the people, 23:14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

23:16 I will therefore chastise him, and release him.

23:17 (For of necessity he must release one unto them at the feast.)

23:18 And they cried out all at once, saying, Away with this man, and

release unto us Barabbas: 23:19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 23:20 Pilate therefore, willing to release Jesus, spake again to them.

23:21 But they cried, saying, Crucify him, crucify him.

23:22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

23:24 And Pilate gave sentence that it should be as they required.

23:25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

23:29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

23:31 For if they do these things in a green tree, what shall be done in the dry? 23:32 And there were also two other, malefactors, led with him to be put to death.

23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

23:35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

23:36 And the soldiers also mocked him, coming to him, and offering him vinegar, 23:37 And saying, If thou be the king of the Jews, save thyself.

23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

23:40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

23:42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

23:47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

23:48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

23:49 And all his acquaintance, and the women that followed him from

Galilee, stood afar off, beholding these things.

23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 23:51 (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

23:52 This man went unto Pilate, and begged the body of Jesus.

23:53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

23:54 And that day was the preparation, and the sabbath drew on.

23:55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

23:56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

24:2 And they found the stone rolled away from the sepulchre.

24:3 And they entered in, and found not the body of the Lord Jesus.

24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 24:5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

24:8 And they remembered his words, 24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

24:10 It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

24:11 And their words seemed to them as idle tales, and they believed

them not.

24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

24:14 And they talked together of all these things which had happened.

24:15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

24:16 But their eyes were holden that they should not know him.

24:17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 24:18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

24:22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 24:23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24:24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 24:26 Ought not Christ to have suffered these things, and to enter into his glory? 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

24:28 And they drew nigh unto the village, whither they went: and he

made as though he would have gone further.

24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

24:31 And their eyes were opened, and they knew him; and he vanished out of their sight.

24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 24:34 Saying, The Lord is risen indeed, and hath appeared to Simon.

24:35 And they told what things were done in the way, and how he was known of them in breaking of bread.

24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

24:37 But they were terrified and affrighted, and supposed that they had seen a spirit.

24:38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

24:40 And when he had thus spoken, he shewed them his hands and his feet.

24:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 24:42 And they gave him a piece of a broiled fish, and of an honeycomb.

24:43 And he took it, and did eat before them.

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in

the psalms, concerning me.

24:45 Then opened he their understanding, that they might understand the scriptures, 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

24:48 And ye are witnesses of these things.

24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

24:52 And they worshipped him, and returned to Jerusalem with great joy: 24:53 And were continually in the temple, praising and blessing God. Amen.

The Gospel According to Saint John

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

1:2 The same was in the beginning with God.

1:3 All things were made by him; and without him was not any thing made that was made.

1:4 In him was life; and the life was the light of men.

1:5 And the light shineth in darkness; and the darkness comprehended it not.

1:6 There was a man sent from God, whose name was John.

1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

1:8 He was not that Light, but was sent to bear witness of that Light.

1:9 That was the true Light, which lighteth every man that cometh into the world.

1:10 He was in the world, and the world was made by him, and the world knew him not.

1:11 He came unto his own, and his own received him not.

1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

1:16 And of his fulness have all we received, and grace for grace.

1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 1:20 And he confessed, and denied not; but confessed, I am not the Christ.

1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

1:24 And they which were sent were of the Pharisees.

1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 1:26

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.

1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

1:34 And I saw, and bare record that this is the Son of God.

1:35 Again the next day after John stood, and two of his disciples;

1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 1:37 And the two disciples heard him speak, and they followed Jesus.

1:38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 1:39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

1:40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2:2 And both Jesus was called, and his disciples, to the marriage.

2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 2:21 But he spake of the temple of his body.

2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

2:24 But Jesus did not commit himself unto them, because he knew all men, 2:25 And needed not that any should testify of man: for he knew what was in man.

3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

3:7 Marvel not that I said unto thee, Ye must be born again.

3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

3:9 Nicodemus answered and said unto him, How can these things be?

3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

3:14 And as Moses lifted up the serpent in the wilderness, even so

must the Son of man be lifted up: 3:15 That whosoever believeth in him should not perish, but have eternal life.

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

3:24 For John was not yet cast into prison.

3:25 Then there arose a question between some of John's disciples and the Jews about purifying.

3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

3:30 He must increase, but I must decrease.

3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

3:33 He that hath received his testimony hath set to his seal that God is true.

3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

3:35 The Father loveth the Son, and hath given all things into his hand.

3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

4:1 When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 4:2 (Though Jesus himself baptized not, but his disciples,) 4:3 He left Judaea, and departed again into Galilee.

4:4 And he must needs go through Samaria.

4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

4:8 (For his disciples were gone away unto the city to buy meat.) 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews

have no dealings with the Samaritans.

4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 4:13

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

4:16 Jesus saith unto her, Go, call thy husband, and come hither.

4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

4:26 Jesus saith unto her, I that speak unto thee am he.

4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men, 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ? 4:30 Then they went out of the city, and came unto him.

4:31 In the mean while his disciples prayed him, saying, Master, eat.

4:32 But he said unto them, I have meat to eat that ye know not of.

4:33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

4:37 And herein is that saying true, One soweth, and another reapeth.

4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

4:41 And many more believed because of his own word; 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

4:43 Now after two days he departed thence, and went into Galilee.

4:44 For Jesus himself testified, that a prophet hath no honour in his own country.

4:45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

4:49 The nobleman saith unto him, Sir, come down ere my child die.

4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

4:51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

4:54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

5:2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5:5 And a certain man was there, which had an infirmity thirty and eight years.

5:6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

5:8 Jesus saith unto him, Rise, take up thy bed, and walk.

5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

5:10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

5:11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

5:12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 5:13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

5:14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

5:15 The man departed, and told the Jews that it was Jesus, which had made him whole.

5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

5:17 But Jesus answered them, My Father worketh hitherto, and I work.

5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: 5:23 That all men should honour the Son, even as they honour the Father.

He that honoureth not the Son honoureth not the Father which hath sent him.

5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

5:31 If I bear witness of myself, my witness is not true.

5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

5:33 Ye sent unto John, and he bare witness unto the truth.

5:34 But I receive not testimony from man: but these things I say, that ye might be saved.

5:35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

5:37 And the Father himself, which hath sent me, hath borne witness of me.

Ye have neither heard his voice at any time, nor seen his shape.

5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

5:40 And ye will not come to me, that ye might have life.

5:41 I receive not honour from men.

5:42 But I know you, that ye have not the love of God in you.

5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 5:45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

5:46 For had ye believed Moses, ye would have believed me; for he wrote of me.

5:47 But if ye believe not his writings, how shall ye believe my words? 6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

6:2 And a great multitude followed him, because they saw his miracles

which he did on them that were diseased.

6:3 And Jesus went up into a mountain, and there he sat with his disciples.

6:4 And the passover, a feast of the Jews, was nigh.

6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6:6 And this he said to prove him: for he himself knew what he would do.

6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 6:10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

6:13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

6:16 And when even was now come, his disciples went down unto the sea,

6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

6:18 And the sea arose by reason of a great wind that blew.

6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

6:20 But he saith unto them, It is I; be not afraid.

6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

6:28 Then said they unto him, What shall we do, that we might work the works of God? 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

6:30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

6:34 Then said they unto him, Lord, evermore give us this bread.

6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

6:36 But I said unto you, That ye also have seen me, and believe not.

6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 6:43 Jesus therefore answered and said unto them, Murmur not among yourselves.

6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

6:45 It is written in the prophets, And they shall be all taught of God.

Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

6:48 I am that bread of life.

6:49 Your fathers did eat manna in the wilderness, and are dead.

6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

6:55 For my flesh is meat indeed, and my blood is drink indeed.

6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

6:59 These things said he in the synagogue, as he taught in Capernaum.

6:60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 6:62 What and if ye shall see the Son of man ascend up where he was before? 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

6:66 From that time many of his disciples went back, and walked no more with him.

6:67 Then said Jesus unto the twelve, Will ye also go away? 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

7:2 Now the Jew's feast of tabernacles was at hand.

7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

7:4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

7:5 For neither did his brethren believe in him.

7:6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

7:8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

7:9 When he had said these words unto them, he abode still in Galilee.

7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

7:11 Then the Jews sought him at the feast, and said, Where is he?

7:12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

7:13 Howbeit no man spake openly of him for fear of the Jews.

7:14 Now about the midst of the feast Jesus went up into the temple, and taught.

7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

7:18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? 7:20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.

7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 7:24 Judge not according to the appearance, but judge righteous judgment.

7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

7:29 But I know him: for I am from him, and he hath sent me.

7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

7:31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

7:33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

7:34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

7:35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 7:36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 7:43 So there was a division among the people because of him.

7:44 And some of them would have taken him; but no man laid hands on him.

7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 7:46 The officers answered, Never man spake like this man.

7:47 Then answered them the Pharisees, Are ye also deceived? 7:48

Have any of the rulers or of the Pharisees believed on him? 7:49 But this people who knoweth not the law are cursed.

7:50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 7:51 Doth our law judge any man, before it hear him, and know what he doeth? 7:52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

7:53 And every man went unto his own house.

8:1 Jesus went unto the mount of Olives.

8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 8:4 They say unto him, Master, this woman was taken in adultery, in the very act.

8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8:8 And again he stooped down, and wrote on the ground.

8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

8:13 The Pharisees therefore said unto him, Thou bearest record of

thyself; thy record is not true.

8:14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

8:15 Ye judge after the flesh; I judge no man.

8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

8:17 It is also written in your law, that the testimony of two men is true.

8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

8:27 They understood not that he spake to them of the Father.

8:28 Then said Jesus unto them, When ye have lifted up the Son of man,

then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

8:30 As he spake these words, many believed on him.

8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 8:32 And ye shall know the truth, and the truth shall make you free.

8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of

in.

8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

8:36 If the Son therefore shall make you free, ye shall be free indeed.

8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

8:43 Why do ye not understand my speech? even because ye cannot hear my word.

8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

8:45 And because I tell you the truth, ye believe me not.

8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 8:49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

8:50 And I seek not mine own glory: there is one that seeketh and judgeth.

8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

8:52 Then said the Jews unto him, Now we know that thou hast a devil.

Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 8:55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so

passed by.

9:1 And as Jesus passed by, he saw a man which was blind from his birth.

9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

9:5 As long as I am in the world, I am the light of the world.

9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9:9 Some said, This is he: others said, He is like him: but he said, I am he.

9:10 Therefore said they unto him, How were thine eyes opened? 9:11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

9:12 Then said they unto him, Where is he? He said, I know not.

9:13 They brought to the Pharisees him that aforetime was blind.

9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

9:18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

9:19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 9:20 His parents answered them and said, We know that this is our son, and that he was born blind:

9:21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

9:22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

9:23 Therefore said his parents, He is of age; ask him.

9:24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

9:25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

9:26 Then said they to him again, What did he to thee? how opened he thine eyes? 9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

9:29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

9:33 If this man were not of God, he could do nothing.

9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 9:36 He answered and said, Who is he, Lord, that I might believe on him? 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

9:38 And he said, Lord, I believe. And he worshipped him.

9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

10:2 But he that entereth in by the door is the shepherd of the sheep.

10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

10:6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

10:14 I am the good shepherd, and know my sheep, and am known of mine.

10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

10:19 There was a division therefore again among the Jews for these sayings.

10:20 And many of them said, He hath a devil, and is mad; why hear ye him? 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? 10:22 And it was at Jerusalem the feast of the dedication, and it was winter.

10:23 And Jesus walked in the temple in Solomon's porch.

10:24 Then came the Jews round about him, and said unto him, How long

dost thou make us to doubt? If thou be the Christ, tell us plainly.

10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

10:27 My sheep hear my voice, and I know them, and they follow me:

10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

10:30 I and my Father are one.

10:31 Then the Jews took up stones again to stone him.

10:32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 10:37 If I do not the works of my Father, believe me not.

10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

10:39 Therefore they sought again to take him: but he escaped out of their hand, 10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

10:42 And many believed on him there.

11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

11:2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

11:4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

11:5 Now Jesus loved Martha, and her sister, and Lazarus.

11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

11:7 Then after that saith he to his disciples, Let us go into Judaea again.

11:8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

11:10 But if a man walk in the night, he stumbleth, because there is no light in him.

11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

11:12 Then said his disciples, Lord, if he sleep, he shall do well.

11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

11:14 Then said Jesus unto them plainly, Lazarus is dead.

11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

11:16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

11:17 Then when Jesus came, he found that he had lain in the grave four days already.

11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

11:23 Jesus saith unto her, Thy brother shall rise again.

11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this? 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

11:29 As soon as she heard that, she arose quickly, and came unto him.

11:30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

11:31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

11:34 And said, Where have ye laid him? They said unto him, Lord, come and see.

11:35 Jesus wept.

11:36 Then said the Jews, Behold how he loved him! 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 11:41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

11:42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

11:48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

11:53 Then from that day forth they took counsel together for to put him to death.

11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

11:55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

11:56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

12:2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

12:4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 12:5 Why was not this ointment sold for three hundred pence, and given to the poor? 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

12:7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

12:8 For the poor always ye have with you; but me ye have not always.

12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus

also, whom he had raised from the dead.

12:10 But the chief priests consulted that they might put Lazarus also to death; 12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

12:14 And Jesus, when he had found a young ass, sat thereon; as it is written, 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

12:17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

12:18 For this cause the people also met him, for that they heard that he had done this miracle.

12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

12:20 And there were certain Greeks among them that came up to worship at the feast: 12:21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

12:22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

12:30 Jesus answered and said, This voice came not because of me, but for your sakes.

12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

12:32 And I, if I be lifted up from the earth, will draw all men unto me.

12:33 This he said, signifying what death he should die.

12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 12:35 Then Jesus said unto them, Yet a little while is the light with you.

Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

12:37 But though he had done so many miracles before them, yet they believed not on him: 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 12:39 Therefore they could not believe, because that Esaias said again, 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

12:41 These things said Esaias, when he saw his glory, and spake of him.

12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 12:43 For they loved the praise of men more than the praise of God.

12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

12:45 And he that seeth me seeth him that sent me.

12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 13:4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

13:5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

13:8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

13:10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

13:11 For he knew who should betray him; therefore said he, Ye are not all clean.

13:12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13:13 Ye call me Master and Lord: and ye say well; for so I am.

13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

13:15 For I have given you an example, that ye should do as I have done to you.

13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

13:17 If ye know these things, happy are ye if ye do them.

13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

13:22 Then the disciples looked one on another, doubting of whom he spake.

13:23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

13:24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

13:25 He then lying on Jesus' breast saith unto him, Lord, who is it?

13:26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

13:28 Now no man at the table knew for what intent he spake this unto him.

13:29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

13:30 He then having received the sop went immediately out: and it was night.

13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

13:33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

13:36 Simon Peter said unto him, Lord, whither goest thou? Jesus

answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

13:37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

13:38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14:1 Let not your heart be troubled: ye believe in God, believe also in me.

14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

14:4 And whither I go ye know, and the way ye know.

14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14:14 If ye shall ask any thing in my name, I will do it.

14:15 If ye love me, keep my commandments.

14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

14:18 I will not leave you comfortless: I will come to you.

14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

14:25 These things have I spoken unto you, being yet present with you.

14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

14:28 Ye have heard how I said unto you, I go away, and come again

unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

15:1 I am the true vine, and my Father is the husbandman.

15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

15:3 Now ye are clean through the word which I have spoken unto you.

15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

15:9 As the Father hath loved me, so have I loved you: continue ye in my love.

15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

15:11 These things have I spoken unto you, that my joy might remain in

you, and that your joy might be full.

15:12 This is my commandment, That ye love one another, as I have loved you.

15:13 Greater love hath no man than this, that a man lay down his life for his friends.

15:14 Ye are my friends, if ye do whatsoever I command you.

15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

15:17 These things I command you, that ye love one another.

15:18 If the world hate you, ye know that it hated me before it hated you.

15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

15:23 He that hateth me hateth my Father also.

15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

15:25 But this cometh to pass, that the word might be fulfilled that

is written in their law, They hated me without a cause.

15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 15:27 And ye also shall bear witness, because ye have been with me from the beginning.

16:1 These things have I spoken unto you, that ye should not be offended.

16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

16:3 And these things will they do unto you, because they have not known the Father, nor me.

16:4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 16:6 But because I have said these things unto you, sorrow hath filled your heart.

16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 16:9 Of sin, because they believe not on me; 16:10 Of righteousness, because I go to my Father, and ye see me no more; 16:11 Of judgment, because the prince of this world is judged.

16:12 I have yet many things to say unto you, but ye cannot bear them now.

16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

16:15 All things that the Father hath are mine: therefore said I, that

he shall take of mine, and shall shew it unto you.

16:16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

16:17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 16:18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

16:19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

16:29 His disciples said unto him, Lo, now speakest thou plainly, and

speakest no proverb.

16:30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

16:31 Jesus answered them, Do ye now believe? 16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

16:33 These things I have spoken unto you, that in me ye might have peace.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

17:7 Now they have known that all things whatsoever thou hast given me are of thee.

17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

17:10 And all mine are thine, and thine are mine; and I am glorified in them.

17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

17:16 They are not of the world, even as I am not of the world.

17:17 Sanctify them through thy truth: thy word is truth.

17:18 As thou hast sent me into the world, even so have I also sent them into the world.

17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

17:20 Neither pray I for these alone, but for them also which shall believe on me through their word; 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

17:25 O righteous Father, the world hath not known thee: but I have

known thee, and these have known that thou hast sent me.

17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

18:2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

And Judas also, which betrayed him, stood with them.

18:6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

18:8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? 18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him, 18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was

expedient that one man should die for the people.

18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

18:16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

18:17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18:18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

18:19 The high priest then asked Jesus of his disciples, and of his doctrine.

18:20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

18:21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

18:22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 18:23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 18:24 Now Annas had sent him bound unto Caiaphas the high priest.

18:25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

18:26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

18:27 Peter then denied again: and immediately the cock crew.

18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

18:29 Pilate then went out unto them, and said, What accusation bring ye against this man? 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 18:34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 18:40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19:1 Then Pilate therefore took Jesus, and scourged him.

19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 19:3 And said, Hail, King of the Jews! and they smote him with their hands.

19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him,

and crucify him: for I find no fault in him.

19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

19:8 When Pilate therefore heard that saying, he was the more afraid;

19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 19:15 But they cried out, Away with him, away with him, crucify him.

Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19:19 And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

19:21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

19:22 Pilate answered, What I have written I have written.

19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

19:35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

19:37 And again another scripture saith, They shall look on him whom they pierced.

19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

19:42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him.

20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

20:5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

20:6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 20:7 And the napkin, that

was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

20:9 For as yet they knew not the scripture, that he must rise again from the dead.

20:10 Then the disciples went away again unto their own home.

20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him.

20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

20:18 Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20:20 And when he had so said, he shewed unto them his hands and his side.

Then were the disciples glad, when they saw the LORD.

20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 20:23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus

ame.

20:25 The other disciples therefore said unto him, We have seen the LORD.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

20:28 And Thomas answered and said unto him, My LORD and my God.

20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

21:1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

21:3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

21:4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

21:5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

21:6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

21:8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

21:10 Jesus saith unto them, Bring of the fish which ye have now caught.

21:11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

21:12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

21:14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

21:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

21:18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

21:20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21:21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 21:22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

21:23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The Acts of the Apostles

1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 1:16 Men and brethren, this scripture must needs have been

fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

1:17 For he was numbered with us, and had obtained part of this ministry.

1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

1:19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 2:8 And how hear we every man in our own tongue, wherein we were born? 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 2:13 Others mocking said, These men are full of new wine.

2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 2:15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

2:16 But this is that which was spoken by the prophet Joel; 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 2:19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: 2:21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 2:24 Whom

God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

2:32 This Jesus hath God raised up, whereof we all are witnesses.

2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 2:35 Until I make thy foes thy footstool.

2:36 Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

2:37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.

2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

2:44 And all that believed were together, and had all things common;

2:45 And sold their possessions and goods, and parted them to all men, as every man had need.

2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

3:2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3:3 Who seeing Peter and John about to go into the temple asked an alms.

3:4 And Peter, fastening his eyes upon him with John, said, Look on us.

3:5 And he gave heed unto them, expecting to receive something of them.

3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

3:7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

3:8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

3:9 And all the people saw him walking and praising God: 3:10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

3:11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

3:12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

3:16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

3:17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

3:18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

3:20 And he shall send Jesus Christ, which before was preached unto you: 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

3:23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

4:1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 4:2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

4:3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

4:5 And it came to pass on the morrow, that their rulers, and elders, and scribes, 4:6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

4:7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 4:9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.

4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

4:13 Now when they saw the boldness of Peter and John, and perceived

that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

4:14 And beholding the man which was healed standing with them, they could say nothing against it.

4:15 But when they had commanded them to go aside out of the council, they conferred among themselves, 4:16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

4:17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

4:18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

4:20 For we cannot but speak the things which we have seen and heard.

4:21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

4:22 For the man was above forty years old, on whom this miracle of healing was shewed.

4:23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

4:29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 4:30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

4:34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 4:35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 4:37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 5:2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

5:6 And the young men arose, wound him up, and carried him out, and buried him.

5:7 And it was about the space of three hours after, when his wife,

not knowing what was done, came in.

5:8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

5:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

5:11 And great fear came upon all the church, and upon as many as heard these things.

5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

5:13 And of the rest durst no man join himself to them: but the people magnified them.

5:14 And believers were the more added to the Lord, multitudes both of men and women.) 5:15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

5:16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

5:17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 5:18 And laid their hands on the apostles, and put them in the common prison.

5:19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 5:20 Go, stand and speak in the temple to the people all the words of this life.

5:21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

5:22 But when the officers came, and found them not in the prison, they returned and told, 5:23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

5:24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

5:25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

5:26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

5:27 And when they had brought them, they set them before the council: and the high priest asked them, 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

5:32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

5:33 When they heard that, they were cut to the heart, and took counsel to slay them.

5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 5:35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

5:36 For before these days rose up Theudas, boasting himself to be

somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

5:37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

5:38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 5:39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

5:40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

5:42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

6:2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6:6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

6:8 And Stephen, full of faith and power, did great wonders and miracles among the people.

6:9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

6:10 And they were not able to resist the wisdom and the spirit by which he spake.

6:11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

6:12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

6:13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 6:14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

6:15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

7:1 Then said the high priest, Are these things so? 7:2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 7:3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

7:4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

7:5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7:7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

7:8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 7:10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

7:11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

7:12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

7:13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

7:14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

7:15 So Jacob went down into Egypt, and died, he, and our fathers,

7:16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

7:17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, 7:18 Till another king arose, which knew not Joseph.

7:19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

7:20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

7:23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

7:24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 7:25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

7:26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 7:27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 7:28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 7:29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

7:31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the LORD came unto him, 7:32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

7:33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

7:34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

7:36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

7:38 This is he, that was in the church in the wilderness with the

angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: 7:39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, 7:40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

7:41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

7:42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 7:43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

7:45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; 7:46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

7:47 But Solomon built him an house.

7:48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 7:49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? 7:50 Hath not my hand made all these things? 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 7:53 Who have received the law by the disposition of angels, and have not kept it.

7:54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand

of God, 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

7:57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 7:58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

8:2 And devout men carried Stephen to his burial, and made great lamentation over him.

8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

8:4 Therefore they that were scattered abroad went every where preaching the word.

8:5 Then Philip went down to the city of Samaria, and preached Christ unto them.

8:6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

8:7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8:8 And there was great joy in that city.

8:9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

8:11 And to him they had regard, because that of long time he had bewitched them with sorceries.

8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

8:14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 8:17 Then laid they their hands on them, and they received the Holy Ghost.

8:18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 8:19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

8:23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

8:24 Then answered Simon, and said, Pray ye to the LORD for me, that none of these things which ye have spoken come upon me.

8:25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto

Gaza, which is desert.

8:27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

8:28 Was returning, and sitting in his chariot read Esaias the prophet.

8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 8:31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

8:34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 8:37 And Philip said, If thou believest with all thine heart, thou mayest.

And he answered and said, I believe that Jesus Christ is the Son of God.

8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

8:40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9:9 And he was three days without sight, and neither did eat nor drink.

9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 9:12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 9:14 And here he hath authority from the chief priests to bind all that call on thy name.

9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 9:16 For I will shew him how great things he must

suffer for my name's sake.

9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

9:19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

9:21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

9:23 And after that many days were fulfilled, the Jews took counsel to kill him: 9:24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

9:25 Then the disciples took him by night, and let him down by the wall in a basket.

9:26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

9:27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

9:28 And he was with them coming in and going out at Jerusalem.

9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

9:30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

9:32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

9:33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

9:34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

9:36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

9:37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

9:38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

9:39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

9:40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

9:41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

9:42 And it was known throughout all Joppa; and many believed in the Lord.

9:43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

10:3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

10:4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

10:5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 10:6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

10:7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 10:8 And when he had declared all these things unto them, he sent them to Joppa.

10:9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10:10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 10:11 And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: 10:12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

10:13 And there came a voice to him, Rise, Peter; kill, and eat.

10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

10:15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

10:16 This was done thrice: and the vessel was received up again into heaven.

10:17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, 10:18 And

called, and asked whether Simon, which was surnamed Peter, were lodged there.

10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

10:20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

10:21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 10:22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

10:23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

10:24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends.

10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

10:26 But Peter took him up, saying, Stand up; I myself also am a man.

10:27 And as he talked with him, he went in, and found many that were come together.

10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

10:29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 10:30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 10:31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

10:32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea

side: who, when he cometh, shall speak unto thee.

10:33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 10:37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

10:39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 10:40 Him God raised up the third day, and shewed him openly; 10:41 Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead.

10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

10:46 For they heard them speak with tongues, and magnify God. Then answered Peter, 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

11:1 And the apostles and brethren that were in Judaea heard that the

Gentiles had also received the word of God.

11:2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 11:3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

11:4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 11:5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 11:6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

11:7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

11:8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

11:9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

11:10 And this was done three times: and all were drawn up again into heaven.

11:11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 11:13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 11:14 Who shall tell thee words, whereby thou and all thy house shall be saved.

11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

11:17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 11:18 When they heard these things, they held their

peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

11:20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the LORD Jesus.

11:21 And the hand of the Lord was with th

m: and a great number believed, and turned unto the Lord.

11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

11:23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

11:24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

11:25 Then departed Barnabas to Tarsus, for to seek Saul: 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

11:27 And in these days came prophets from Jerusalem unto Antioch.

11:28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

11:29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

11:30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

12:1 Now about that time Herod the king stretched forth his hands to

vex certain of the church.

12:2 And he killed James the brother of John with the sword.

12:3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 12:4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

12:6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

12:8 And the angel said unto him, Gird thyself, and bind on thy sandals.

And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

12:9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

12:10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

12:11 And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12:12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

12:13 And as Peter knocked at the door of the gate, a damsel came to

hearken, named Rhoda.

12:14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

12:16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

12:17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

12:18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

12:19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

12:21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

12:22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

12:24 But the word of God grew and multiplied.

12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and

Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

13:7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him.

13:10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 13:11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

13:16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

13:18 And about the time of forty years suffered he their manners in the wilderness.

13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

13:20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

13:23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

13:25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

13:26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

13:28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

13:30 But God raised him from the dead: 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

13:34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

13:35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 13:37 But he, whom God raised again, saw no corruption.

13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 13:41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

13:44 And the next sabbath day came almost the whole city together to

hear the word of God.

13:45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

13:47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

13:49 And the word of the Lord was published throughout all the region.

13:50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

13:51 But they shook off the dust of their feet against them, and came unto Iconium.

13:52 And the disciples were filled with joy, and with the Holy Ghost.

14:1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

14:2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

14:4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

14:5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 14:6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 14:7 And there they preached the gospel.

14:8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 14:9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 14:10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

14:12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

14:13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 14:16 Who in times past suffered all nations to walk in their own ways.

14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

14:18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

14:24 And after they had passed throughout Pisidia, they came to Pamphylia.

14:25 And when they had preached the word in Perga, they went down into Attalia: 14:26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

14:27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

14:28 And there they abode long time with the disciples.

15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

15:6 And the apostles and elders came together for to consider of this matter.

15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 15:9 And put no difference between us and them, purifying their hearts by faith.

15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

15:11 But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they.

15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

15:13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15:15 And to this agree the words of the prophets; as it is written, 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

15:18 Known unto God are all his works from the beginning of the world.

15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

15:22 Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren: 15:23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

15:27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 15:31 Which when they had read, they rejoiced for the consolation.

15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

15:33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

15:34 Notwithstanding it pleased Silas to abide there still.

15:35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the LORD, and see how they do.

15:37 And Barnabas determined to take with them John, whose surname was Mark.

15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

15:41 And he went through Syria and Cilicia, confirming the churches.

16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

16:5 And so were the churches established in the faith, and increased in number daily.

16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

16:8 And they passing by Mysia came down to Troas.

16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

16:11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

16:13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

16:15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

16:18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her.

And he came out the same hour.

16:19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, 16:20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, 16:21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

16:23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 16:24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

16:26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors

were opened, and every one's bands were loosed.

16:27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

16:28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

16:29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 16:30 And brought them out, and said, Sirs, what must I do to be saved? 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

16:32 And they spake unto him the word of the Lord, and to all that were in his house.

16:33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

16:34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

16:35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

16:36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

16:37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

16:38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

16:39 And they came and besought them, and brought them out, and desired them to depart out of the city.

16:40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

17:4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

17:8 And they troubled the people and the rulers of the city, when they heard these things.

17:9 And when they had taken security of Jason, and of the other, they let them go.

17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

17:14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

17:15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17:17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? 17:20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

17:21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

17:29 Forasmuch then as we are the offspring of God, we ought not to

think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

17:33 So Paul departed from among them.

17:34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18:1 After these things Paul departed from Athens, and came to Corinth; 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

18:6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.

18:7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

18:11 And he continued there a year and six months, teaching the word of God among them.

18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 18:13 Saying, This fellow persuadeth men to worship God contrary to the law.

18:14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 18:15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

18:16 And he drave them from the judgment seat.

18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

18:18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

18:20 When they desired him to tarry longer time with them, he consented not; 18:21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

18:23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 18:28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

19:3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

19:5 When they heard this, they were baptized in the name of the Lord Jesus.

19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

19:7 And all the men were about twelve.

19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated

the disciples, disputing daily in the school of one Tyrannus.

19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

19:11 And God wrought special miracles by the hands of Paul: 19:12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth.

19:14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

19:17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

19:18 And many that believed came, and confessed, and shewed their deeds.

19:19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

19:20 So mightily grew the word of God and prevailed.

19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

19:23 And the same time there arose no small stir about that way.

19:24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;
19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

19:26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: 19:27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

19:28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

19:29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

19:30 And when Paul would have entered in unto the people, the disciples suffered him not.

19:31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

19:32 Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together.

19:33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

19:35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 19:36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

19:37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

19:38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

19:39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

19:40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

19:41 And when he had thus spoken, he dismissed the assembly.

20:1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

20:2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, 20:3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

20:5 These going before tarried for us at Troas.

20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

20:8 And there were many lights in the upper chamber, where they were gathered together.

20:9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

20:10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

20:11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

20:12 And they brought the young man alive, and were not a little comforted.

20:13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

20:14 And when he met with us at Assos, we took him in, and came to Mitylene.

20:15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 20:19 Serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20:20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

20:24 But none of these things move me, neither count I my life dear

unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

20:26 Wherefore I take you to record this day, that I am pure from the blood of all men.

20:27 For I have not shunned to declare unto you all the counsel of God.

20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

20:33 I have coveted no man's silver, or gold, or apparel.

20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

20:36 And when he had thus spoken, he kneeled down, and prayed with them all.

20:37 And they all wept sore, and fell on Paul's neck, and kissed him,

20:38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

21:1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: 21:2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

21:3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

21:5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

21:6 And when we had taken our leave one of another, we took ship; and they returned home again.

21:7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

21:8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

21:9 And the same man had four daughters, virgins, which did prophesy.

21:10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

21:13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

21:14 And when he would not be persuaded, we ceased, saying, The will

of the Lord be done.

21:15 And after those days we took up our carriages, and went up to Jerusalem.

21:16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

21:17 And when we were come to Jerusalem, the brethren received us gladly.

21:18 And the day following Paul went in with us unto James; and all the elders were present.

21:19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21:21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

21:22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

21:23 Do therefore this that we say to thee: We have four men which have a vow on them; 21:24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

21:25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

21:27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 21:28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

21:29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

21:30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

21:31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

21:32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

21:33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

21:34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

21:35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

21:36 For the multitude of the people followed after, crying, Away with him.

21:37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 21:38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 21:39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

21:40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, 22:1

Men, brethren, and fathers, hear ye my defence which I make now unto you.

22:2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

22:5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

22:7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

22:10 And I said, What shall I do, LORD? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

22:12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 22:13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

22:14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

22:15 For thou shalt be his witness unto all men of what thou hast seen and heard.

22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 22:18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22:22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

22:23 And as they cried out, and cast off their clothes, and threw dust into the air, 22:24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

22:25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 22:26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

22:27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

22:28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

22:29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

22:30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

23:2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

23:3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 23:4 And they that stood by said, Revilest thou God's high priest? 23:5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

23:7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

23:9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

23:10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the cast

e.

23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so

must thou bear witness also at Rome.

23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

23:13 And they were more than forty which had made this conspiracy.

23:14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

23:15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

23:17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

23:18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

23:19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

23:20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

23:21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

23:22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23:23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; 23:24 And

provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

23:25 And he wrote a letter after this manner: 23:26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

23:27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

23:28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 23:29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

23:30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

23:31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

23:32 On the morrow they left the horsemen to go with him, and returned to the castle: 23:33 Who, when they came to Caesarea and delivered the epistle to the governor, presented Paul also before him.

23:34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; 23:35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

24:1 And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

24:2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, 24:3 We accept it always, and in all places, most noble Felix, with all thankfulness.

24:4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

24:5 For we have found this man a pestilent fellow, and a mover of

sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: 24:6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

24:7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 24:8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

24:9 And the Jews also assented, saying that these things were so.

24:10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

24:11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

24:12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 24:13 Neither can they prove the things whereof they now accuse me.

24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

24:16 And herein do I exercise myself, to have always a conscience void to offence toward God, and toward men.

24:17 Now after many years I came to bring alms to my nation, and offerings.

24:18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

24:19 Who ought to have been here before thee, and object, if they had ought against me.

24:20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 24:21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

24:22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

24:23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24:24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

24:26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

25:1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

25:2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 25:3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

25:4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

25:5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

25:6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

25:7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

25:8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

25:9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 25:10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

25:11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

25:12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

25:14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: 25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

25:16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

25:17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

25:18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 25:19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

25:20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

25:21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

25:22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

25:23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

25:24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25:25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

25:26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

25:27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

26:1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered for himself: 26:2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 26:3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

26:6 And now I stand and am judged for the hope of the promise made of God, unto our fathers: 26:7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's

sake, king Agrippa, I am accused of the Jews.

26:8 Why should it be thought a thing incredible with you, that God should raise the dead? 26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

26:11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

26:12 Whereupon as I went to Damascus with authority and commission from the chief priests, 26:13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 26:17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

26:21 For these causes the Jews caught me in the temple, and went about to kill me.

26:22 Having therefore obtained help of God, I continue unto this day,

witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

26:25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26:26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

26:27 King Agrippa, believest thou the prophets? I know that thou believest.

26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

26:29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

26:30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 26:31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

26:32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

27:1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

27:3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

27:4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

27:5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

27:7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; 27:8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

27:11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

27:12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

27:13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.

27:15 And when the ship was caught, and could not bear up into the wind, we let her drive.

27:16 And running under a certain island which is called Clauda, we had much work to come by the boat: 27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

27:18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 27:19 And the third day we cast out with our

own hands the tackling of the ship.

27:20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

27:21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

27:22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

27:23 For there stood by me this night the angel of God, whose I am, and whom I serve, 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

27:26 Howbeit we must be cast upon a certain island.

27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 27:28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

27:30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

27:32 Then the soldiers cut off the ropes of the boat, and let her fall off.

27:33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

27:34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

27:35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

27:36 Then were they all of good cheer, and they also took some meat.

27:37 And we were in all in the ship two hundred threescore and sixteen souls.

27:38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

27:40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

27:42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

27:43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: 27:44 And the rest, some on boards, and some on broken pieces of the ship.

And so it came to pass, that they escaped all safe to land.

28:1 And when they were escaped, then they knew that the island was called Melita.

28:2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

28:3 And when Paul had gathered a bundle of sticks, and laid them on

the fire, there came a viper out of the heat, and fastened on his hand.

28:4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

28:5 And he shook off the beast into the fire, and felt no harm.

28:6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

28:7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

28:9 So when this was done, others also, which had diseases in the island, came, and were healed: 28:10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

28:11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

28:12 And landing at Syracuse, we tarried there three days.

28:13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: 28:14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

28:18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

28:19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

28:20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

28:22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

28:24 And some believed the things which were spoken, and some believed not.

28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

28:29 And when he had said these words, the Jews departed, and had

great reasoning among themselves.

28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The Epistle of Paul the Apostle to the Romans

1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 1:2 (Which he had promised afore by his prophets in the holy scriptures,) 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 1:6 Among whom are ye also the called of Jesus Christ: 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

1:15 So, as much as in me is, I am ready to preach the gospel to you

that are at Rome also.

1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

1:22 Professing themselves to be wise, they became fools, 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 1:30 Backbiters, haters

of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 2:6 Who will render to every man according to his deeds: 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 2:11 For there is no respect of persons with God.

2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

2:17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, 2:18 And knowest his will, and approvest the things

that are more excellent, being instructed out of the law; 2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 2:22

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 2:23

Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 2:27

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 2:28

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

3:1 What advantage then hath the Jew? or what profit is there of circumcision? 3:2 Much every way: chiefly, because that unto them were committed the oracles of God.

3:3 For what if some did not believe? shall their unbelief make the faith of God without effect? 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

3:5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 3:6

God forbid: for then how shall God judge the world? 3:7 For if the truth of God hath more abounded through my lie unto his glory;

why yet am I also judged as a sinner? 3:8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

3:9 What then? are we better than they? No, in no wise: for we have

before proved both Jews and Gentiles, that they are all under sin;
3:10 As it is written, There is none righteous, no, not one: 3:11
There is none that understandeth, there is none that seeketh after
God.

3:12 They are all gone out of the way, they are together become
unprofitable; there is none that doeth good, no, not one.

3:13 Their throat is an open sepulchre; with their tongues they have
used deceit; the poison of asps is under their lips: 3:14 Whose mouth
is full of cursing and bitterness: 3:15 Their feet are swift to shed
blood: 3:16 Destruction and misery are in their ways: 3:17 And the way
of peace have they not known: 3:18 There is no fear of God before
their eyes.

3:19 Now we know that what things soever the law saith, it saith to
them who are under the law: that every mouth may be stopped, and all
the world may become guilty before God.

3:20 Therefore by the deeds of the law there shall no flesh be
justified in his sight: for by the law is the knowledge of sin.

3:21 But now the righteousness of God without the law is manifested,
being witnessed by the law and the prophets; 3:22 Even the
righteousness of God which is by faith of Jesus Christ unto all and
upon all them that believe: for there is no difference: 3:23 For all
have sinned, and come short of the glory of God; 3:24 Being justified
freely by his grace through the redemption that is in Christ Jesus:
3:25 Whom God hath set forth to be a propitiation through faith in his
blood, to declare his righteousness for the remission of sins that are
past, through the forbearance of God; 3:26 To declare, I say, at this
time his righteousness: that he might be just, and the justifier of
him which believeth in Jesus.

3:27 Where is boasting then? It is excluded. By what law? of works?
Nay: but by the law of faith.

3:28 Therefore we conclude that a man is justified by faith without
the deeds of the law.

3:29 Is he the God of the Jews only? is he not also of the Gentiles?
Yes, of the Gentiles also: 3:30 Seeing it is one God, which shall
justify the circumcision by faith, and uncircumcision through faith.

3:31 Do we then make void the law through faith? God forbid: yea, we

establish the law.

4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

4:8 Blessed is the man to whom the Lord will not impute sin.

4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

4:16 Therefore it is of faith, that it might be by grace; to the end

the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

4:22 And therefore it was imputed to him for righteousness.

4:23 Now it was not written for his sake alone, that it was imputed to him; 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 4:25 Who was delivered for our offences, and was raised again for our justification.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 5:4 And patience, experience; and experience, hope: 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

5:6 For when we were yet without strength, in due time Christ died for the ungodly.

5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6:1 What shall we say then? Shall we continue in sin, that grace may abound? 6:2 God forbid. How shall we, that are dead to sin, live any

longer therein? 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

6:7 For he that is dead is freed from sin.

6:8 Now if we be dead with Christ, we believe that we shall also live with him: 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

6:18 Being then made free from sin, ye became the servants of righteousness.

6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

6:20 For when ye were the servants of sin, ye were free from righteousness.

6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

7:10 And the commandment, which was ordained to life, I found to be unto death.

7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

7:16 If then I do that which I would not, I consent unto the law that it is good.

7:17 Now then it is no more I that do it, but sin that dwelleth in me.

7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

7:19 For the good that I would I do not: but the evil which I would not, that I do.

7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

7:21 I find then a law, that, when I would do good, evil is present with me.

7:22 For I delight in the law of God after the inward man: 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 O wretched man that I am! who shall deliver me from the body of

this death? 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8:8 So then they that are in the flesh cannot please God.

8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

8:14 For as many as are led by the Spirit of God, they are the sons of

God.

8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 8:25 But if we hope for that we see not, then do we with patience wait for it.

8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn

among many brethren.

8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

8:31 What shall we then say to these things? If God be for us, who can be against us? 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

8:37 Nay, in all these things we are more than conquerors through him that loved us.

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 9:2 That I have great heaviness and continual sorrow in my heart.

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 9:12 It was said unto her, The elder shall serve the younger.

9:13 As it is written, Jacob have I loved, but Esau have I hated.

9:14 What shall we say then? Is there unrighteousness with God? God forbid.

9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

9:26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

10:4 For Christ is the end of the law for righteousness to every one that believeth.

10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 10:7 Or, Who shall descend into the

deep? (that is, to bring up Christ again from the dead.) 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

10:13 For whosoever shall call upon the name of the Lord shall be saved.

10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 10:17 So then faith cometh by hearing, and hearing by the word of God.

10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

11:2 God hath not cast away his people which he foreknew. Wot ye not

what the scripture saith of Elias? how he maketh intercession to God against Israel saying, 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 11:10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 11:18 Boast not against the

branches. But if thou boast, thou bearest not the root, but the root thee.

11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 11:27 For this is my covenant unto them, when I shall take away their sins.

11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

11:29 For the gifts and calling of God are without repentance.

11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding

out! 11:34 For who hath known the mind of the Lord? or who hath been his counsellor? 11:35 Or who hath first given to him, and it shall be recompensed unto him again? 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

12:4 For as we have many members in one body, and all members have not the same office: 12:5 So we, being many, are one body in Christ, and every one members one of another.

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 12:11 Not slothful in business; fervent in spirit; serving the Lord; 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 12:13 Distributing to the necessity of saints; given to hospitality.

12:14 Bless them which persecute you: bless, and curse not.

12:15 Rejoice with them that do rejoice, and weep with them that weep.

12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

12:21 Be not overcome of evil, but overcome evil with good.

13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

14:6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

14:7 For none of us liveth to himself, and no man dieth to himself.

14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

14:9 For to this end Christ both died, and rose, and revived, that he

might be Lord both of the dead and living.

14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

14:12 So then every one of us shall give account of himself to God.

14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

14:16 Let not then your good be evil spoken of: 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

14:18 For he that in these things serveth Christ is acceptable to God, and approved of men.

14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

15:1 We then that are strong ought to bear the infirmities of the

weak, and not to please ourselves.

15:2 Let every one of us please his neighbour for his good to edification.

15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

15:10 And again he saith, Rejoice, ye Gentiles, with his people.

15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is

given to me of God, 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

15:22 For which cause also I have been much hindered from coming to you.

15:23 But now having no more place in these parts, and having a great desire these many years to come unto you; 15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

15:25 But now I go unto Jerusalem to minister unto the saints.

15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in

your prayers to God for me; 15:31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

15:33 Now the God of peace be with you all. Amen.

16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

16:3 Greet Priscilla and Aquila my helpers in Christ Jesus: 16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

16:5 Likewise greet the church that is in their house. Salute my well-beloved Epaphroditus, who is the firstfruits of Achaia unto Christ.

16:6 Greet Mary, who bestowed much labour on us.

16:7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

16:8 Greet Amplias my beloved in the Lord.

16:9 Salute Urbane, our helper in Christ, and Stachys my beloved.

16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

16:11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

16:13 Salute Rufus chosen in the Lord, and his mother and mine.

16:14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16:16 Salute one another with an holy kiss. The churches of Christ salute you.

16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

16:19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

16:22 I Tertius, who wrote this epistle, salute you in the Lord.

16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

16:24 The grace of our Lord Jesus Christ be with you all. Amen.

16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

The First Epistle of Paul the Apostle to the Corinthians

1:1 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus

Christ our Lord, both their's and our's: 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 1:5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 1:6 Even as the testimony of Christ was confirmed in you: 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1:14 I thank God that I baptized none of you, but Crispus and Gaius; 1:15 Lest any should say that I had baptized in mine own name.

1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 1:21

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 1:29 That no flesh should glory in his presence.

1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

2:3 And I was with you in weakness, and in fear, and in much trembling.

2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 2:8 Which none of the princes of this world knew: for had they known it,

they would not have crucified the Lord of glory.

2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 3:6 I have planted, Apollos watered; but God gave the increase.

3:7 So then neither is he that planteth any thing, neither he that

watereth; but God that giveth the increase.

3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

3:21 Therefore let no man glory in men. For all things are your's;

3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; 3:23 And ye are Christ's; and Christ is God's.

4:1 Let a man so account of us, as of the ministers of Christ, and

stewards of the mysteries of God.

4:2 Moreover it is required in stewards, that a man be found faithful.

4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 4:13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

4:14 I write not these things to shame you, but as my beloved sons I warn you.

4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through

the gospel.

4:16 Wherefore I beseech you, be ye followers of me.

4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

4:18 Now some are puffed up, as though I would not come to you.

4:19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

4:20 For the kingdom of God is not in word, but in power.

4:21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

5:9 I wrote unto you in an epistle not to company with fornicators:

5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not

to eat.

5:12 For what have I to do to judge them also that are without? do not ye judge them that are within? 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life? 6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6:6 But brother goeth to law with brother, and that before the unbelievers.

6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 6:8 Nay, ye do wrong, and defraud, and that your brethren.

6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

6:17 But he that is joined unto the Lord is one spirit.

6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

7:6 But I speak this by permission, and not of commandment.

7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 7:11 But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 7:17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

7:20 Let every man abide in the same calling wherein he was called.

7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

7:23 Ye are bought with a price; be not ye the servants of men.

7:24 Brethren, let every man, wherein he is called, therein abide with God.

7:25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

7:26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 7:33 But he that is married careth for the things that are of the world, how he may please his wife.

7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

7:37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

7:38 So then he that giveth her in marriage doeth well; but he that

giveth her not in marriage doeth better.

7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

8:3 But if any man love God, the same is known of him.

8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8:8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

8:9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 8:11 And through thy knowledge shall the weak brother perish, for whom Christ died? 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

9:3 Mine answer to them that do examine me is this, 9:4 Have we not power to eat and to drink? 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 9:6 Or I only and Barnabas, have not we power to forbear working? 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 9:8 Say I these things as a man? or saith not the law the same also? 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 9:10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 9:12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

9:16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

9:18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 10:2 And were all baptized unto Moses in the cloud and in the sea; 10:3 And did all eat the same spiritual meat; 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

10:14 Wherefore, my dearly beloved, flee from idolatry.

10:15 I speak as to wise men; judge ye what I say.

10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

10:22 Do we provoke the Lord to jealousy? are we stronger than he?

10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

10:24 Let no man seek his own, but every man another's wealth.

10:25 Whatsoever is sold in the shambles, that eat, asking no question

for conscience sake: 10:26 For the earth is the Lord's, and the fulness thereof.

10:27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 10:29

Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

11:1 Be ye followers of me, even as I also am of Christ.

11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

11:8 For the man is not of the woman: but the woman of the man.

11:9 Neither was the man created for the woman; but the woman for the

man.

11:10 For this cause ought the woman to have power on her head because of the angels.

11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

11:12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

11:21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

11:30 For this cause many are weak and sickly among you, and many sleep.

11:31 For if we would judge ourselves, we should not be judged.

11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

12:4 Now there are diversities of gifts, but the same Spirit.

12:5 And there are differences of administrations, but the same Lord.

12:6 And there are diversities of operations, but it is the same God which worketh all in all.

12:7 But the manifestation of the Spirit is given to every man to profit withal.

12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

12:14 For the body is not one member, but many.

12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

12:19 And if they were all one member, where were the body? 12:20 But now are they many members, yet but one body.

12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 12:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

12:24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which

lacked.

12:25 That there should be no schism in the body; but that the members should have the same care one for another.

12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

12:27 Now ye are the body of Christ, and members in particular.

12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

12:29 Are

all apostles? are all prophets? are all teachers? are all workers of miracles? 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret? 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth; 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

13:9 For we know in part, and we prophesy in part.

13:10 But when that which is perfect is come, then that which is in part shall be done away.

13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

14:5 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 14:7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 14:9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

14:11 Therefore if I know not the meaning of the voice, I shall be

unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 14:17 For thou verily givest thanks well, but the other is not edified.

14:18 I thank my God, I speak with tongues more than ye all: 14:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the LORD.

14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 14:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

14:29 Let the prophets speak two or three, and let the other judge.

14:30 If any thing be revealed to another that sitteth by, let the first hold his peace.

14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

14:32 And the spirits of the prophets are subject to the prophets.

14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

14:36 What? came the word of God out from you? or came it unto you only? 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

14:38 But if any man be ignorant, let him be ignorant.

14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

14:40 Let all things be done decently and in order.

15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
15:2 By which also ye are saved, if ye keep in memory what I preached

unto you, unless ye have believed in vain.

15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 15:4 And that he was buried, and that he rose again the third day according to the scriptures: 15:5 And that he was seen of Cephas, then of the twelve: 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

15:7 After that, he was seen of James; then of all the apostles.

15:8 And last of all he was seen of me also, as of one born out of due time.

15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

15:11 Therefore whether it were I or they, so we preach, and so ye believed.

15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 15:13 But if there be no resurrection of the dead, then is Christ not risen:

15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15:15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

15:16 For if the dead rise not, then is not Christ raised: 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

15:18 Then they also which are fallen asleep in Christ are perished.

15:19 If in this life only we have hope in Christ, we are of all men most miserable.

15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

15:21 For since by man came death, by man came also the resurrection of the dead.

15:22 For as in Adam all die, even so in Christ shall all be made alive.

15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

15:25 For he must reign, till he hath put all enemies under his feet.

15:26 The last enemy that shall be destroyed is death.

15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 15:30 And why stand we in jeopardy every hour? 15:31 I protest by your rejoicing which I have in Christ Jesus our LORD, I die daily.

15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

15:33 Be not deceived: evil communications corrupt good manners.

15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

15:35 But some man will say, How are the dead raised up? and with what body do they come? 15:36 Thou fool, that which thou sowest is not quickened, except it die: 15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 15:38 But God giveth it a body as it

hath pleased him, and to every seed his own body.

15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

15:40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

15:47 The first man is of the earth, earthy; the second man is the Lord from heaven.

15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

15:55 O death, where is thy sting? O grave, where is thy victory?

15:56 The sting of death is sin; and the strength of sin is the law.

15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

16:3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

16:4 And if it be meet that I go also, they shall go with me.

16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

16:8 But I will tarry at Ephesus until Pentecost.

16:9 For a great door and effectual is opened unto me, and there are many adversaries.

16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

16:11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

16:14 Let all your things be done with charity.

16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) 16:16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

16:18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

16:20 All the brethren greet you. Greet ye one another with an holy kiss.

16:21 The salutation of me Paul with mine own hand.

16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

16:23 The grace of our Lord Jesus Christ be with you.

16:24 My love be with you all in Christ Jesus. Amen.

The Second Epistle of Paul the Apostle to the Corinthians

1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 1:2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

1:5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

1:6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

1:7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 1:11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

1:13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

1:15 And in this confidence I was minded to come unto you before, that ye might have a second benefit; 1:16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

1:17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with

me there should be yea yea, and nay nay? 1:18 But as God is true, our word toward you was not yea and nay.

1:19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2:1 But I determined this with myself, that I would not come again to you in heaviness.

2:2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? 2:3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

2:6 Sufficient to such a man is this punishment, which was inflicted of many.

2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

2:8 Wherefore I beseech you that ye would confirm your love toward him.

2:9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

2:10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 2:13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

2:14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 2:16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 3:2 Ye are our epistle written in our hearts, known and read of all men: 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

3:4 And such trust have we through Christ to God-ward: 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 3:8 How shall not the ministration of the spirit be rather glorious? 3:9 For if the ministration of condemnation be

glory, much more doth the ministration of righteousness exceed in glory.

3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

3:11 For if that which is done away was glorious, much more that which remaineth is glorious.

3:12 Seeing then that we have such hope, we use great plainness of speech: 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

3:15 But even unto this day, when Moses is read, the vail is upon their heart.

3:16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD.

4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not; 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

4:3 But if our gospel be hid, it is hid to them that are lost: 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory

of God in the face of Jesus Christ.

4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

4:8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 4:9 Persecuted, but not forsaken; cast down, but not destroyed; 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

4:11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

4:12 So then death worketh in us, but life in you.

4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

4:15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 5:3 If so be that being clothed we shall not be found naked.

5:4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

5:6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 5:7 (For we walk by faith, not by sight:) 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

5:11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

5:13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 6:3 Giving no offence in any thing, that the ministry be not blamed: 6:4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, 6:7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 6:8 By honour and dishonour, by evil report and good report: as deceivers, and yet true; 6:9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; 6:10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

6:12 Ye are not straitened in us, but ye are straitened in your own bowels.

6:13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

7:2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

7:3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

7:4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

7:5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7:7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

7:12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

7:13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

7:14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

7:16 I rejoice therefore that I have confidence in you in all things.

8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 8:4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

8:6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

8:7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8:8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

8:10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

8:11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

8:13 For I mean not that other men be eased, and ye burdened: 8:14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: 8:15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

8:16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

8:17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

8:18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 8:19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 8:20 Avoiding this, that no man should blame us in this abundance which is administered by us: 8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

8:22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

8:23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

8:24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

9:1 For as touching the ministering to the saints, it is superfluous for me to write to you: 9:2 For I know the forwardness of your mind,

for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

9:3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: 9:4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

9:12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 9:13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; 9:14 And by their prayer for you, which long after you for the exceeding grace of God in you.

9:15 Thanks be unto God for his unspeakable gift.

10:1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: 10:2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against

some, which think of us as if we walked according to the flesh.

10:3 For though we walk in the flesh, we do not war after the flesh:

10:4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

10:7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

10:8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: 10:9 That I may not seem as if I would terrify you by letters.

10:10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

10:13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

10:14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: 10:15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 10:16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

10:17 But he that glorieth, let him glory in the Lord.

10:18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11:1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

11:5 For I suppose I was not a whit behind the very chiefest apostles.

11:6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

11:8 I robbed other churches, taking wages of them, to do you service.

11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11:11 Wherefore? because I love you not? God knoweth.

11:12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

11:14 And no marvel; for Satan himself is transformed into an angel of light.

11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

11:16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

11:17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

11:18 Seeing that many glory after the flesh, I will glory also.

11:19 For ye suffer fools gladly, seeing ye yourselves are wise.

11:20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

11:21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

11:22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

11:23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

11:24 Of the Jews five times received I forty stripes save one.

11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 11:26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

11:29 Who is weak, and I am not weak? who is offended, and I burn not?

11:30 If I must needs glory, I will glory of the things which concern mine infirmities.

11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

11:32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 11:33 And through a window in a basket was I let down by the wall, and escaped his hands.

12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

12:3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

12:5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

12:8 For this thing I besought the Lord thrice, that it might depart from me.

12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

12:13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

12:14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's but you: for the children ought not to lay up for the parents, but the parents for the children.

12:15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

12:16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

12:17 Did I make a gain of you by any of them whom I sent unto you?
12:18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? 12:19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore

have sinned, and to all other, that, if I come again, I will not spare: 13:3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 13:6 But I trust that ye shall know that we are not reprobates.

13:7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

13:8 For we can do nothing against the truth, but for the truth.

13:9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

13:12 Greet one another with an holy kiss.

13:13 All the saints salute you.

13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The Epistle of Paul the Apostle to the Galatians

1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 1:2 And all the brethren which are with me, unto the churches of Galatia: 1:3

Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 1:5 To whom be glory for ever and ever. Amen.

1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

1:9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

1:19 But other of the apostles saw I none, save James the Lord's brother.

1:20 Now the things which I write unto you, behold, before God, I lie not.

1:21 Afterwards I came into the regions of Syria and Cilicia; 1:22 And was unknown by face unto the churches of Judaea which were in Christ: 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

1:24 And they glorified God in me.

2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

2:10 Only they would that we should remember the poor; the same which I also was forward to do.

2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself,

fearing them which were of the circumcision.

2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 2:15 We who are Jews by nature, and not sinners of the Gentiles, 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

2:18 For if I build again the things which I destroyed, I make myself a transgressor.

2:19 For I through the law am dead to the law, that I might live unto God.

2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 3:4 Have ye suffered so many things in vain? if it be yet in vain.

3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

3:9 So then they which be of faith are blessed with faithful Abraham.

3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

3:12 And the law is not of faith: but, The man that doeth them shall live in them.

3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

3:20 Now a mediator is not a mediator of one, but God is one.

3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

3:25 But after that faith is come, we are no longer under a schoolmaster.

3:26 For ye are all the children of God by faith in Christ Jesus.

3:27 For as many of you as have been baptized into Christ have put on Christ.

3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 4:2 But is under tutors and governors until the time appointed of the father.

4:3 Even so we, when we were children, were in bondage under the elements of the world: 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

4:8 Howbeit then, when ye knew not God, ye did service unto them which

by nature are no gods.

4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 4:10 Ye observe days, and months, and times, and years.

4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

4:12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

4:14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

4:15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

4:16 Am I therefore become your enemy, because I tell you the truth?

4:17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

4:19 My little children, of whom I travail in birth again until Christ be formed in you, 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

4:25 For this Agar is mount Sinai in Arabia, and answereth to

Jerusalem which now is, and is in bondage with her children.

4:26 But Jerusalem which is above is free, which is the mother of us all.

4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

4:28 Now we, brethren, as Isaac was, are the children of promise.

4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

4:31 So then, brethren, we are not children of the bondwoman, but of the free.

5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5:5 For we through the Spirit wait for the hope of righteousness by faith.

5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

5:7 Ye did run well; who did hinder you that ye should not obey the truth? 5:8 This persuasion cometh not of him that calleth you.

5:9 A little leaven leaveneth the whole lump.

5:10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment,

whosoever he be.

5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

5:12 I would they were even cut off which trouble you.

5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

5:18 But if ye be led of the Spirit, ye are not under the law.

5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 5:23 Meekness, temperance: against such there is no law.

5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

5:25 If we live in the Spirit, let us also walk in the Spirit.

5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

6:5 For every man shall bear his own burden.

6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

6:11 Ye see how large a letter I have written unto you with mine own hand.

6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

6:15 For in Christ Jesus neither circumcision availeth any thing, nor

uncircumcision, but a new creature.

6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit.

Amen.

The Epistle of Paul the Apostle to the Ephesians

1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 1:8 Wherein he hath abounded toward us in all wisdom and prudence; 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 1:12 That we should be to the praise of his glory, who first trusted in Christ.

1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye

were sealed with that holy Spirit of promise, 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 1:16 Cease not to give thanks for you, making mention of you in my prayers; 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 1:23 Which is his body, the fulness of him that filleth all in all.

2:1 And you hath he quickened, who were dead in trespasses and sins; 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

2:4 But God, who is rich in mercy, for his great love wherewith he loved us, 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 2:9 Not of works, lest any man should boast.

2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2:11 Wherefore remember, that ye being in time past Gentiles in the

flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

2:18 For through him we both have access by one Spirit unto the Father.

2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 3:10 To the intent that now unto the principalities and powers in heavenly places might be known

by the church the manifold wisdom of God, 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 3:12 In whom we have boldness and access with confidence by the faith of him.

3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 3:15 Of whom the whole family in heaven and earth is named, 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 4:5 One Lord, one faith, one baptism, 4:6 One God and Father of all, who is above all, and through all, and in you all.

4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 4:12 For the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ: 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

4:20 But ye have not so learned Christ; 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 4:23 And be renewed in the spirit of your mind; 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

4:26 Be ye angry, and sin not: let not the sun go down upon your wrath: 4:27 Neither give place to the devil.

4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

4:31 Let all bitterness, and wrath, and anger, and clamour, and evil

speaking, be put away from you, with all malice: 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

5:1 Be ye therefore followers of God, as dear children; 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

5:7 Be not ye therefore partakers with them.

5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) 5:10 Proving what is acceptable unto the Lord.

5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

5:12 For it is a shame even to speak of those things which are done of them in secret.

5:13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

5:15 See then that ye walk circumspectly, not as fools, but as wise,
5:16 Redeeming the time, because the days are evil.

5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 5:21 Submitting yourselves one to another in the fear of God.

5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 5:26 That he might sanctify and cleanse it with the washing of water by the word, 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 5:30 For we are members of his body, of his flesh, and of his bones.

5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

5:32 This is a great mystery: but I speak concerning Christ and the church.

5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

6:1 Children, obey your parents in the Lord: for this is right.

6:2 Honour thy father and mother; which is the first commandment with promise; 6:3 That it may be well with thee, and thou mayest live long on the earth.

6:4 And, ye fathers, provoke not your children to wrath: but bring

them up in the nurture and admonition of the Lord.

6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 6:7 With good will doing service, as to the Lord, and not to men: 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 6:15 And your feet shod with the preparation of the gospel of peace; 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

6:21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 6:22 Whom I have sent unto you for the same purpose,

that ye might know our affairs, and that he might comfort your hearts.

6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

6:24 Grace be with all them that love our Lord Jesus Christ in sincerity.

Amen.

The Epistle of Paul the Apostle to the Philippians

1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 1:2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1:3 I thank my God upon every remembrance of you, 1:4 Always in every prayer of mine for you all making request with joy, 1:5 For your fellowship in the gospel from the first day until now; 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

1:12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 1:13 So that my bonds in Christ are manifest in all the palace, and in all other places; 1:14 And many of the brethren in the

Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

1:15 Some indeed preach Christ even of envy and strife; and some also of good will: 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 1:17 But the other of love, knowing that I am set for the defence of the gospel.

1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, 1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

1:21 For to me to live is Christ, and to die is gain.

1:22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 1:24 Nevertheless to abide in the flesh is more needful for you.

1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 1:30 Having the same conflict which ye saw in me, and now hear to be in me.

2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2:2

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

2:4 Look not every man on his own things, but every man also on the things of others.

2:5 Let this mind be in you, which was also in Christ Jesus: 2:6 Who, being in the form of God, thought it not robbery to be equal with God: 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

2:13 For it is God which worketh in you both to will and to do of his good pleasure.

2:14 Do all things without murmurings and disputings: 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

2:17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

2:18 For the same cause also do ye joy, and rejoice with me.

2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

2:20 For I have no man likeminded, who will naturally care for your

state.

2:21 For all seek their own, not the things which are Jesus Christ's.

2:22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

2:23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

2:24 But I trust in the Lord that I also myself shall come shortly.

2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

2:26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

2:28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation: 2:30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

3:2 Beware of dogs, beware of evil workers, beware of the concision.

3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 3:5

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

3:7 But what things were gain to me, those I counted loss for Christ.

3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 3:11 If by any means I might attain unto the resurrection of the dead.

3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

4:2 I beseech Euodias, and beseech Syntyche, that they be of the same

mind in the Lord.

4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4:4 Rejoice in the Lord alway: and again I say, Rejoice.

4:5 Let your moderation be known unto all men. The Lord is at hand.

4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

4:10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

4:13 I can do all things through Christ which strengtheneth me.

4:14 Notwithstanding ye have well done, that ye did communicate with my affliction.

4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

4:16 For even in Thessalonica ye sent once and again unto my necessity.

4:17 Not because I desire a gift: but I desire fruit that may abound to your account.

4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

4:20 Now unto God and our Father be glory for ever and ever. Amen.

4:21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

4:22 All the saints salute you, chiefly they that are of Caesar's household.

4:23 The grace of our Lord Jesus Christ be with you all. Amen.

The Epistle of Paul the Apostle to the Colossians

1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, 1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

1:6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

1:7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

1:8 Who also declared unto us your love in the Spirit.

1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

1:14 In whom we have redemption through his blood, even the forgiveness of sins:

1:15 Who is the image of the invisible God, the firstborn of every creature:

1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

1:17 And he is before all things, and by him all things consist.

1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

1:19 For it pleased the Father that in him should all fulness dwell;

1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

1:22 In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight:

1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

2:1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

2:3 In whom are hid all the treasures of wisdom and knowledge.

2:4 And this I say, lest any man should beguile you with enticing words.

2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

2:9 For in him dwelleth all the fulness of the Godhead bodily.

2:10 And ye are complete in him, which is the head of all principality and power:

2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

2:17 Which are a shadow of things to come; but the body is of Christ.

2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

2:21 (Touch not; taste not; handle not;

2:22 Which all are to perish with the using;) after the commandments and doctrines of men?

2:23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

3:2 Set your affection on things above, not on things on the earth.

3:3 For ye are dead, and your life is hid with Christ in God.

3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

3:6 For which things' sake the wrath of God cometh on the children of disobedience:

3:7 In the which ye also walked some time, when ye lived in them.

3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

3:14 And above all these things put on charity, which is the bond of perfectness.

3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

3:19 Husbands, love your wives, and be not bitter against them.

3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

3:21 Fathers, provoke not your children to anger, lest they be discouraged.

3:22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;

3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

4:1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

4:2 Continue in prayer, and watch in the same with thanksgiving;

4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4:4 That I may make it manifest, as I ought to speak.

4:5 Walk in wisdom toward them that are without, redeeming the time.

4:6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

4:7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

4:8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

4:9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

4:10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

4:11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

4:13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

4:14 Luke, the beloved physician, and Demas, greet you.

4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

4:17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

4:18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

The First Epistle of Paul the Apostle to the Thessalonians

1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1:2 We give thanks to God always for you all, making mention of you in our prayers; 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 1:4 Knowing, brethren beloved, your election of God.

1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

1:7 So that ye were ensamples to all that believe in Macedonia and Achaia.

1:8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain: 2:2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

2:3 For our exhortation was not of deceit, nor of uncleanness, nor in

guile: 2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

2:5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

2:7 But we were gentle among you, even as a nurse cherisheth her children: 2:8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

2:10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 2:11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 2:15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 2:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

2:17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

2:18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

2:19 For what is our hope, or joy, or crown of rejoicing? Are not even

ye in the presence of our Lord Jesus Christ at his coming? 2:20 For ye are our glory and joy.

3:1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 3:2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3:3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

3:4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

3:6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 3:7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 3:8 For now we live, if ye stand fast in the Lord.

3:9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? 3:11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

3:12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

4:2 For ye know what commandments we gave you by the Lord Jesus.

4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4:4 That every one of you should know how to possess his vessel in sanctification and honour; 4:5 Not in the

lust of concupiscence, even as the Gentiles which know not God: 4:6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

4:7 For God hath not called us unto uncleanness, but unto holiness.

4:8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

4:10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 4:11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 4:12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

4:18 Wherefore comfort one another with these words.

5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

5:3

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

5:6 Therefore let us not sleep, as do others; but let us watch and be sober.

5:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 5:10 Who died for us, that, whether we wake or sleep, we should live together with him.

5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 5:13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

5:16 Rejoice evermore.

5:17 Pray without ceasing.

5:18 In every thing give thanks: for this is the will of God in Christ

Jesus concerning you.

5:19 Quench not the Spirit.

5:20 Despise not prophesyings.

5:21 Prove all things; hold fast that which is good.

5:22 Abstain from all appearance of evil.

5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

5:24 Faithful is he that calleth you, who also will do it.

5:25 Brethren, pray for us.

5:26 Greet all the brethren with an holy kiss.

5:27 I charge you by the Lord that this epistle be read unto all the holy brethren.

5:28 The grace of our Lord Jesus Christ be with you. Amen.

The Second Epistle of Paul the Apostle to the Thessalonians

1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: 1:2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 1:5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 1:8 In flaming fire taking vengeance on them that know not

God, and that obey not the gospel of our Lord Jesus Christ: 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2:5 Remember ye not, that, when I was yet with you, I told you these things? 2:6 And now ye know what withholdeth that he might be revealed in his time.

2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2:11 And for this cause God shall send them strong delusion, that they should believe a lie: 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to

salvation through sanctification of the Spirit and belief of the truth: 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2:15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 2:17 Comfort your hearts, and stablish you in every good word and work.

3:1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 3:2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3:3 But the Lord is faithful, who shall stablish you, and keep you from evil.

3:4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

3:5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 3:8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 3:9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

3:11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

3:12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

3:13 But ye, brethren, be not weary in well doing.

3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

3:15 Yet count him not as an enemy, but admonish him as a brother.

3:16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

3:17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

3:18 The grace of our Lord Jesus Christ be with you all. Amen.

The First Epistle of Paul the Apostle to Timothy

1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 1:6 From which some having swerved have turned aside unto vain jangling; 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1:8 But we know that the law is good, if a man use it lawfully; 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 1:11

According to the glorious gospel of the blessed God, which was committed to my trust.

1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

2:3 For this is good and acceptable in the sight of God our Saviour; 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 2:6 Who gave himself a ransom for all, to be testified in due time.

2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 2:10 But (which becometh women professing godliness) with good works.

2:11 Let the woman learn in silence with all subjection.

2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

2:13 For Adam was first formed, then Eve.

2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 3:4 One that ruleth well his own house, having his children in subjection with all gravity; 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

3:8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 3:9 Holding the mystery of the faith in a pure conscience.

3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

3:11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

3:14 These things write I unto thee, hoping to come unto thee shortly:

3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 4:5 For it is sanctified by the word of God and prayer.

4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

4:9 This is a faithful saying and worthy of all acceptance.

4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

4:11 These things command and teach.

4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

5:1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren; 5:2 The elder women as mothers; the younger as sisters, with all purity.

5:3 Honour widows that are widows indeed.

5:4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

5:6 But she that liveth in pleasure is dead while she liveth.

5:7 And these things give in charge, that they may be blameless.

5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man.

5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every

good work.

5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 5:12 Having damnation, because they have cast off their first faith.

5:13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

5:15 For some are already turned aside after Satan.

5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

5:19 Against an elder receive not an accusation, but before two or three witnesses.

5:20 Them that sin rebuke before all, that others also may fear.

5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

5:25 Likewise also the good works of some are manifest beforehand; and

they that are otherwise cannot be hid.

6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6:6 But godliness with contentment is great gain.

6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

6:8 And having food and raiment let us be therewith content.

6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 6:14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: 6:15 Which

in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

The Second Epistle of Paul the Apostle to Timothy

1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

1:3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 1:4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 1:9 Who hath saved us, and called us

with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

1:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 1:17 But, when he was in Rome, he sought me out very diligently, and found me.

1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

2:4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

2:5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

2:6 The husbandman that laboureth must be first partaker of the fruits.

2:7 Consider what I say; and the Lord give thee understanding in all things.

2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 2:9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

2:11 It is a faithful saying: For if we be dead with him, we shall also live with him: 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

2:14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2:16 But shun profane and vain babblings: for they will increase unto more ungodliness.

2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3:1 This know also, that in the last days perilous times shall come.

3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 3:7 Ever learning, and never able to come to the knowledge of the truth.

3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

3:9 But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 3:11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 3:15 And that from a child thou hast known the holy scriptures, which are able to

make thee wise unto salvation through faith which is in Christ Jesus.

3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 3:17 That the man of God may be perfect, throughly furnished unto all good works.

4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.

4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

4:6 For I am now ready to be offered, and the time of my departure is at hand.

4:7 I have fought a good fight, I have finished my course, I have kept the faith: 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

4:9 Do thy diligence to come shortly unto me: 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

4:12 And Tychicus have I sent to Ephesus.

4:13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works: 4:15 Of whom be thou ware also; for he hath greatly withstood our words.

4:16 At my first answer no man stood with me, but all men forsook me:
I pray God that it may not be laid to their charge.

4:17 Notwithstanding the Lord stood with me, and strengthened me; that
by me the preaching might be fully known, and that all the Gentiles
might hear: and I was delivered out of the mouth of the lion.

4:18 And the Lord shall deliver me from every evil work, and will
preserve me unto his heavenly kingdom: to whom be glory for ever and
ever. Amen.

4:19 Salute Prisca and Aquila, and the household of Onesiphorus.

4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum
sick.

4:21 Do thy diligence to come before winter. Eubulus greeteth thee,
and Pudens, and Linus, and Claudia, and all the brethren.

4:22 The Lord Jesus Christ be with thy spirit. Grace be with you.
Amen.

The Epistle of Paul the Apostle to Titus

1:1 Paul, a servant of God, and an apostle of Jesus Christ, according
to the faith of God's elect, and the acknowledging of the truth which
is after godliness; 1:2 In hope of eternal life, which God, that
cannot lie, promised before the world began; 1:3 But hath in due times
manifested his word through preaching, which is committed unto me
according to the commandment of God our Saviour; 1:4 To Titus, mine
own son after the common faith: Grace, mercy, and peace, from God the
Father and the Lord Jesus Christ our Saviour.

1:5 For this cause left I thee in Crete, that thou shouldest set in
order the things that are wanting, and ordain elders in every city, as
I had appointed thee: 1:6 If any be blameless, the husband of one
wife, having faithful children not accused of riot or unruly.

1:7 For a bishop must be blameless, as the steward of God; not
selfwilled, not soon angry, not given to wine, no striker, not given
to filthy lucre; 1:8 But a lover of hospitality, a lover of good men,

sober, just, holy, temperate; 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1:12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2:1 But speak thou the things which become sound doctrine: 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

2:3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 2:4 That they may teach the young women to be sober, to love their husbands, to love their children, 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

2:6 Young men likewise exhort to be sober minded.

2:7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 2:8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

2:9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

2:11 For the grace of God that bringeth salvation hath appeared to all men, 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 3:2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

3:4 But after that the kindness and love of God our Saviour toward man appeared, 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 3:6 Which he shed on us abundantly through Jesus Christ our Saviour; 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

3:10 A man that is an heretick after the first and second admonition reject; 3:11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

3:13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

3:14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

3:15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

The Epistle of Paul the Apostle to Philemon

1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, 1:2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: 1:3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

1:4 I thank my God, making mention of thee always in my prayers, 1:5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 1:6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

1:7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

1:8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, 1:9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

1:10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 1:11 Which in time past was to thee unprofitable, but now profitable to thee and to me: 1:12 Whom I have sent again: thou therefore receive him, that is, mine own bowels: 1:13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 1:14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

1:15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever; 1:16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto

thee, both in the flesh, and in the Lord? 1:17 If thou count me therefore a partner, receive him as myself.

1:18 If he hath wronged thee, or oweth thee ought, put that on mine account; 1:19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

1:20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

1:21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

1:22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

1:23 There salute thee Epaphras, my fellowprisoner in Christ Jesus; 1:24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

1:25 The grace of our Lord Jesus Christ be with your spirit. Amen.

The Epistle of Paul the Apostle to the Hebrews

1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

1:7 And of the angels he saith, Who maketh his angels spirits, and his

ministers a flame of fire.

1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.

But now we see not yet all things put under him.

2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

3:2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3:3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

3:4 For every house is builded by some man; but he that built all things is God.

3:5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 3:9 When your fathers tempted me, proved me, and saw my works forty years.

3:10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

3:11 So I swear in my wrath, They shall not enter into my rest.) 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 3:18 And to whom swore he that they should not enter into his rest, but to them that believed not? 3:19 So we see that they could not enter in because of unbelief.

4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

4:5 And in this place again, If they shall enter into my rest.

4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

4:9 There remaineth therefore a rest to the people of God.

4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 5:8 Though he were a Son, yet learned he obedience by the things which he suffered; 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 5:10 Called of God an high priest after the order of Melchisedec.

5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And this will we do, if God permit.

6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 6:5 And have tasted the good word of God, and the powers of the world to come, 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh,

and put him to an open shame.

6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 6:8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

6:15 And so, after he had patiently endured, he obtained the promise.

6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life;

but made like unto the Son of God; abideth a priest continually.

7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7:7 And without all contradiction the less is blessed of the better.

7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

7:10 For he was yet in the loins of his father, when Melchisedec met him.

7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

7:20 And inasmuch as not without an oath he was made priest: 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 7:22 By so much was Jesus made a surety of a better testament.

7:23 And they truly were many priests, because they were not suffered to continue by reason of death: 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established

upon better promises.

8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called

the
sanctuary.

9:3 And after the second veil, the tabernacle which is called the Holiest of all; 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

9:7 But into the second went the high priest alone once every year,

not without blood, which he offered for himself, and for the errors of the people: 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

9:16 For where a testament is, there must also of necessity be the death of the testator.

9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

9:18 Whereupon neither the first testament was dedicated without blood.

9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

9:27 And as it is appointed unto men once to die, but after this the judgment: 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 For it is not possible that the blood of bulls and of goats should take away sins.

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 10:9 Then said he, Lo, I come

to do thy will, O God. He taketh away the first, that he may establish the second.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by one offering he hath perfected for ever them that are sanctified.

10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 10:17 And their sins and iniquities will I remember no more.

10:18 Now where remission of these is, there is no more offering for sin.

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 10:21 And having an high priest over the house of God; 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 10:24 And let us consider one another to provoke unto love and to good works: 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised Moses' law died without mercy under two or

three witnesses: 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

10:35 Cast not away therefore your confidence, which hath great recompence of reward.

10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

10:37 For yet a little while, and he that shall come will come, and will not tarry.

10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

11:2 For by it the elders obtained a good report.

11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God

testifying of his gifts: and by it he being dead yet speaketh.

11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 11:10 For he looked for a city which hath foundations, whose builder and maker is God.

11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

11:12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

11:14 For they that say such things declare plainly that they seek a country.

11:15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath

prepared for them a city.

11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 11:18 Of whom it was said, That in Isaac shall thy seed be called: 11:19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

11:29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.

11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 11:33 Who through faith subdued

kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

11:39 And these all, having obtained a good report through faith, received not the promise: 11:40 God having provided some better thing for us, that they without us should not be made perfect.

12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

12:4 Ye have not yet resisted unto blood, striving against sin.

12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

12:9 Furthermore we have had fathers of our flesh which corrected us,

and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12:12 Wherefore lift up the hands which hang down, and the feeble knees; 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

12:14 Follow peace with all men, and holiness, without which no man shall see the Lord: 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 12:19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 12:26 Whose voice then shook the earth: but now he hath promised, saying,

Yet once more I shake not the earth only, but also heaven.

12:27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 12:29 For our God is a consuming fire.

13:1 Let brotherly love continue.

13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

13:8 Jesus Christ the same yesterday, and to day, and for ever.

13:9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

13:12 Wherefore Jesus also, that he might sanctify the people with his

own blood, suffered without the gate.

13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

13:14 For here have we no continuing city, but we seek one to come.

13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13:19 But I beseech you the rather to do this, that I may be restored to you the sooner.

13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

13:23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

13:24 Salute all them that have the rule over you, and all the saints.

They of Italy salute you.

13:25 Grace be with you all. Amen.

The General Epistle of James

1:1 James, a servant of God and of the Lord Jesus Christ,
to the twelve tribes which are scattered abroad, greeting.

1:2 My brethren, count it all joy when ye fall into divers
temptations; 1:3 Knowing this, that the trying of your faith worketh
patience.

1:4 But let patience have her perfect work, that ye may be perfect and
entire, wanting nothing.

1:5 If any of you lack wisdom, let him ask of God, that giveth to all
men liberally, and upbraideth not; and it shall be given him.

1:6 But let him ask in faith, nothing wavering. For he that wavereth
is like a wave of the sea driven with the wind and tossed.

1:7 For let not that man think that he shall receive any thing of the
Lord.

1:8 A double minded man is unstable in all his ways.

1:9 Let the brother of low degree rejoice in that he is exalted: 1:10
But the rich, in that he is made low: because as the flower of the
grass he shall pass away.

1:11 For the sun is no sooner risen with a burning heat, but it
withereth the grass, and the flower thereof falleth, and the grace of
the fashion of it perisheth: so also shall the rich man fade away in
his ways.

1:12 Blessed is the man that endureth temptation: for when he is
tried, he shall receive the crown of life, which the Lord hath
promised to them that love him.

1:13 Let no man say when he is tempted, I am tempted of God: for God
cannot be tempted with evil, neither tempteth he any man: 1:14 But
every man is tempted, when he is drawn away of his own lust, and
enticed.

1:15 Then when lust hath conceived, it bringeth forth sin: and sin,
when it is finished, bringeth forth death.

1:16 Do not err, my beloved brethren.

1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 1:20 For the wrath of man worketh not the righteousness of God.

1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts? 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in

faith, and heirs of the kingdom which he hath promised to them that love him? 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 2:7 Do not they blaspheme that worthy name by the which ye are called? 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 2:15 If a brother or sister be naked, and destitute of daily food, 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 2:17 Even so faith, if it hath not works, is dead, being alone.

2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

2:20 But wilt thou know, O vain man, that faith without works is dead?

2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect? 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

2:24 Ye see then how that by works a man is justified, and not by

faith only.

2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

2:26 For as the body without the spirit is dead, so faith without works is dead also.

3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

3:5 Even so the tongue is a little member, and boasteth great things.

Behold, how great a matter a little fire kindleth! 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

3:7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 3:8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

3:11 Doth a fountain send forth at the same place sweet water and bitter? 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

3:13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

3:16 For where envying and strife is, there is confusion and every evil work.

3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

3:18 And the fruit of righteousness is sown in peace of them that make peace.

4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

4:15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

4:16 But now ye rejoice in your boastings: all such rejoicing is evil.

4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5:1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

5:2 Your riches are corrupted, and your garments are motheaten.

5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5:5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

5:6 Ye have condemned and killed the just; and he doth not resist you.

5:7 Be patient therefore, brethren, unto the coming of the Lord.

Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

5:19 Brethren, if any of you do err from the truth, and one convert him; 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

The First Epistle General of Peter

1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 1:9 Receiving the end of your faith, even the salvation of your souls.

1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 1:16 Because it is written, Be ye holy; for I am holy.

1:17 And if ye call on the Father, who without respect of persons

judgeth according to every man's work, pass the time of your sojourning here in fear: 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1:21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all evil speakings, 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 2:3 If so be ye have tasted that the Lord is gracious.

2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 2:16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

2:18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

2:19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

2:20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 2:22 Who did no sin, neither was guile found in his mouth: 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 3:2 While they behold your chaste

conversation coupled with fear.

3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

3:13 And who is he that will harm you, if ye be followers of that which is good? 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

3:17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

3:18 For Christ also hath once suffered for sins, the just for the

unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 3:19 By which also he went and preached unto the spirits in prison; 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4:4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 4:5 Who shall give account to him that is ready to judge the quick and the dead.

4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

4:9 Use hospitality one to another without grudging.

4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

4:11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

4:15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

4:16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 5:3 Neither as being lords over God's heritage, but being ensamples to the flock.

5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 5:7 Casting all your care upon him; for he careth for you.

5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are

accomplished in your brethren that are in the world.

5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

5:11 To him be glory and dominion for ever and ever. Amen.

5:12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

5:13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

5:14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

The Second General Epistle of Peter

1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness; 1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

1:9 But he that lacketh these things is blind, and cannot see afar

off, and hath forgotten that he was purged from his old sins.

1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 1:14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2:2 And many shall follow their pernicious ways; by reason of whom the

way of truth shall be evil spoken of.

2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked: 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 2:16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

2:18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

2:22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

3:1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 3:6 Whereby the world that then was, being overflowed with water, perished: 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

The First Epistle General of John

1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 1:2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

1:4 And these things write we unto you, that your joy may be full.

1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1:10 If we say that we have not sinned, we make him a liar, and his word is

not in us.

2:1 My little children, these things write I unto you, that ye sin not.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2:2 And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

2:3 And hereby we do know that we know him, if we keep his commandments.

2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

2:7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

2:9 He that saith he is in the light, and hateth his brother, is in

darkness even until now.

2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

2:13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

2:20 But ye have an unction from the Holy One, and ye know all things.

2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

2:23 Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.

2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

2:25 And this is the promise that he hath promised us, even eternal life.

2:26 These things have I written unto you concerning them that seduce you.

2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

3:11 For this is the message that ye heard from the beginning, that we should love one another.

3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

3:13 Marvel not, my brethren, if the world hate you.

3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

3:19 And hereby we know that we are of the truth, and shall assure our hearts before him.

3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

3:21 Beloved, if our heart condemn us not, then have we confidence toward God.

3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

3:24 And he that keepeth his commandments dwelleth in him, and he in him.

And hereby we know that he abideth in us, by the Spirit which he hath given us.

4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

4:5 They are of the world: therefore speak they of the world, and the world heareth them.

4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

4:8 He that loveth not knoweth not God; for God is love.

4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

4:11 Beloved, if God so loved us, we ought also to love one another.

4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

4:19 We love him, because he first loved us.

4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 4:21 And this commandment have we from him, That he who loveth God love his brother also.

5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

5:4 For whatsoever is born of God overcometh the world: and this is

the victory that overcometh the world, even our faith.

5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

5:17 All unrighteousness is sin: and there is a sin not unto death.

5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

5:19 And we know that we are of God, and the whole world lieth in wickedness.

5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

5:21 Little children, keep yourselves from idols. Amen.

The Second Epistle General of John

1:1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 1:2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

1:4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

1:10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 1:11 For he that biddeth him God speed is partaker of his evil deeds.

1:12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

1:13 The children of thy elect sister greet thee. Amen.

The Third Epistle General of John

1:1 The elder unto the wellbeloved Gaius, whom I love in the truth.

1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

1:3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

1:4 I have no greater joy than to hear that my children walk in truth.

1:5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; 1:6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: 1:7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

1:8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

1:9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

1:10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

1:12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

1:13 I had many things to write, but I will not with ink and pen write unto thee: 1:14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

The General Epistle of Jude

1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 1:2 Mercy unto you, and peace, and love, be multiplied.

1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

1:5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

1:9 Yet Michael the archangel, when contending with the devil he

disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

1:10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

1:17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 1:18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

1:19 These be they who separate themselves, sensual, having not the Spirit.

1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

1:22 And of some have compassion, making a difference: 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The Revelation of Saint John the Devine

1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it

unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

2:6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

2:15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

2:21 And I gave her space to repent of her fornication; and she repented not.

2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

2:25 But that which ye have already hold fast till I come.

2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

2:28 And I will give him the morning star.

2:29 He that hath an ear, let him hear what the Spirit saith unto the churches.

3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3:3 Remember therefore how thou hast received and heard, and hold

fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

4:7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come.

4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

5:7 And he came and took the book out of the right hand of him that sat upon the throne.

5:8 And when he had taken the book, the four beasts and four and

twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

5:14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

6:3 And when he had opened the second seal, I heard the second beast say, Come and see.

6:4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6:6 And I heard a voice in the midst of the four beasts say, A measure

of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

6:7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 6:17 For the great day of his wrath is come; and who shall be able to stand? 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 7:3 Saying, Hurt

not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

7:5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

7:6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7:7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

7:8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

7:11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

8:4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

8:5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

8:10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 8:11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

9:7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

9:12 One woe is past; and, behold, there come two woes more hereafter.

9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

9:16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

9:19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 10:3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

10:4 And when the seven thunders had uttered their voices, I was about

to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 10:6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

10:8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11:11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

11:14 The second woe is past; and, behold, the third woe cometh quickly.

11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 11:17 Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast

reigned.

11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 12:8 And prevailed not; neither was their place found any more in heaven.

12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which

accused them before our God day and night.

12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

13:6 And he opened his mouth in blasphemy against God, to blaspheme

his name, and his tabernacle, and them that dwell in heaven.

13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

13:9 If any man have an ear, let him hear.

13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name

written in their foreheads.

14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the prese

ce of the Lamb:

14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

14:13 And I heard a voice from heaven saying unto me, Write, Blessed

are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 15:6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

16:20 And every island fled away, and the mountains were not found.

16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

17:9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

17:10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

17:13 These have one mind, and shall give their power and strength unto the beast.

17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

17:18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 18:10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 18:12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 18:13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

18:14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 18:16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 18:17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18:18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

18:20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

18:21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

18:22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 18:23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 19:2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

19:3 And again they said, Alleluia And her smoke rose up for ever and ever.

19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

19:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

19:9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls

were filled with their flesh.

20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, 20:8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written

in the books, according to their works.

20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

20:14 And death and hell were cast into the lake of fire. This is the second death.

20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

21:5 And he that sat upon the throne said, Behold, I make all things new.

And he said unto me, Write: for these words are true and faithful.

21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

21:9 And there came unto me one of the seven angels which had the

seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 21:12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.

The length and the breadth and the height of it are equal.

21:17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

21:18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

21:19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21:21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

21:26 And they shall bring the glory and honour of the nations into it.

21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 22:4 And they shall see his face; and his name shall be in their foreheads.

22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

22:6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

22:9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

22:15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

22:20 He which testifieth these things saith, Surely I come quickly. Amen.

Even so, come, Lord Jesus.

22:21 The grace of our Lord Jesus Christ be with you all. Amen.

End of the New Testament

End of the King James Bible

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April, 1994 [Etext #124]

The Deuterocanonical Books of the Bible, known as the Apocrypha
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Encoded under the direction of Robert Kraft for distribution through the Center for Computer Analysis of Texts (CCAT) at the University of Pennsylvania. Robert Kraft <kraft@ccat.sas.upenn.edu>

Bob Kraft, who produced these Etexts has been VERY kind in this and has allowed us to present them as we choose. However, I am short of time at the moment, and therefore am leaving them as I had them, other than placing his suggested titles in each book, as they appear to be more complete than what I used as I had no titles to begin with and had to expand from abbreviations. I am also including two suggested tables of contents, and ask that a reader feel free to reorder their own copies as desired; please do not repost modified copies in the name of Project Gutenberg, as we hope to have new editions out of our own. However, it is always the primary goal of Project Gutenberg to get these books out on time in a manner that is 99.9% accurate, which I hope we will have accomplished by the end of the month.

The purpose of release at this time is strictly to make this as available as possible for Easter, 1994, which is April 3.

We are now trying to release all our books one month in advance of the official release dates, for time for better editing. We have this as a goal to accomplish by the end of the year but we cannot guarantee to stay that far ahead every month after that.

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The Project Gutenberg Etext of Deuterocanonical Books of the Bible

The Project Gutenberg Etext of Deuterocanonical Books of the Bible also known as the Apocrypha [Book titles added as there were none in the files we received. One typo of Ezra to Esdr was changed as were some of the marginations. The books were each received as an Etext file, and have been put here into one single file for utility and they are placed in an order suggested by one of our advisors--we would be happy to post indices of other suggested orderings and other commentaries.]

Encoded under the direction of Robert Kraft for distribution through the Center for Computer Analysis of Texts, (CCAT), at the University of Pennsylvania. Robert Kraft <kraft@ccat.sas.upenn.edu>

Here is the suggested table of contents of Bob Kraft:

[I have written out the numerals and the words "Book of" etc., for a certain amount of internal consistency with our two previous Project Gutenberg releases of the King James Bible which did not include the books listed below. The tables of contents I received for this were inconsistent in this; I am not a Biblical scholar, and am just doing the best I can; my sincere apologies for any errors, which with your assistance, will be corrected by month's end. There are also Etexts to be made of even more Apocryphal materials, if you can help us get them into our Electronic Public Library. Thanks, Michael S. Hart]

The Books Presented Below Use These Titles

The First Book of Esdras
The Second Book of Esdras Esdras [sometimes Fourth Book of Ezra]
The Book of Tobit
The Book of Judith
The Rest of the Chapters of the Book of Esther
The Wisdom of Solomon
The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus
The Book of Baruch
The Epistle of Jeremy [sometimes Chapter Six of Baruch]
The Song of the Three Holy Children
The Prayer of Azariah [missing in one table of contents]
The History of Susanna [in Daniel]
The History of the Destruction of Bel and the Dragon
The Prayer of Manasses King of Judah
The First Book of the Maccabees
The Second Book of the Maccabees

Here is the table of contents in the order presented below:

The First Book of Esdras
The Second Book of Esdras Esdras [sometimes Fourth Book of Ezra]
The Greek Additions to Esther
The First Book of the Maccabees
The Second Book of the Maccabees
The Book of Tobit
The Book of Judith
The Wisdom of Solomon
The Book of Sirach (or Ecclesiasticus)
The Book of Baruch
The Epistle (or letter) of Jeremiah
The Book of Susanna (in Daniel)
The Prayer of Azariah
The Prayer of Manasseh
Bel and the Dragon (in Daniel)

The First Book of Esdras

1Esdr 1:1

And Josias held the feast of the passover in Jerusalem unto his Lord,
and offered the passover the fourteenth day of the first month;

1Esdr 1:2

Having set the priests according to their daily courses,
being arrayed in long garments, in the temple of the Lord.

1Esdr 1:3

And he spake unto the Levites, the holy ministers of Israel,
that they should hallow themselves unto the Lord, to set
the holy ark of the Lord in the house that king Solomon
the son of David had built:

1Esdr 1:4

And said, Ye shall no more bear the ark upon your shoulders:
now therefore serve the Lord your God, and minister unto his
people Israel, and prepare you after your families and kindreds,

1Esdr 1:5

According as David the king of Israel prescribed,
and according to the magnificence of Solomon his son:
and standing in the temple according to the several dignity
of the families of you the Levites, who minister in the presence
of your brethren the children of Israel,

1Esdr 1:6

Offer the passover in order, and make ready the sacrifices
for your brethren, and keep the passover according to the
commandment of the Lord, which was given unto Moses.

1Esdr 1:7

And unto the people that was found there Josias gave
thirty thousand lambs and kids, and three thousand calves:
these things were given of the king's allowance,
according as he promised, to the people, to the priests,
and to the Levites.

1Esdr 1:8

And Helkias, Zacharias, and Syelus, the governors of the temple,
gave to the priests for the passover two thousand and six hundred sheep,
and three hundred calves.

1Esdr 1:9

And Jeconias, and Samaias, and Nathanael his brother, and Assabias,
and Ochiel, and Joram, captains over thousands, gave to the Levites
for the passover five thousand sheep, and seven hundred calves.

1Esdr 1:10

And when these things were done, the priests and Levites,
having the unleavened bread, stood in very comely order
according to the kindreds,

1Esdr 1:11

And according to the several dignities of the fathers,
before the people, to offer to the Lord, as it is written
in the book of Moses: and thus did they in the morning.

1Esdr 1:12

And they roasted the passover with fire, as appertaineth:
as for the sacrifices, they sod them in brass pots and pans
with a good savour,

1Esdr 1:13

And set them before all the people: and afterward they prepared
for themselves, and for the priests their brethren, the sons of Aaron.

1Esdr 1:14

For the priests offered the fat until night: and the Levites
prepared for themselves, and the priests their brethren,
the sons of Aaron.

1Esdr 1:15

The holy singers also, the sons of Asaph, were in their order,
according to the appointment of David, to wit, Asaph, Zacharias,
and Jeduthun, who was of the king's retinue.

1Esdr 1:16

Moreover the porters were at every gate; it was not lawful
for any to go from his ordinary service: for their brethren
the Levites prepared for them.

1Esdr 1:17

Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

1Esdr 1:18

And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

1Esdr 1:19

So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

1Esdr 1:20

And such a passover was not kept in Israel since the time of the prophet Samuel.

1Esdr 1:21

Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

1Esdr 1:22

In the eighteenth year of the reign of Josias was this passover kept.

1Esdr 1:23

And the works of Josias were upright before his Lord with an heart full of godliness.

1Esdr 1:24

As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

1Esdr 1:25

Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

1Esdr 1:26

But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

1Esdr 1:27

I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

1Esdr 1:28

Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

1Esdr 1:29

But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

1Esdr 1:30

Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

1Esdr 1:31

Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

1Esdr 1:32

And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

1Esdr 1:33

These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

1Esdr 1:34

And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

1Esdr 1:35

And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

1Esdr 1:36

And he set a tax upon the land of an hundred talents of silver and one talent of gold.

1Esdr 1:37

The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

1Esdr 1:38

And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

1Esdr 1:39

Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

1Esdr 1:40

Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

1Esdr 1:41

Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

1Esdr 1:42

But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

1Esdr 1:43

And Joacim his son reigned in his stead: he was made king being eighteen years old;

1Esdr 1:44

And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

1Esdr 1:45

So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

1Esdr 1:46

And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

1Esdr 1:47

And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

1Esdr 1:48

And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

1Esdr 1:49

The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

1Esdr 1:50

Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

1Esdr 1:51

But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

1Esdr 1:52

So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

1Esdr 1:53

Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

1Esdr 1:54

And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

1Esdr 1:55

As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

1Esdr 1:56

And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

1Esdr 1:57

Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

1Esdr 1:58

Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

1Esdr 2:1

In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

1Esdr 2:2

The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

1Esdr 2:3

Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

1Esdr 2:4

And commanded me to build him an house at Jerusalem in Jewry.

1Esdr 2:5

If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

1Esdr 2:6

Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

1Esdr 2:7

With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

1Esdr 2:8

Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

1Esdr 2:9

And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

1Esdr 2:10

King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

1Esdr 2:11

Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

1Esdr 2:12

And by him they were delivered to Sanabassar the governor of Judea.

1Esdr 2:13

And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

1Esdr 2:14

So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

1Esdr 2:15

These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

1Esdr 2:16

But in the time of Artexerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

1Esdr 2:17

To king Artexerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

1Esdr 2:18

Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

1Esdr 2:19

Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

1Esdr 2:20

And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

1Esdr 2:21

But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

1Esdr 2:22

And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

1Esdr 2:23

And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

1Esdr 2:24

Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

1Esdr 2:25

Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

1Esdr 2:26

I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

1Esdr 2:27

And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

1Esdr 2:28

Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

1Esdr 2:29

And that those wicked workers proceed no further to the annoyance of kings,

1Esdr 2:30

Then king Artexerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

1Esdr 3:1

Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

1Esdr 3:2

And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

1Esdr 3:3

And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

1Esdr 3:4

Then three young men, that were of the guard that kept the king's body, spake one to another;

1Esdr 3:5

Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

1Esdr 3:6

As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

1Esdr 3:7

And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

1Esdr 3:8

And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

1Esdr 3:9

And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

1Esdr 3:10

The first wrote, Wine is the strongest.

1Esdr 3:11

The second wrote, The king is strongest.

1Esdr 3:12

The third wrote, Women are strongest: but above all things Truth beareth away the victory.

1Esdr 3:13

Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

1Esdr 3:14

And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

1Esdr 3:15

And sat him down in the royal seat of judgment; and the writings were read before them.

1Esdr 3:16

And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

1Esdr 3:17

And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

1Esdr 3:18

And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

1Esdr 3:19

It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

1Esdr 3:20

It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

1Esdr 3:21

And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

1Esdr 3:22

And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

1Esdr 3:23

But when they are from the wine, they remember not what they have done.

1Esdr 3:24

O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

1Esdr 4:1

Then the second, that had spoken of the strength of the king, began to say,

1Esdr 4:2

O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

1Esdr 4:3

But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

1Esdr 4:4

If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

1Esdr 4:5

They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

1Esdr 4:6

Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

1Esdr 4:7

And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

1Esdr 4:8

If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

1Esdr 4:9

If he command to cut down, they cut down; if he command to plant, they plant.

1Esdr 4:10

So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

1Esdr 4:11

And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

1Esdr 4:12

O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

1Esdr 4:13

Then the third, who had spoken of women, and of the truth,
(this was Zorobabel) began to speak.

1Esdr 4:14

O ye men, it is not the great king, nor the multitude of men,
neither is it wine, that excelleth; who is it then that ruleth
them, or hath the lordship over them? are they not women?

1Esdr 4:15

Women have borne the king and all the people that bear rule
by sea and land.

1Esdr 4:16

Even of them came they: and they nourished them up that
planted the vineyards, from whence the wine cometh.

1Esdr 4:17

These also make garments for men; these bring glory unto men;
and without women cannot men be.

1Esdr 4:18

Yea, and if men have gathered together gold and silver, or
any other goodly thing, do they not love a woman which is comely
in favour and beauty?

1Esdr 4:19

And letting all those things go, do they not gape, and even
with open mouth fix their eyes fast on her; and have not all men
more desire unto her than unto silver or gold, or any goodly
thing whatsoever?

1Esdr 4:20

A man leaveth his own father that brought him up, and his own
country, and cleaveth unto his wife.

1Esdr 4:21

He sticketh not to spend his life with his wife. and
remembereth neither father, nor mother, nor country.

1Esdr 4:22

By this also ye must know that women have dominion over you:
do ye not labour and toil, and give and bring all to the woman?

1Esdr 4:23

Yea, a man taketh his sword, and goeth his way to rob and to
steal, to sail upon the sea and upon rivers;

1Esdr 4:24

And looketh upon a lion, and goeth in the darkness; and when
he hath stolen, spoiled, and robbed, he bringeth it to his love.

1Esdr 4:25

Wherefore a man loveth his wife better than father or mother.

1Esdr 4:26

Yea, many there be that have run out of their wits for women,
and become servants for their sakes.

1Esdr 4:27

Many also have perished, have erred, and sinned, for women.

1Esdr 4:28

And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

1Esdr 4:29

Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

1Esdr 4:30

And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

1Esdr 4:31

And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

1Esdr 4:32

O ye men, how can it be but women should be strong, seeing they do thus?

1Esdr 4:33

Then the king and the princes looked one upon another: so he began to speak of the truth.

1Esdr 4:34

O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

1Esdr 4:35

Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

1Esdr 4:36

All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

1Esdr 4:37

Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

1Esdr 4:38

As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

1Esdr 4:39

With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

1Esdr 4:40

Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

1Esdr 4:41

And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

1Esdr 4:42

Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

1Esdr 4:43

Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

1Esdr 4:44

And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

1Esdr 4:45

Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

1Esdr 4:46

And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

1Esdr 4:47

Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

1Esdr 4:48

He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

1Esdr 4:49

Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

1Esdr 4:50

And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

1Esdr 4:51

Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

1Esdr 4:52

And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

1Esdr 4:53

And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

1Esdr 4:54

He wrote also concerning the charges, and the priests' vestments wherein they minister;

1Esdr 4:55

And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

1Esdr 4:56

And he commanded to give to all that kept the city pensions and wages.

1Esdr 4:57

He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

1Esdr 4:58

Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

1Esdr 4:59

And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

1Esdr 4:60

Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

1Esdr 4:61

And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

1Esdr 4:62

And they praised the God of their fathers, because he had given them freedom and liberty

1Esdr 4:63

To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

1Esdr 5:1

After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

1Esdr 5:2

And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

1Esdr 5:3

And all their brethren played, and he made them go up together with them.

1Esdr 5:4

And these are the names of the men which went up, according to their families among their tribes, after their several heads.

1Esdr 5:5

The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

1Esdr 5:6

Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

1Esdr 5:7

And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

1Esdr 5:8

And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Eneuius, Mardocheus. Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

1Esdr 5:9

The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

1Esdr 5:10

The sons of Ares, seven hundred fifty and six:

1Esdr 5:11

The sons of Phaath Moab, two thousand eight hundred and twelve:

1Esdr 5:12

The sons of Elam, a thousand two hundred fifty and four: the sons of Zathul, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

1Esdr 5:13

The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

1Esdr 5:14

The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

1Esdr 5:15

The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:

1Esdr 5:16

The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and

three: the sons of Azephurith, an hundred and two:

1Esdr 5:17

The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

1Esdr 5:18

They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

1Esdr 5:19

They of Kiriatharius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

1Esdr 5:20

They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

1Esdr 5:21

They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

1Esdr 5:22

The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

1Esdr 5:23

The sons of Annas, three thousand three hundred and thirty.

1Esdr 5:24

The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

1Esdr 5:25

The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

1Esdr 5:26

The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

1Esdr 5:27

The holy singers: the sons of Asaph, an hundred twenty and eight.

1Esdr 5:28

The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

1Esdr 5:29

The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

1Esdr 5:30

The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

1Esdr 5:31

The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azare, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

1Esdr 5:32

The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

1Esdr 5:33

The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

1Esdr 5:34

The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

1Esdr 5:35

All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

1Esdr 5:36

These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

1Esdr 5:37

Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.

1Esdr 5:38

And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.

1Esdr 5:39

And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

1Esdr 5:40

For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

1Esdr 5:41

So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.

1Esdr 5:42

Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:

1Esdr 5:43

Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

1Esdr 5:44

And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

1Esdr 5:45

And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

1Esdr 5:46

And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

1Esdr 5:47

But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

1Esdr 5:48

Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

1Esdr 5:49

To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

1Esdr 5:50

And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

1Esdr 5:51

Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

1Esdr 5:52

And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

1Esdr 5:53

And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

1Esdr 5:54

And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

1Esdr 5:55

Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded

them by Cyrus king of the Persians.

1Esdr 5:56

And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

1Esdr 5:57

And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

1Esdr 5:58

And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord set forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

1Esdr 5:59

And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

1Esdr 5:60

Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

1Esdr 5:61

And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

1Esdr 5:62

And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

1Esdr 5:63

Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

1Esdr 5:64

But many with trumpets and joy shouted with loud voice,

1Esdr 5:65

Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

1Esdr 5:66

Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

1Esdr 5:67

And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

1Esdr 5:68

So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

1Esdr 5:69

For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

1Esdr 5:70

Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

1Esdr 5:71

We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

1Esdr 5:72

But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

1Esdr 5:73

And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

1Esdr 6:1

Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

1Esdr 6:2

Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

1Esdr 6:3

At the same time came unto them Sisinnus the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

1Esdr 6:4

By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

1Esdr 6:5

Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

1Esdr 6:6

And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

1Esdr 6:7

The copy of the letters which Sisinnus, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius,

greeting:

1Esdr 6:8

Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity

1Esdr 6:9

Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

1Esdr 6:10

And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

1Esdr 6:11

Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

1Esdr 6:12

Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

1Esdr 6:13

So they gave us this answer, We are the servants of the Lord which made heaven and earth.

1Esdr 6:14

And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

1Esdr 6:15

But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

1Esdr 6:16

Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

1Esdr 6:17

But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

1Esdr 6:18

And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

1Esdr 6:19

With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

1Esdr 6:20

Then the same Sanabassarus, being come hither, laid the

foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

1Esdr 6:21

Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

1Esdr 6:22

And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

1Esdr 6:23

Then commanded king Darius to seek among the records at Babylon: and so at Ecbatane the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

1Esdr 6:24

In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

1Esdr 6:25

Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus:

1Esdr 6:26

And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

1Esdr 6:27

And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

1Esdr 6:28

I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

1Esdr 6:29

And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

1Esdr 6:30

And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

1Esdr 6:31

That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

1Esdr 6:32

And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

1Esdr 6:33

The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

1Esdr 6:34

I Darius the king have ordained that according unto these things it be done with diligence.

1Esdr 7:1

Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

1Esdr 7:2

Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

1Esdr 7:3

And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

1Esdr 7:4

And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artexerxes, kings of Persia.

1Esdr 7:5

And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

1Esdr 7:6

And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

1Esdr 7:7

And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

1Esdr 7:8

And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

1Esdr 7:9

The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

1Esdr 7:10

And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that

the priests and the Levites were sanctified.

1Esdr 7:11

They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

1Esdr 7:12

And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

1Esdr 7:13

And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

1Esdr 7:14

And they kept the feast of unleavened bread seven days, making merry before the Lord,

1Esdr 7:15

For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

1Esdr 8:1

And after these things, when Artexerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

1Esdr 8:2

The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zariaas, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

1Esdr 8:3

This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

1Esdr 8:4

And the king did him honour: for he found grace in his sight in all his requests.

1Esdr 8:5

There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

1Esdr 8:6

In the seventh year of the reign of Artexerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

1Esdr 8:7

For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

1Esdr 8:8

Now the copy of the commission, which was written from

Artexerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

1Esdr 8:9

King Artexerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

1Esdr 8:10

Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

1Esdr 8:11

As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

1Esdr 8:12

That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

1Esdr 8:13

And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

1Esdr 8:14

With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

1Esdr 8:15

To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

1Esdr 8:16

And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

1Esdr 8:17

And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

1Esdr 8:18

And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

1Esdr 8:19

And I king Artexerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

1Esdr 8:20

To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

1Esdr 8:21

Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

1Esdr 8:22

I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

1Esdr 8:23

And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

1Esdr 8:24

And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

1Esdr 8:25

Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

1Esdr 8:26

And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

1Esdr 8:27

Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

1Esdr 8:28

And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artexerxes:

1Esdr 8:29

Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

1Esdr 8:30

Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

1Esdr 8:31

Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

1Esdr 8:32

Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

1Esdr 8:33

Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

1Esdr 8:34

Of the sons of Saphatias, Zariaias son of Michael, and with him threescore and ten men:

1Esdr 8:35

Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

1Esdr 8:36

Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

1Esdr 8:37

Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

1Esdr 8:38

Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

1Esdr 8:39

Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

1Esdr 8:40

Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

1Esdr 8:41

And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

1Esdr 8:42

But when I had found there none of the priests and Levites,

1Esdr 8:43

Then sent I unto Eleazar, and Iduel, and Masman,

1Esdr 8:44

And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

1Esdr 8:45

And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

1Esdr 8:46

And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

1Esdr 8:47

And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

1Esdr 8:48

And Asebia, and Annus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

1Esdr 8:49

And of the servants of the temple whom David had ordained,

and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

1Esdr 8:50

And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

1Esdr 8:51

For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

1Esdr 8:52

For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

1Esdr 8:53

And again we besought our Lord as touching these things, and found him favourable unto us.

1Esdr 8:54

Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

1Esdr 8:55

And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

1Esdr 8:56

And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

1Esdr 8:57

And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

1Esdr 8:58

And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

1Esdr 8:59

Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

1Esdr 8:60

So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

1Esdr 8:61

And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

1Esdr 8:62

And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

1Esdr 8:63

And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

1Esdr 8:64

And all the weight of them was written up the same hour.

1Esdr 8:65

Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

1Esdr 8:66

Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

1Esdr 8:67

And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

1Esdr 8:68

Now when these things were done, the rulers came unto me, and said,

1Esdr 8:69

The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

1Esdr 8:70

For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

1Esdr 8:71

And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

1Esdr 8:72

So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

1Esdr 8:73

Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

1Esdr 8:74

I said, O Lord, I am confounded and ashamed before thy face;

1Esdr 8:75

For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

1Esdr 8:76

For ever since the time of our fathers we have been and are in great sin, even unto this day.

1Esdr 8:77

And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

1Esdr 8:78

And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

1Esdr 8:79

And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

1Esdr 8:80

Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

1Esdr 8:81

Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

1Esdr 8:82

And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

1Esdr 8:83

That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

1Esdr 8:84

Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

1Esdr 8:85

Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

1Esdr 8:86

And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

1Esdr 8:87

And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

1Esdr 8:88

Mightest not thou be angry with us to destroy us, till thou

hadst left us neither root, seed, nor name?

1Esdr 8:89

O Lord of Israel, thou art true: for we are left a root this day.

1Esdr 8:90

Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

1Esdr 8:91

And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

1Esdr 8:92

Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

1Esdr 8:93

Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

1Esdr 8:94

Like as thou hast decreed, and as many as do obey the law of the Lord.

1Esdr 8:95

Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

1Esdr 8:96

So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

1Esdr 9:1

Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

1Esdr 9:2

And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

1Esdr 9:3

And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

1Esdr 9:4

And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

1Esdr 9:5

And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

1Esdr 9:6

And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

1Esdr 9:7

So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

1Esdr 9:8

And now by confessing give glory unto the Lord God of our fathers,

1Esdr 9:9

And do his will, and separate yourselves from the heathen of the land, and from the strange women.

1Esdr 9:10

Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

1Esdr 9:11

But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

1Esdr 9:12

Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

1Esdr 9:13

And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

1Esdr 9:14

Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

1Esdr 9:15

And they that were of the captivity did according to all these things.

1Esdr 9:16

And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

1Esdr 9:17

So their cause that held strange wives was brought to an end in the first day of the first month.

1Esdr 9:18

And of the priests that were come together, and had strange wives, there were found:

1Esdr 9:19

Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

1Esdr 9:20

And they gave their hands to put away their wives and to offer rams to make reconciliation for their errors.

1Esdr 9:21

And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

1Esdr 9:22

And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

1Esdr 9:23

And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

1Esdr 9:24

Of the holy singers; Eleazurus, Bacchurus.

1Esdr 9:25

Of the porters; Sallumus, and Tolbanes.

1Esdr 9:26

Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

1Esdr 9:27

Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

1Esdr 9:28

And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

1Esdr 9:29

Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

1Esdr 9:30

Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth.

1Esdr 9:31

And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

1Esdr 9:32

And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

1Esdr 9:33

And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

1Esdr 9:34

And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

1Esdr 9:35

And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel,

Banaias.

1Esdr 9:36

All these had taken strange wives, and they put them away with their children.

1Esdr 9:37

And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

1Esdr 9:38

And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

1Esdr 9:39

And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

1Esdr 9:40

So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

1Esdr 9:41

And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

1Esdr 9:42

And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

1Esdr 9:43

And there stood up by him Mattathias, Sannas, Ananias, Azarias, Urias, Ezechias, Balasamus, upon the right hand:

1Esdr 9:44

And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

1Esdr 9:45

Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

1Esdr 9:46

And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

1Esdr 9:47

And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

1Esdr 9:48

Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Asrias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

1Esdr 9:49

Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

1Esdr 9:50

This day is holy unto the Lord; (for they all wept when they heard the law:)

1Esdr 9:51

Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

1Esdr 9:52

For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

1Esdr 9:53

So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

1Esdr 9:54

Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

1Esdr 9:55

Because they understood the words wherein they were instructed, and for the which they had been assembled.

The Second Book of Esdras

2Esdr 1:1

The second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the sou of Sadoc, the son of Achitob,

2Esdr 1:2

The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of And he spake unto the of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

2Esdr 1:3

The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

2Esdr 1:4

And the word of the Lord came unto me, saying,

2Esdr 1:5

Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

2Esdr 1:6

Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

2Esdr 1:7

Am not I even he that brought them out of the land of Egypt,
from the house of bondage? but they have provoked me unto wrath,
and despised my counsels.

2Esdr 1:8

Pull thou off then the hair of thy head, and cast all evil upon them,
for they have not been obedient unto my law, but it is a rebellious people.

2Esdr 1:9

How long shall I forbear them, into whom I have done so much good?

2Esdr 1:10

Many kings have I destroyed for their sakes; Pharaoh with his
servants and all his power have I smitten down.

2Esdr 1:11

All the nations have I destroyed before them, and in the east
I have scattered the people of two provinces, even of Tyrus and
Sidon, and have slain all their enemies.

2Esdr 1:12

Speak thou therefore unto them, saying, Thus saith the Lord,

2Esdr 1:13

I led you through the sea and in the beginning gave you
a large and safe passage; I gave you Moses for a leader,
and Aaron for a priest.

2Esdr 1:14

I gave you light in a pillar of fire, and great wonders have
I done among you; yet have ye forgotten me, saith the Lord.

2Esdr 1:15

Thus saith the Almighty Lord, The quails were as a token to you;
I gave you tents for your safeguard: nevertheless ye murmured there,

2Esdr 1:16

And triumphed not in my name for the destruction of your enemies,
but ever to this day do ye yet murmur.

2Esdr 1:17

Where are the benefits that I have done for you? when ye were
hungry and thirsty in the wilderness, did ye not cry unto me,

2Esdr 1:18

Saying, Why hast thou brought us into this wilderness to kill us?
it had been better for us to have served the Egyptians,
than to die in this wilderness.

2Esdr 1:19

Then had I pity upon your mournings, and gave you manna to eat;
so ye did eat angels' bread.

2Esdr 1:20

When ye were thirsty, did I not cleave the rock, and waters
flowed out to your fill? for the heat I covered you with the
leaves of the trees.

2Esdr 1:21

I divided among you a fruitful land, I cast out the
Canaanites, the Pherezites, and the Philistines, before you:

what shall I yet do more for you? saith the Lord.

2Esdr 1:22

Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

2Esdr 1:23

I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

2Esdr 1:24

What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

2Esdr 1:25

Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

2Esdr 1:26

Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

2Esdr 1:27

Ye have not as it were forsaken me, but your own selves, saith the Lord.

2Esdr 1:28

Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

2Esdr 1:29

That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

2Esdr 1:30

I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

2Esdr 1:31

When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

2Esdr 1:32

I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

2Esdr 1:33

Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

2Esdr 1:34

And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

2Esdr 1:35

Your houses will I give to a people that shall come; which

not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

2Esdr 1:36

They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

2Esdr 1:37

I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

2Esdr 1:38

And now, brother, behold what glory; and see the people that come from the east:

2Esdr 1:39

Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

2Esdr 1:40

Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

2Esdr 2:1

Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2Esdr 2:2

The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

2Esdr 2:3

I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

2Esdr 2:4

But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

2Esdr 2:5

As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

2Esdr 2:6

That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

2Esdr 2:7

Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

2Esdr 2:8

Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

2Esdr 2:9

Whose land lieth in clods of pitch and heaps of ashes: even

so also will I do unto them that hear me not, saith the Almighty Lord.

2Esdr 2:10

Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

2Esdr 2:11

Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

2Esdr 2:12

They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

2Esdr 2:13

Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

2Esdr 2:14

Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

2Esdr 2:15

Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

2Esdr 2:16

And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

2Esdr 2:17

Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

2Esdr 2:18

For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

2Esdr 2:19

And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

2Esdr 2:20

Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

2Esdr 2:21

Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

2Esdr 2:22

Keep the old and young within thy walls.

2Esdr 2:23

Wheresoever thou findest the dead, take them and bury them,

and I will give thee the first place in my resurrection.

2Esdr 2:24

Abide still, O my people, and take thy rest, for thy quietness still come.

2Esdr 2:25

Nourish thy children, O thou good nurse; stablish their feet.

2Esdr 2:26

As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

2Esdr 2:27

Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

2Esdr 2:28

The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

2Esdr 2:29

My hands shall cover thee, so that thy children shall not see hell.

2Esdr 2:30

Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

2Esdr 2:31

Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

2Esdr 2:32

Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

2Esdr 2:33

I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

2Esdr 2:34

And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

2Esdr 2:35

Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

2Esdr 2:36

Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

2Esdr 2:37

O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

2Esdr 2:38

Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

2Esdr 2:39

Which are departed from the shadow of the world, and have received glorious garments of the Lord.

2Esdr 2:40

Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

2Esdr 2:41

The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

2Esdr 2:42

I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

2Esdr 2:43

And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

2Esdr 2:44

So I asked the angel, and said, Sir, what are these?

2Esdr 2:45

He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

2Esdr 2:46

Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

2Esdr 2:47

So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

2Esdr 2:48

Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

2Esdr 3:1

In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2Esdr 3:2

For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

2Esdr 3:3

And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

2Esdr 3:4

O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

2Esdr 3:5

And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

2Esdr 3:6

And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

2Esdr 3:7

And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

2Esdr 3:8

And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

2Esdr 3:9

And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

2Esdr 3:10

And it came to pass in every of them, that as death was to Adam, so was the flood to these.

2Esdr 3:11

Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

2Esdr 3:12

And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

2Esdr 3:13

Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

2Esdr 3:14

Him thou lovedst, and unto him only thou shewedst thy will:

2Esdr 3:15

And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

2Esdr 3:16

And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

2Esdr 3:17

And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

2Esdr 3:18

And bowing the heavens, thou didst set fast the earth,

movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

2Esdr 3:19

And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

2Esdr 3:20

And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

2Esdr 3:21

For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

2Esdr 3:22

Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

2Esdr 3:23

So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

2Esdr 3:24

Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

2Esdr 3:25

When this was done many years, then they that inhabited the city forsook thee,

2Esdr 3:26

And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

2Esdr 3:27

And so thou gavest thy city over into the hands of thine enemies.

2Esdr 3:28

Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

2Esdr 3:29

For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

2Esdr 3:30

For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

2Esdr 3:31

I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

2Esdr 3:32

Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

2Esdr 3:33

And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon thy commandments.

2Esdr 3:34

Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

2Esdr 3:35

Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

2Esdr 3:36

Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

2Esdr 4:1

And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2Esdr 4:2

And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

2Esdr 4:3

Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

2Esdr 4:4

Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

2Esdr 4:5

And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

2Esdr 4:6

Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

2Esdr 4:7

And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

2Esdr 4:8

Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

2Esdr 4:9

Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst

thou give me no answer of them.

2Esdr 4:10

He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

2Esdr 4:11

How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

2Esdr 4:12

Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

2Esdr 4:13

He answered me, and said, I went into a forest into a plain, and the trees took counsel,

2Esdr 4:14

And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

2Esdr 4:15

The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

2Esdr 4:16

The thought of the wood was in vain, for the fire came and consumed it.

2Esdr 4:17

The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

2Esdr 4:18

If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

2Esdr 4:19

I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

2Esdr 4:20

Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

2Esdr 4:21

For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

2Esdr 4:22

Then answered I and said, I beseech thee, O Lord, let me have understanding:

2Esdr 4:23

For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

2Esdr 4:24

And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

2Esdr 4:25

What will he then do unto his name whereby we are called? of these things have I asked.

2Esdr 4:26

Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

2Esdr 4:27

And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

2Esdr 4:28

But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

2Esdr 4:29

If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

2Esdr 4:30

For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

2Esdr 4:31

Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

2Esdr 4:32

And when the ears shall be cut down, which are without number, how great a floor shall they fill?

2Esdr 4:33

Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

2Esdr 4:34

And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

2Esdr 4:35

Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

2Esdr 4:36

And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

2Esdr 4:37

By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

2Esdr 4:38

Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

2Esdr 4:39

And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

2Esdr 4:40

So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

2Esdr 4:41

Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

2Esdr 4:42

For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

2Esdr 4:43

From the beginning, look, what thou desirest to see, it shall be shewed thee.

2Esdr 4:44

Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

2Esdr 4:45

Shew me then whether there be more to come than is past, or more past than is to come.

2Esdr 4:46

What is past I know, but what is for to come I know not.

2Esdr 4:47

And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

2Esdr 4:48

So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

2Esdr 4:49

After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

2Esdr 4:50

Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

2Esdr 4:51

Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

2Esdr 4:52

He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

2Esdr 5:1

Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2Esdr 5:2

But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

2Esdr 5:3

And the land, that thou seest now to have root, shalt thou see wasted suddenly.

2Esdr 5:4

But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

2Esdr 5:5

And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

2Esdr 5:6

And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

2Esdr 5:7

And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

2Esdr 5:8

There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

2Esdr 5:9

And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

2Esdr 5:10

And shall be sought of many, and yet not be found: then shall unrighteousness and incontineny be multiplied upon earth.

2Esdr 5:11

One land also shall ask another, and say, Is righteousness

that maketh a man righteous gone through thee? And it shall say,
No.

2Esdr 5:12

At the same time shall men hope, but nothing obtain: they
shall labour, but their ways shall not prosper.

2Esdr 5:13

To shew thee such tokens I have leave; and if thou wilt pray
again, and weep as now, and fast even days, thou shalt hear yet
greater things.

2Esdr 5:14

Then I awaked, and an extreme fearfulness went through all my
body, and my mind was troubled, so that it fainted.

2Esdr 5:15

So the angel that was come to talk with me held me, comforted
me, and set me up upon my feet.

2Esdr 5:16

And in the second night it came to pass, that Salathiel the
captain of the people came unto me, saying, Where hast thou
been? and why is thy countenance so heavy?

2Esdr 5:17

Knowest thou not that Israel is committed unto thee in the
land of their captivity?

2Esdr 5:18

Up then, and eat bread, and forsake us not, as the shepherd
that leaveth his flock in the hands of cruel wolves.

2Esdr 5:19

Then said I unto him, Go thy ways from me, and come not nigh
me. And he heard what I said, and went from me.

2Esdr 5:20

And so I fasted seven days, mourning and weeping, like as
Uriel the angel commanded me.

2Esdr 5:21

And after seven days so it was, that the thoughts of my heart
were very grievous unto me again,

2Esdr 5:22

And my soul recovered the spirit of understanding, and I
began to talk with the most High again,

2Esdr 5:23

And said, O Lord that bearest rule, of every wood of the
earth, and of all the trees thereof, thou hast chosen thee one
only vine:

2Esdr 5:24

And of all lands of the whole world thou hast chosen thee one
pit: and of all the flowers thereof one lily:

2Esdr 5:25

And of all the depths of the sea thou hast filled thee one
river: and of all builded cities thou hast hallowed Sion unto
thyself:

2Esdr 5:26

And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

2Esdr 5:27

And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

2Esdr 5:28

And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

2Esdr 5:29

And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

2Esdr 5:30

If thou didst so much hate thy people, yet shouldst thou punish them with thine own hands.

2Esdr 5:31

Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

2Esdr 5:32

And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

2Esdr 5:33

And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

2Esdr 5:34

And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgment.

2Esdr 5:35

And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

2Esdr 5:36

And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

2Esdr 5:37

Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

2Esdr 5:38

And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

2Esdr 5:39

As for me, I am unwise: how may I then speak of these things whereof thou askest me?

2Esdr 5:40

Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

2Esdr 5:41

And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

2Esdr 5:42

And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

2Esdr 5:43

So I answered and said, Coudest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

2Esdr 5:44

Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

2Esdr 5:45

And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

2Esdr 5:46

And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

2Esdr 5:47

And I said, She cannot: but must do it by distance of time.

2Esdr 5:48

Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

2Esdr 5:49

For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

2Esdr 5:50

And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

2Esdr 5:51

He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

2Esdr 5:52

Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

2Esdr 5:53

And she shall answer thee, They that be born in the the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

2Esdr 5:54

Consider thou therefore also, how that ye are less of stature than those that were before you.

2Esdr 5:55

And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

2Esdr 5:56

Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

2Esdr 6:1

And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2Esdr 6:2

Before it thundered and lightened, or ever the foundations of paradise were laid,

2Esdr 6:3

Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

2Esdr 6:4

Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

2Esdr 6:5

And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

2Esdr 6:6

Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

2Esdr 6:7

Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

2Esdr 6:8

And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

2Esdr 6:9

For Esau is the end of the world, and Jacob is the beginning of it that followeth.

2Esdr 6:10

The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

2Esdr 6:11

I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

2Esdr 6:12

I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

2Esdr 6:13

So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

2Esdr 6:14

And it shall be as it were a great motion; but the place where thou standest shall not be moved.

2Esdr 6:15

And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

2Esdr 6:16

And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

2Esdr 6:17

And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

2Esdr 6:18

And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

2Esdr 6:19

And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

2Esdr 6:20

And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

2Esdr 6:21

And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

2Esdr 6:22

And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

2Esdr 6:23

And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

2Esdr 6:24

At that time shall friends fight one against another like

enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

2Esdr 6:25

Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

2Esdr 6:26

And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

2Esdr 6:27

For evil shall be put out, and deceit shall be quenched.

2Esdr 6:28

As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

2Esdr 6:29

And when he talked with me, behold, I looked by little and little upon him before whom I stood.

2Esdr 6:30

And these words said he unto me; I am come to shew thee the time of the night to come.

2Esdr 6:31

If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

2Esdr 6:32

For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

2Esdr 6:33

And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

2Esdr 6:34

And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

2Esdr 6:35

And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

2Esdr 6:36

And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

2Esdr 6:37

For my spirit was greatly set on fire, and my soul was in distress.

2Esdr 6:38

And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

2Esdr 6:39

And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

2Esdr 6:40

Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

2Esdr 6:41

Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

2Esdr 6:42

Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

2Esdr 6:43

For as soon as thy word went forth the work was made.

2Esdr 6:44

For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

2Esdr 6:45

Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

2Esdr 6:46

And gavest them a charge to do service unto man, that was to be made.

2Esdr 6:47

Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

2Esdr 6:48

For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

2Esdr 6:49

Then didst thou ordain two living creatures, the one thou calledst Enoch, and the other Leviathan;

2Esdr 6:50

And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

2Esdr 6:51

Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

2Esdr 6:52

But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

2Esdr 6:53

Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

2Esdr 6:54

And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

2Esdr 6:55

All this have I spoken before thee, O Lord, because thou madest the world for our sakes

2Esdr 6:56

As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

2Esdr 6:57

And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

2Esdr 6:58

But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

2Esdr 6:59

If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

2Esdr 7:1

And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2Esdr 7:2

And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

2Esdr 7:3

And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

2Esdr 7:4

But put the case the entrance were narrow, and like a river;

2Esdr 7:5

Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

2Esdr 7:6

There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

2Esdr 7:7

The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

2Esdr 7:8

And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

2Esdr 7:9

If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

2Esdr 7:10

And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

2Esdr 7:11

Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

2Esdr 7:12

Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

2Esdr 7:13

For the entrances of the elder world were wide and sure, and brought immortal fruit.

2Esdr 7:14

If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

2Esdr 7:15

Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

2Esdr 7:16

Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

2Esdr 7:17

Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

2Esdr 7:18

Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

2Esdr 7:19

And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

2Esdr 7:20

For there be many that perish in this life, because they

despise the law of God that is set before them.

2Esdr 7:21

For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

2Esdr 7:22

Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

2Esdr 7:23

And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

2Esdr 7:24

But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

2Esdr 7:25

And therefore, Esdras, for the empty are empty things, and for the full are the full things.

2Esdr 7:26

Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

2Esdr 7:27

And whosoever is delivered from the foresaid evils shall see my wonders.

2Esdr 7:28

For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

2Esdr 7:29

After these years shall my son Christ die, and all men that have life.

2Esdr 7:30

And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain.

2Esdr 7:31

And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

2Esdr 7:32

And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

2Esdr 7:33

And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end:

2Esdr 7:34

But judgment only shall remain, truth shall stand, and faith shall wax strong:

2Esdr 7:35

And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

2Esdr 7:36

Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

2Esdr 7:37

And Jesus after him for Israel in the time of Achan:

2Esdr 7:38

And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

2Esdr 7:39

And Helias for those that received rain; and for the dead, that he might live:

2Esdr 7:40

And Ezechias for the people in the time of Sennacherib: and many for many.

2Esdr 7:41

Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

2Esdr 7:42

He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

2Esdr 7:43

But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

2Esdr 7:44

Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

2Esdr 7:45

Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

2Esdr 7:46

I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

2Esdr 7:47

For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

2Esdr 7:48

O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

2Esdr 7:49

For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

2Esdr 7:50

And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

2Esdr 7:51

And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

2Esdr 7:52

And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

2Esdr 7:53

And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

2Esdr 7:54

(For we have walked in unpleasant places.)

2Esdr 7:55

And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

2Esdr 7:56

For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

2Esdr 7:57

Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

2Esdr 7:58

That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

2Esdr 7:59

For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

2Esdr 7:60

Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

2Esdr 7:61

That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

2Esdr 7:62

I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

2Esdr 7:63

And upon those also that turn to his law;

2Esdr 7:64

And that he is patient, and long suffereth those that have sinned, as his creatures;

2Esdr 7:65

And that he is bountiful, for he is ready to give where it needeth;

2Esdr 7:66

And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

2Esdr 7:67

For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

2Esdr 7:68

And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

2Esdr 7:69

And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

2Esdr 7:70

There should be very few left peradventure in an innumerable multitude.

2Esdr 8:1

And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2Esdr 8:2

I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

2Esdr 8:3

There be many created, but few shall be saved.

2Esdr 8:4

So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

2Esdr 8:5

For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

2Esdr 8:6

O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

2Esdr 8:7

For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

2Esdr 8:8

For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

2Esdr 8:9

But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

2Esdr 8:10

For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

2Esdr 8:11

That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

2Esdr 8:12

Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.

2Esdr 8:13

And thou shalt mortify it as thy creature, and quicken it as thy work.

2Esdr 8:14

If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

2Esdr 8:15

Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

2Esdr 8:16

And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

2Esdr 8:17

Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

2Esdr 8:18

But I have heard the swiftness of the judge which is to come.

2Esdr 8:19

Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

2Esdr 8:20

O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

2Esdr 8:21

Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

2Esdr 8:22

Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

2Esdr 8:23

Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

2Esdr 8:24

O hear the prayer of thy servant, and give ear to the petition of thy creature.

2Esdr 8:25

For while I live I will speak, and so long as I have understanding I will answer.

2Esdr 8:26

O look not upon the sins of thy people; but on them which serve thee in truth.

2Esdr 8:27

Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

2Esdr 8:28

Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

2Esdr 8:29

Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

2Esdr 8:30

Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

2Esdr 8:31

For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

2Esdr 8:32

For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

2Esdr 8:33

For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

2Esdr 8:34

For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

2Esdr 8:35

For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

2Esdr 8:36

For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

2Esdr 8:37

Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

2Esdr 8:38

For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction:

2Esdr 8:39

But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

2Esdr 8:40

Like as I have spoken now, so shall it come to pass.

2Esdr 8:41

For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

2Esdr 8:42

I answered then and said, If I have found grace, let me speak.

2Esdr 8:43

Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

2Esdr 8:44

Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

2Esdr 8:45

Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

2Esdr 8:46

Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

2Esdr 8:47

For thou comest far short that thou shouldest be able to love my creature more than I: but I have oftentimes drawn nigh unto thee, and unto it, but never to the unrighteous.

2Esdr 8:48

In this also thou art marvellous before the most High:

2Esdr 8:49

In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

2Esdr 8:50

For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

2Esdr 8:51

But understand thou for thyself, and seek out the glory for such as be like thee.

2Esdr 8:52

For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

2Esdr 8:53

The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

2Esdr 8:54

Sorrows are passed, and in the end is shewed the treasure of immortality.

2Esdr 8:55

And therefore ask thou no more questions concerning the multitude of them that perish.

2Esdr 8:56

For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

2Esdr 8:57

Moreover they have trodden down his righteous,

2Esdr 8:58

And said in their heart, that there is no God; yea, and that knowing they must die.

2Esdr 8:59

For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

2Esdr 8:60

But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

2Esdr 8:61

And therefore is my judgment now at hand.

2Esdr 8:62

These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

2Esdr 8:63

Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

2Esdr 9:1

He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2Esdr 9:2

Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

2Esdr 9:3

Therefore when there shall be seen earthquakes and uproars of the people in the world:

2Esdr 9:4

Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

2Esdr 9:5

For like as all that is made in the world hath a beginning and an end, and the end is manifest:

2Esdr 9:6

Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

2Esdr 9:7

And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

2Esdr 9:8

Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

2Esdr 9:9

Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

2Esdr 9:10

For such as in their life have received benefits, and have not known me;

2Esdr 9:11

And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

2Esdr 9:12

The same must know it after death by pain.

2Esdr 9:13

And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

2Esdr 9:14

Then answered I and said,

2Esdr 9:15

I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

2Esdr 9:16

Like as a wave is greater than a drop.

2Esdr 9:17

And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

2Esdr 9:18

And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

2Esdr 9:19

For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

2Esdr 9:20

So I considered the world, and, behold, there was peril because of the devices that were come into it.

2Esdr 9:21

And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

2Esdr 9:22

Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

2Esdr 9:23

Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

2Esdr 9:24

But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

2Esdr 9:25

And pray unto the Highest continually, then will I come and talk with thee.

2Esdr 9:26

So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

2Esdr 9:27

After seven days I sat upon the grass, and my heart was vexed within me, like as before:

2Esdr 9:28

And I opened my mouth, and began to talk before the most High, and said,

2Esdr 9:29

O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

2Esdr 9:30

And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

2Esdr 9:31

For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

2Esdr 9:32

But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

2Esdr 9:33

Yet they that received it perished, because they kept not the thing that was sown in them.

2Esdr 9:34

And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

2Esdr 9:35

That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

2Esdr 9:36

For we that have received the law perish by sin, and our heart also which received it

2Esdr 9:37

Notwithstanding the law perisheth not, but remaineth in his force.

2Esdr 9:38

And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

2Esdr 9:39

Then let I my thoughts go that I was in, and turned me unto her,

2Esdr 9:40

And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

2Esdr 9:41

And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

2Esdr 9:42

And I said unto her, What aileth thee? tell me.

2Esdr 9:43

She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

2Esdr 9:44

And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

2Esdr 9:45

After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

2Esdr 9:46

And I nourished him with great travail.

2Esdr 9:47

So when he grew up, and came to the time that he should have a wife, I made a feast.

2Esdr 10:1

And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2Esdr 10:2

Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

2Esdr 10:3

And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

2Esdr 10:4

And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

2Esdr 10:5

Then left I the meditations wherein I was, and spake to her in anger, saying,

2Esdr 10:6

Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

2Esdr 10:7

How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

2Esdr 10:8

And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

2Esdr 10:9

For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

2Esdr 10:10

For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

2Esdr 10:11

Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

2Esdr 10:12

But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

2Esdr 10:13

But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

2Esdr 10:14

Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

2Esdr 10:15

Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

2Esdr 10:16

For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

2Esdr 10:17

Go thy way then into the city to thine husband.

2Esdr 10:18

And she said unto me, That will I not do: I will not go into the city, but here will I die.

2Esdr 10:19

So I proceeded to speak further unto her, and said,

2Esdr 10:20

Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

2Esdr 10:21

For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

2Esdr 10:22

Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

2Esdr 10:23

And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

2Esdr 10:24

And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

2Esdr 10:25

And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

2Esdr 10:26

And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

2Esdr 10:27

And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

2Esdr 10:28

Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

2Esdr 10:29

And as I was speaking these words behold, he came unto me, and looked upon me.

2Esdr 10:30

And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

2Esdr 10:31

What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

2Esdr 10:32

And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

2Esdr 10:33

And he said unto me, Stand up manfully, and I will advise thee.

2Esdr 10:34

Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

2Esdr 10:35

For I have seen that I knew not, and hear that I do not know.

2Esdr 10:36

Or is my sense deceived, or my soul in a dream?

2Esdr 10:37

Now therefore I beseech thee that thou wilt shew thy servant of this vision.

2Esdr 10:38

He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

2Esdr 10:39

He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

2Esdr 10:40

This therefore is the meaning of the vision which thou lately sawest:

2Esdr 10:41

Thou sawest a woman mourning, and thou beganest to comfort her:

2Esdr 10:42

But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

2Esdr 10:43

And whereas she told thee of the death of her son, this is the solution:

2Esdr 10:44

This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

2Esdr 10:45

Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

2Esdr 10:46

But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

2Esdr 10:47

And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

2Esdr 10:48

But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fall, and died: this was the destruction that came to Jerusalem.

2Esdr 10:49

And, behold, thou sawest her likeness, and because she mourned for her son, thou beganest to comfort her: and of these things which have chanced, these are to be opened unto thee.

2Esdr 10:50

For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

2Esdr 10:51

And therefore I bade thee remain in the field where no house was builded:

2Esdr 10:52

For I knew that the Highest would shew this unto thee.

2Esdr 10:53

Therefore I commanded thee to go into the field, where no foundation of any building was.

2Esdr 10:54

For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

2Esdr 10:55

And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

2Esdr 10:56

And then shalt thou hear as much as thine ears may comprehend.

2Esdr 10:57

For thou art blessed above many other, and art called with the Highest; and so are but few.

2Esdr 10:58

But to morrow at night thou shalt remain here;

2Esdr 10:59

And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

2Esdr 11:1

Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2Esdr 11:2

And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

2Esdr 11:3

And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

2Esdr 11:4

But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

2Esdr 11:5

Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

2Esdr 11:6

And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

2Esdr 11:7

And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

2Esdr 11:8

Watch not all at once: sleep every one in his own place, and watch by course:

2Esdr 11:9

But let the heads be preserved for the last.

2Esdr 11:10

And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

2Esdr 11:11

And I numbered her contrary feathers, and, behold, there were eight of them.

2Esdr 11:12

And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

2Esdr 11:13

And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

2Esdr 11:14

And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

2Esdr 11:15

Then came there a voice unto it, and said,

2Esdr 11:16

Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

2Esdr 11:17

There shall none after thee attain unto thy time, neither unto the half thereof.

2Esdr 11:18

Then arose the third, and reigned as the other before, and appeared no more also.

2Esdr 11:19

So went it with all the residue one after another, as that every one reigned, and then appeared no more.

2Esdr 11:20

Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

2Esdr 11:21

For some of them were set up, but ruled not.

2Esdr 11:22

After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

2Esdr 11:23

And there was no more upon the eagle's body, but three heads that rested, and six little wings.

2Esdr 11:24

Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

2Esdr 11:25

And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

2Esdr 11:26

And I beheld, and, lo, there was one set up, but shortly it appeared no more.

2Esdr 11:27

And the second was sooner away than the first.

2Esdr 11:28

And I beheld, and, lo, the two that remained thought also in themselves to reign:

2Esdr 11:29

And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

2Esdr 11:30

And then I saw that the two other heads were joined with it.

2Esdr 11:31

And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

2Esdr 11:32

But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

2Esdr 11:33

And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

2Esdr 11:34

But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

2Esdr 11:35

And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

2Esdr 11:36

Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.

2Esdr 11:37

And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

2Esdr 11:38

Hear thou, I will talk with thee, and the Highest shall say

unto thee,

2Esdr 11:39

Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

2Esdr 11:40

And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

2Esdr 11:41

For the earth hast thou not judged with truth.

2Esdr 11:42

For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

2Esdr 11:43

Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

2Esdr 11:44

The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

2Esdr 11:45

And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

2Esdr 11:46

That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her.

2Esdr 12:1

And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2Esdr 12:2

And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and full of uproar.

2Esdr 12:3

And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

2Esdr 12:4

Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

2Esdr 12:5

Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

2Esdr 12:6

Therefore will I now beseech the Highest, that he will comfort me unto the end.

2Esdr 12:7

And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

2Esdr 12:8

Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

2Esdr 12:9

For thou hast judged me worthy to shew me the last times.

2Esdr 12:10

And he said unto me, This is the interpretation of the vision:

2Esdr 12:11

The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

2Esdr 12:12

But it was not expounded unto him, therefore now I declare it unto thee.

2Esdr 12:13

Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

2Esdr 12:14

In the same shall twelve kings reign, one after another:

2Esdr 12:15

Whereof the second shall begin to reign, and shall have more time than any of the twelve.

2Esdr 12:16

And this do the twelve wings signify, which thou sawest.

2Esdr 12:17

As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

2Esdr 12:18

That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

2Esdr 12:19

And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

2Esdr 12:20

That in him there shall arise eight kings, whose times shall be but small, and their years swift.

2Esdr 12:21

And two of them shall perish, the middle time approaching:
four shall be kept until their end begin to approach: but two
shall be kept unto the end.

2Esdr 12:22

And whereas thou sawest three heads resting, this is the
interpretation:

2Esdr 12:23

In his last days shall the most High raise up three kingdoms,
and renew many things therein, and they shall have the dominion
of the earth,

2Esdr 12:24

And of those that dwell therein, with much oppression, above
all those that were before them: therefore are they called the
heads of the eagle.

2Esdr 12:25

For these are they that shall accomplish his wickedness, and
that shall finish his last end.

2Esdr 12:26

And whereas thou sawest that the great head appeared no more,
it signifieth that one of them shall die upon his bed, and yet
with pain.

2Esdr 12:27

For the two that remain shall be slain with the sword.

2Esdr 12:28

For the sword of the one shall devour the other: but at the
last shall he fall through the sword himself.

2Esdr 12:29

And whereas thou sawest two feathers under the wings passing
over the head that is on the right side;

2Esdr 12:30

It signifieth that these are they, whom the Highest hath kept
unto their end: this is the small kingdom and full of trouble,
as thou sawest.

2Esdr 12:31

And the lion, whom thou sawest rising up out of the wood, and
roaring, and speaking to the eagle, and rebuking her for her
unrighteousness with all the words which thou hast heard;

2Esdr 12:32

This is the anointed, which the Highest hath kept for them
and for their wickedness unto the end: he shall reprove them,
and shall upbraid them with their cruelty.

2Esdr 12:33

For he shall set them before him alive in judgment, and shall
rebuke them, and correct them.

2Esdr 12:34

For the rest of my people shall he deliver with mercy, those
that have been pressed upon my borders, and he shall make them
joyful until the coming of the day of judgment, whereof I have

spoken unto thee from the the beginning.

2Esdr 12:35

This is the dream that thou sawest, and these are the interpretations.

2Esdr 12:36

Thou only hast been meet to know this secret of the Highest.

2Esdr 12:37

Therefore write all these things that thou hast seen in a book, and hide them:

2Esdr 12:38

And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

2Esdr 12:39

But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

2Esdr 12:40

And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

2Esdr 12:41

What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

2Esdr 12:42

For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

2Esdr 12:43

Are not the evils which are come to us sufficient?

2Esdr 12:44

If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

2Esdr 12:45

For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

2Esdr 12:46

Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

2Esdr 12:47

For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

2Esdr 12:48

As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

2Esdr 12:49

And now go your way home every man, and after these days will I come unto you.

2Esdr 12:50

So the people went their way into the city, like as I commanded them:

2Esdr 12:51

But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

2Esdr 13:1

And it came to pass after seven days, I dreamed a dream by night:

2Esdr 13:2

And, lo, there arose a wind from the sea, that it moved all the waves thereof.

2Esdr 13:3

And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

2Esdr 13:4

And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

2Esdr 13:5

And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

2Esdr 13:6

But I beheld, and, lo, he had graven himself a great mountain, and flew up upon it.

2Esdr 13:7

But I would have seen the region or place whereout the hill was graven, and I could not.

2Esdr 13:8

And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

2Esdr 13:9

And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

2Esdr 13:10

But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

2Esdr 13:11

And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them

up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

2Esdr 13:12

Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

2Esdr 13:13

And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

2Esdr 13:14

Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

2Esdr 13:15

Shew me now yet the interpretation of this dream.

2Esdr 13:16

For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

2Esdr 13:17

For they that were not left were in heaviness.

2Esdr 13:18

Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

2Esdr 13:19

Therefore are they come into great perils and many necessities, like as these dreams declare.

2Esdr 13:20

Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

2Esdr 13:21

The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

2Esdr 13:22

Whereas thou hast spoken of them that are left behind, this is the interpretation:

2Esdr 13:23

He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

2Esdr 13:24

Know this therefore, that they which be left behind are more blessed than they that be dead.

2Esdr 13:25

This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

2Esdr 13:26

The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

2Esdr 13:27

And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

2Esdr 13:28

And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

2Esdr 13:29

Behold, the days come, when the most High will begin to deliver them that are upon the earth.

2Esdr 13:30

And he shall come to the astonishment of them that dwell on the earth.

2Esdr 13:31

And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

2Esdr 13:32

And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

2Esdr 13:33

And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

2Esdr 13:34

And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

2Esdr 13:35

But he shall stand upon the top of the mount Sion.

2Esdr 13:36

And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

2Esdr 13:37

And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

2Esdr 13:38

And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.

2Esdr 13:39

And whereas thou sawest that he gathered another peaceable multitude unto him;

2Esdr 13:40

Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

2Esdr 13:41

But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

2Esdr 13:42

That they might there keep their statutes, which they never kept in their own land.

2Esdr 13:43

And they entered into Euphrates by the narrow places of the river.

2Esdr 13:44

For the most High then shewed signs for them, and held still the flood, till they were passed over.

2Esdr 13:45

For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

2Esdr 13:46

Then dwelt they there until the latter time; and now when they shall begin to come,

2Esdr 13:47

The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

2Esdr 13:48

But those that be left behind of thy people are they that are found within my borders.

2Esdr 13:49

Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

2Esdr 13:50

And then shall he shew them great wonders.

2Esdr 13:51

Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

2Esdr 13:52

And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

2Esdr 13:53

This is the interpretation of the dream which thou sawest,
and whereby thou only art here lightened.

2Esdr 13:54

For thou hast forsaken thine own way, and applied thy
diligence unto my law, and sought it.

2Esdr 13:55

Thy life hast thou ordered in wisdom, and hast called
understanding thy mother.

2Esdr 13:56

And therefore have I shewed thee the treasures of the
Highest: after other three days I will speak other things unto
thee, and declare unto thee mighty and wondrous things.

2Esdr 13:57

Then went I forth into the field, giving praise and thanks
greatly unto the most High because of his wonders which he did
in time;

2Esdr 13:58

And because he governeth the same, and such things as fall in
their seasons: and there I sat three days.

2Esdr 14:1

And it came to pass upon the third day, I sat under an oak,
and, behold, there came a voice out of a bush over against me,
and said, Esdras, Esdras.

2Esdr 14:2

And I said, Here am I, Lord And I stood up upon my feet.

2Esdr 14:3

Then said he unto me, In the bush I did manifestly reveal
myself unto Moses, and talked with him, when my people served in
Egypt:

2Esdr 14:4

And I sent him and led my people out of Egypt, and brought
him up to the mount of where I held him by me a long season,

2Esdr 14:5

And told him many wondrous things, and shewed him the secrets
of the times, and the end; and commanded him, saying,

2Esdr 14:6

These words shalt thou declare, and these shalt thou hide.

2Esdr 14:7

And now I say unto thee,

2Esdr 14:8

That thou lay up in thy heart the signs that I have shewed,
and the dreams that thou hast seen, and the interpretations
which thou hast heard:

2Esdr 14:9

For thou shalt be taken away from all, and from henceforth
thou shalt remain with my Son, and with such as be like thee,
until the times be ended.

2Esdr 14:10

For the world hath lost his youth, and the times begin to wax old.

2Esdr 14:11

For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

2Esdr 14:12

And there remaineth that which is after the half of the tenth part.

2Esdr 14:13

Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

2Esdr 14:14

Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

2Esdr 14:15

And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

2Esdr 14:16

For yet greater evils than those which thou hast seen happen shall be done hereafter.

2Esdr 14:17

For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

2Esdr 14:18

For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

2Esdr 14:19

Then answered I before thee, and said,

2Esdr 14:20

Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

2Esdr 14:21

For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

2Esdr 14:22

But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

2Esdr 14:23

And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

2Esdr 14:24

But look thou prepare thee many box trees, and take with thee

Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

2Esdr 14:25

And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

2Esdr 14:26

And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

2Esdr 14:27

Then went I forth, as he commanded, and gathered all the people together, and said,

2Esdr 14:28

Hear these words, O Israel.

2Esdr 14:29

Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

2Esdr 14:30

And received the law of life, which they kept not, which ye also have transgressed after them.

2Esdr 14:31

Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

2Esdr 14:32

And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

2Esdr 14:33

And now are ye here, and your brethren among you.

2Esdr 14:34

Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

2Esdr 14:35

For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

2Esdr 14:36

Let no man therefore come unto me now, nor seek after me these forty days.

2Esdr 14:37

So I took the five men, as he commanded me, and we went into the field, and remained there.

2Esdr 14:38

And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

2Esdr 14:39

Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

2Esdr 14:40

And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

2Esdr 14:41

And my mouth was opened, and shut no more.

2Esdr 14:42

The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

2Esdr 14:43

As for me. I spake in the day, and I held not my tongue by night.

2Esdr 14:44

In forty days they wrote two hundred and four books.

2Esdr 14:45

And it came to pass, when the forty days were filled, that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it:

2Esdr 14:46

But keep the seventy last, that thou mayest deliver them only to such as be wise among the people:

2Esdr 14:47

For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

2Esdr 14:48

And I did so.

2Esdr 15:1

Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2Esdr 15:2

And cause them to be written in paper: for they are faithful and true.

2Esdr 15:3

Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

2Esdr 15:4

For all the unfaithful shall die in their unfaithfulness.

2Esdr 15:5

Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

2Esdr 15:6

For wickedness hath exceedingly polluted the whole earth, and

their hurtful works are fulfilled.

2Esdr 15:7

Therefore saith the Lord,

2Esdr 15:8

I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

2Esdr 15:9

And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

2Esdr 15:10

Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

2Esdr 15:11

But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

2Esdr 15:12

Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

2Esdr 15:13

They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

2Esdr 15:14

Woe to the world and them that dwell therein!

2Esdr 15:15

For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

2Esdr 15:16

For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

2Esdr 15:17

A man shall desire to go into a city, and shall not be able.

2Esdr 15:18

For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

2Esdr 15:19

A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

2Esdr 15:20

Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves

one against another, and repay the things that they have done to them.

2Esdr 15:21

Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

2Esdr 15:22

My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

2Esdr 15:23

The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

2Esdr 15:24

Woe to them that sin, and keep not my commandments! saith the Lord.

2Esdr 15:25

I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

2Esdr 15:26

For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

2Esdr 15:27

For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

2Esdr 15:28

Behold an horrible vision, and the appearance thereof from the east:

2Esdr 15:29

Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

2Esdr 15:30

Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

2Esdr 15:31

And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

2Esdr 15:32

Then these shall be troubled bled, and keep silence through their power, and shall flee.

2Esdr 15:33

And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

2Esdr 15:34

Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

2Esdr 15:35

They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

2Esdr 15:36

And dung of men unto the camel's hough.

2Esdr 15:37

And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

2Esdr 15:38

And then shall there come great storms from the south, and from the north, and another part from the west.

2Esdr 15:39

And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

2Esdr 15:40

The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

2Esdr 15:41

Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

2Esdr 15:42

And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

2Esdr 15:43

And they shall go stedfastly unto Babylon, and make her afraid.

2Esdr 15:44

They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

2Esdr 15:45

And they that remain under her shall do service unto them that have put her in fear.

2Esdr 15:46

And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

2Esdr 15:47

Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

2Esdr 15:48

Thou hast followed her that is hated in all her works and inventions: therefore saith God,

2Esdr 15:49

I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

2Esdr 15:50

And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

2Esdr 15:51

Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

2Esdr 15:52

Would I with jealousy have so proceeded against thee, saith the Lord,

2Esdr 15:53

If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

2Esdr 15:54

Set forth the beauty of thy countenance?

2Esdr 15:55

The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

2Esdr 15:56

Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

2Esdr 15:57

Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

2Esdr 15:58

They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

2Esdr 15:59

Thou as unhappy shalt come through the sea, and receive plagues again.

2Esdr 15:60

And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

2Esdr 15:61

And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

2Esdr 15:62

And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

2Esdr 15:63

Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

2Esdr 16:1

Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2Esdr 16:2

Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

2Esdr 16:3

A sword is sent upon you, and who may turn it back?

2Esdr 16:4

A fire is sent among you, and who may quench it?

2Esdr 16:5

Plagues are sent unto you, and what is he that may drive them away?

2Esdr 16:6

May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

2Esdr 16:7

May one turn again the arrow that is shot of a strong archer?

2Esdr 16:8

The mighty Lord sendeth the plagues and who is he that can drive them away?

2Esdr 16:9

A fire shall go forth from his wrath, and who is he that may quench it?

2Esdr 16:10

He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

2Esdr 16:11

The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

2Esdr 16:12

The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

2Esdr 16:13

For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

2Esdr 16:14

Behold, the plagues are sent, and shall not return again, until they come upon the earth.

2Esdr 16:15

The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

2Esdr 16:16

Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

2Esdr 16:17

Woe is me! woe is me! who will deliver me in those days?

2Esdr 16:18

The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

2Esdr 16:19

Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

2Esdr 16:20

But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

2Esdr 16:21

Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion.

2Esdr 16:22

For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

2Esdr 16:23

And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

2Esdr 16:24

There shall be no man left to till the earth, and to sow it

2Esdr 16:25

The trees shall give fruit, and who shall gather them?

2Esdr 16:26

The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

2Esdr 16:27

So that one man shall desire to see another, and to hear his voice.

2Esdr 16:28

For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the

clefts of the rocks.

2Esdr 16:29

As in an orchard of Olives upon every tree there are left three or four olives;

2Esdr 16:30

Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

2Esdr 16:31

Even so in those days there shall be three or four left by them that search their houses with the sword.

2Esdr 16:32

And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

2Esdr 16:33

The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

2Esdr 16:34

In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

2Esdr 16:35

Hear now these things and understand them, ye servants of the Lord.

2Esdr 16:36

Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

2Esdr 16:37

Behold, the plagues draw nigh, and are not slack.

2Esdr 16:38

As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

2Esdr 16:39

Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

2Esdr 16:40

O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

2Esdr 16:41

He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

2Esdr 16:42

He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

2Esdr 16:43

He that soweth, as if he should not reap: so also he that
planteth the vineyard, as he that shall not gather the grapes:

2Esdr 16:44

They that marry, as they that shall get no children; and they
that marry not, as the widowers.

2Esdr 16:45

And therefore they that labour labour in vain:

2Esdr 16:46

For strangers shall reap their fruits, and spoil their goods,
overthrow their houses, and take their children captives, for in
captivity and famine shall they get children.

2Esdr 16:47

And they that occupy their merchandise with robbery, the more
they deck their cities, their houses, their possessions, and
their own persons:

2Esdr 16:48

The more will I be angry with them for their sin, saith the
Lord.

2Esdr 16:49

Like as a whore envieth a right honest and virtuous woman:

2Esdr 16:50

So shall righteousness hate iniquity, when she decketh
herself, and shall accuse her to her face, when he cometh that
shall defend him that diligently searcheth out every sin upon
earth.

2Esdr 16:51

And therefore be ye not like thereunto, nor to the works
thereof.

2Esdr 16:52

For yet a little, and iniquity shall be taken away out of the
earth, and righteousness shall reign among you.

2Esdr 16:53

Let not the sinner say that he hath not sinned: for God shall
burn coals of fire upon his head, which saith before the Lord
God and his glory, I have not sinned.

2Esdr 16:54

Behold, the Lord knoweth all the works of men, their
imaginings, their thoughts, and their hearts:

2Esdr 16:55

Which spake but the word, Let the earth be made; and it was
made: Let the heaven be made; and it was created.

2Esdr 16:56

In his word were the stars made, and he knoweth the number of
them.

2Esdr 16:57

He searcheth the deep, and the treasures thereof; he hath
measured the sea, and what it containeth.

2Esdr 16:58

He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

2Esdr 16:59

He spreadeth out the heavens like a vault; upon the waters hath he founded it.

2Esdr 16:60

In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

2Esdr 16:61

He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

2Esdr 16:62

Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

2Esdr 16:63

Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

2Esdr 16:64

Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

2Esdr 16:65

And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

2Esdr 16:66

What will ye do? or how will ye hide your sins before God and his angels?

2Esdr 16:67

Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

2Esdr 16:68

For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

2Esdr 16:69

And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

2Esdr 16:70

For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

2Esdr 16:71

They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

2Esdr 16:72

For they shall waste and take away their goods, and cast them out of their houses.

2Esdr 16:73

Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

2Esdr 16:74

Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

2Esdr 16:75

Be ye not afraid neither doubt; for God is your guide,

2Esdr 16:76

And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

2Esdr 16:77

Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

2Esdr 16:78

It is left undressed, and is cast into the fire to be consumed therewith.

The Greek Additions to Esther

[The Rest of the Chapters of the Book of Esther]

AddEsth 10:4

Then Mardocheus said, God hath done these things.

AddEsth 10:5

For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

AddEsth 10:6

A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

AddEsth 10:7

And the two dragons are I and Aman.

AddEsth 10:8

And the nations were those that were assembled to destroy the name of the Jews:

AddEsth 10:9

And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

AddEsth 10:10

Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

AddEsth 10:11

And these two lots came at the hour, and time, and day of judgment, before God among all nations.

AddEsth 10:12

So God remembered his people, and justified his inheritance.

AddEsth 10:13

Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

AddEsth 11:1

In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

AddEsth 11:2

In the second year of the reign of Artexerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

AddEsth 11:3

Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

AddEsth 11:4

He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

AddEsth 11:5

Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

AddEsth 11:6

And, behold, two great dragons came forth ready to fight, and their cry was great.

AddEsth 11:7

And at their cry all nations were prepared to battle, that they might fight against the righteous people.

AddEsth 11:8

And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

AddEsth 11:9

And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

AddEsth 11:10

Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

AddEsth 11:11

The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

AddEsth 11:12

Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

AddEsth 12:1

And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

AddEsth 12:2

And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artexerxes the king; and so he certified the king of them.

AddEsth 12:3

Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

AddEsth 12:4

And the king made a record of these things, and Mardocheus also wrote thereof.

AddEsth 12:5

So the king commanded, Mardocheus to serve in the court, and for this he rewarded him.

AddEsth 12:6

Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

AddEsth 13:1

The copy of the letters was this: The great king Artexerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces.

AddEsth 13:2

After that I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

AddEsth 13:3

Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

AddEsth 13:4

Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to ail nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward.

AddEsth 13:5

Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working

all the mischief they can that our kingdom may not be firmly established:

AddEsth 13:6

Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

AddEsth 13:7

That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

AddEsth 13:8

Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

AddEsth 13:9

Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

AddEsth 13:10

For thou hast made heaven and earth, and all the wondrous things under the heaven.

AddEsth 13:11

Thou art Lord of all things, and and there is no man that can resist thee, which art the Lord.

AddEsth 13:12

Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

AddEsth 13:13

For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

AddEsth 13:14

But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

AddEsth 13:15

And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

AddEsth 13:16

Despise not the portion, which thou hast delivered out of Egypt for thine own self.

AddEsth 13:17

Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

AddEsth 13:18

All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

AddEsth 14:1

Queen Esther also, being in fear of death, resorted unto the Lord:

AddEsth 14:2

And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

AddEsth 14:3

And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

AddEsth 14:4

For my danger is in mine hand.

AddEsth 14:5

From my youth up I have heard in the tribe of my family that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

AddEsth 14:6

And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

AddEsth 14:7

Because we worshipped their gods: O Lord, thou art righteous.

AddEsth 14:8

Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

AddEsth 14:9

That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

AddEsth 14:10

And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

AddEsth 14:11

O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

AddEsth 14:12

Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

AddEsth 14:13

Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:

AddEsth 14:14

But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

AddEsth 14:15

Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

AddEsth 14:16

Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

AddEsth 14:17

And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

AddEsth 14:18

Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

AddEsth 14:19

O thou mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous, and deliver me out of my fear.

AddEsth 15:1

And upon the third day, when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel.

AddEsth 15:2

And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

AddEsth 15:3

And upon the one she leaned, as carrying herself daintily;

AddEsth 15:4

And the other followed, bearing up her train.

AddEsth 15:5

And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

AddEsth 15:6

Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

AddEsth 15:7

Then lifting up his countenance that shone with majesty, he

looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

AddEsth 15:8

Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words and said unto her,

AddEsth 15:9

Esther, what is the matter? I am thy brother, be of good cheer:

AddEsth 15:10

Thou shalt not die, though our our commandment be general: come near.

AddEsth 15:11

And so be held up his golden sceptre, and laid it upon her neck,

AddEsth 15:12

And embraced her, and said, Speak unto me.

AddEsth 15:13

Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

AddEsth 15:14

For wonderful art thou, lord, and thy countenance is full of grace.

AddEsth 15:15

And as she was speaking, she fell down for faintness.

AddEsth 15:16

Then the king was troubled, and ail his servants comforted her.

AddEsth 16:1

The great king Artexerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

AddEsth 16:2

Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

AddEsth 16:3

And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

AddEsth 16:4

And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things and hateth evil.

AddEsth 16:5

Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in

authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

AddEsth 16:6

Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

AddEsth 16:7

Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

AddEsth 16:8

And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

AddEsth 16:9

Both by changing our purposes, and always judging things that are evident with more equal proceeding.

AddEsth 16:10

For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

AddEsth 16:11

Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all the next person unto the king.

AddEsth 16:12

But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

AddEsth 16:13

Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

AddEsth 16:14

For by these means he thought, finding us destitute of friends to have translated the kingdom of the Persians to the Macedonians.

AddEsth 16:15

But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

AddEsth 16:16

And that they be children of the most high and most mighty, living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

AddEsth 16:17

Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

AddEsth 16:18

For he that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things,

speedily rendering vengeance to him according to his deserts.

AddEsth 16:19

Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

AddEsth 16:20

And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

AddEsth 16:21

For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

AddEsth 16:22

Ye shall therefore among your solemn feasts keep it an high day with all feasting:

AddEsth 16:23

That both now and hereafter there may be safety to us and the well affected Persians; but to those which do conspire against us a memorial of destruction.

AddEsth 16:24

Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

The First Book of the Maccabees

1Mac 1:1

And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

1Mac 1:2

And made many wars, and won many strong holds, and slew the kings of the earth,

1Mac 1:3

And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

1Mac 1:4

And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

1Mac 1:5

And after these things he fell sick, and perceived that he should die.

1Mac 1:6

Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his

kingdom among them, while he was yet alive.

1Mac 1:7

So Alexander reigned twelves years, and then died.

1Mac 1:8

And his servants bare rule every one in his place.

1Mac 1:9

And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

1Mac 1:10

And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

1Mac 1:11

In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

1Mac 1:12

So this device pleased them well.

1Mac 1:13

Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

1Mac 1:14

Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

1Mac 1:15

And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

1Mac 1:16

Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

1Mac 1:17

Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

1Mac 1:18

And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

1Mac 1:19

Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

1Mac 1:20

And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

1Mac 1:21

And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

1Mac 1:22

And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

1Mac 1:23

He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

1Mac 1:24

And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

1Mac 1:25

Therefore there was a great mourning in Israel, in every place where they were;

1Mac 1:26

So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

1Mac 1:27

Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

1Mac 1:28

The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

1Mac 1:29

And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

1Mac 1:30

And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

1Mac 1:31

And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

1Mac 1:32

But the women and children took they captive, and possessed the cattle.

1Mac 1:33

Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

1Mac 1:34

And they put therein a sinful nation, wicked men, and

fortified themselves therein.

1Mac 1:35

They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

1Mac 1:36

For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

1Mac 1:37

Thus they shed innocent blood on every side of the sanctuary, and defiled it:

1Mac 1:38

Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

1Mac 1:39

Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

1Mac 1:40

As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

1Mac 1:41

Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

1Mac 1:42

And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

1Mac 1:43

Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

1Mac 1:44

For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

1Mac 1:45

And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

1Mac 1:46

And pollute the sanctuary and holy people:

1Mac 1:47

Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

1Mac 1:48

That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

1Mac 1:49

To the end they might forget the law, and change all the ordinances.

1Mac 1:50

And whosoever would not do according to the commandment of the king, he said, he should die.

1Mac 1:51

In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

1Mac 1:52

Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

1Mac 1:53

And drove the Israelites into secret places, even wheresoever they could flee for succour.

1Mac 1:54

Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

1Mac 1:55

And burnt incense at the doors of their houses, and in the streets.

1Mac 1:56

And when they had rent in pieces the books of the law which they found, they burnt them with fire.

1Mac 1:57

And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

1Mac 1:58

Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

1Mac 1:59

Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

1Mac 1:60

At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

1Mac 1:61

And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

1Mac 1:62

Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

1Mac 1:63

Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

1Mac 1:64

And there was very great wrath upon Israel.

1Mac 2:1

In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

1Mac 2:2

And he had five sons, Joannan, called Caddis:

1Mac 2:3

Simon; called Thassi:

1Mac 2:4

Judas, who was called Maccabeus:

1Mac 2:5

Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

1Mac 2:6

And when he saw the blasphemies that were committed in Juda and Jerusalem,

1Mac 2:7

He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

1Mac 2:8

Her temple is become as a man without glory.

1Mac 2:9

Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

1Mac 2:10

What nation hath not had a part in her kingdom and gotten of her spoils?

1Mac 2:11

All her ornaments are taken away; of a free woman she is become a bondslave.

1Mac 2:12

And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

1Mac 2:13

To what end therefore shall we live any longer?

1Mac 2:14

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

1Mac 2:15

In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

1Mac 2:16

And when many of Israel came unto them, Mattathias also and his sons came together.

1Mac 2:17

Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

1Mac 2:18

Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

1Mac 2:19

Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

1Mac 2:20

Yet will I and my sons and my brethren walk in the covenant of our fathers.

1Mac 2:21

God forbid that we should forsake the law and the ordinances.

1Mac 2:22

We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

1Mac 2:23

Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

1Mac 2:24

Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

1Mac 2:25

Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

1Mac 2:26

Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

1Mac 2:27

And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

1Mac 2:28

So he and his sons fled into the mountains, and left all that ever they had in the city.

1Mac 2:29

Then many that sought after justice and judgment went down into the wilderness, to dwell there:

1Mac 2:30

Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

1Mac 2:31

Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

1Mac 2:32

They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

1Mac 2:33

And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

1Mac 2:34

But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

1Mac 2:35

So then they gave them the battle with all speed.

1Mac 2:36

Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

1Mac 2:37

But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully.

1Mac 2:38

So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

1Mac 2:39

Now when Mattathias and his friends understood hereof, they mourned for them right sore.

1Mac 2:40

And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

1Mac 2:41

At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

1Mac 2:42

Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

1Mac 2:43

Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

1Mac 2:44

So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

1Mac 2:45

Then Mattathias and his friends went round about, and pulled down the altars:

1Mac 2:46

And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

1Mac 2:47

They pursued also after the proud men, and the work prospered in their hand.

1Mac 2:48

So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

1Mac 2:49

Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

1Mac 2:50

Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

1Mac 2:51

Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

1Mac 2:52

Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

1Mac 2:53

Joseph in the time of his distress kept the commandment and was made lord of Egypt.

1Mac 2:54

Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

1Mac 2:55

Jesus for fulfilling the word was made a judge in Israel.

1Mac 2:56

Caleb for bearing witness before the congregation received the heritage of the land.

1Mac 2:57

David for being merciful possessed the throne of an everlasting kingdom.

1Mac 2:58

Elias for being zealous and fervent for the law was taken up into heaven.

1Mac 2:59

Ananias, Azarias, and Misael, by believing were saved out of the flame.

1Mac 2:60

Daniel for his innocency was delivered from the mouth of lions.

1Mac 2:61

And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

1Mac 2:62

Fear not then the words of a sinful man: for his glory shall be dung and worms.

1Mac 2:63

To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

1Mac 2:64

Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

1Mac 2:65

And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

1Mac 2:66

As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

1Mac 2:67

Take also unto you all those that observe the law, and avenge ye the wrong of your people.

1Mac 2:68

Recompense fully the heathen, and take heed to the commandments of the law.

1Mac 2:69

So he blessed them, and was gathered to his fathers.

1Mac 2:70

And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

1Mac 3:1

Then his son Judas, called Maccabeus, rose up in his stead.

1Mac 3:2

And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the

battle of Israel.

1Mac 3:3

So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

1Mac 3:4

In his acts he was like a lion, and like a lion's whelp roaring for his prey.

1Mac 3:5

For He pursued the wicked, and sought them out, and burnt up those that vexed his people.

1Mac 3:6

Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

1Mac 3:7

He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

1Mac 3:8

Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

1Mac 3:9

So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

1Mac 3:10

Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

1Mac 3:11

Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

1Mac 3:12

Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

1Mac 3:13

Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

1Mac 3:14

He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

1Mac 3:15

So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

1Mac 3:16

And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

1Mac 3:17

Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

1Mac 3:18

Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

1Mac 3:19

For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

1Mac 3:20

They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

1Mac 3:21

But we fight for our lives and our laws.

1Mac 3:22

Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

1Mac 3:23

Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

1Mac 3:24

And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

1Mac 3:25

Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

1Mac 3:26

Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

1Mac 3:27

Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

1Mac 3:28

He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

1Mac 3:29

Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

1Mac 3:30

He feared that he should not be able to bear the charges any

longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

1Mac 3:31

Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

1Mac 3:32

So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

1Mac 3:33

And to bring up his son Antiochus, until he came again.

1Mac 3:34

Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

1Mac 3:35

To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

1Mac 3:36

And that he should place strangers in all their quarters, and divide their land by lot.

1Mac 3:37

So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

1Mac 3:38

Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:

1Mac 3:39

And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

1Mac 3:40

So they went forth with all their power, and came and pitched by Emmaus in the plain country.

1Mac 3:41

And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

1Mac 3:42

Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them;

1Mac 3:43

They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

1Mac 3:44

Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

1Mac 3:45

Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

1Mac 3:46

Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

1Mac 3:47

Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

1Mac 3:48

And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

1Mac 3:49

They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

1Mac 3:50

Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

1Mac 3:51

For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

1Mac 3:52

And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

1Mac 3:53

How shall we be able to stand against them, except thou, O God, be our help?

1Mac 3:54

Then sounded they with trumpets, and cried with a loud voice.

1Mac 3:55

And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

1Mac 3:56

But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he

commanded that they should return, every man to his own house, according to the law.

1Mac 3:57

So the camp removed, and pitched upon the south side of Emmaus.

1Mac 3:58

And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

1Mac 3:59

For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

1Mac 3:60

Nevertheless, as the will of God is in heaven, so let him do.

1Mac 4:1

Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

1Mac 4:2

To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

1Mac 4:3

Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

1Mac 4:4

While as yet the forces were dispersed from the camp.

1Mac 4:5

In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

1Mac 4:6

But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

1Mac 4:7

And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

1Mac 4:8

Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

1Mac 4:9

Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

1Mac 4:10

Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our

fathers, and destroy this host before our face this day:

1Mac 4:11

That so all the heathen may know that there is one who delivereth and saveth Israel.

1Mac 4:12

Then the strangers lifted up their eyes, and saw them coming over against them.

1Mac 4:13

Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

1Mac 4:14

So they joined battle, and the heathen being discomfited fled into the plain.

1Mac 4:15

Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

1Mac 4:16

This done, Judas returned again with his host from pursuing them,

1Mac 4:17

And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,

1Mac 4:18

And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

1Mac 4:19

As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

1Mac 4:20

Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:

1Mac 4:21

When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

1Mac 4:22

They fled every one into the land of strangers.

1Mac 4:23

Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

1Mac 4:24

After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.

1Mac 4:25

Thus Israel had a great deliverance that day.

1Mac 4:26

Now all the strangers that had escaped came and told Lysias what had happened:

1Mac 4:27

Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

1Mac 4:28

The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

1Mac 4:29

So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

1Mac 4:30

And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;

1Mac 4:31

Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

1Mac 4:32

Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

1Mac 4:33

Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

1Mac 4:34

So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

1Mac 4:35

Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

1Mac 4:36

Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

1Mac 4:37

Upon this all the host assembled themselves together, and went up into mount Sion.

1Mac 4:38

And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

1Mac 4:39

They rent their clothes, and made great lamentation, and cast ashes upon their heads,

1Mac 4:40

And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

1Mac 4:41

Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

1Mac 4:42

So he chose priests of blameless conversation, such as had pleasure in the law:

1Mac 4:43

Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

1Mac 4:44

And when as they consulted what to do with the altar of burnt offerings, which was profaned;

1Mac 4:45

They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

1Mac 4:46

And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

1Mac 4:47

Then they took whole stones according to the law, and built a new altar according to the former;

1Mac 4:48

And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

1Mac 4:49

They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

1Mac 4:50

And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

1Mac 4:51

Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

1Mac 4:52

Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

1Mac 4:53

And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

1Mac 4:54

Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

1Mac 4:55

Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

1Mac 4:56

And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

1Mac 4:57

They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

1Mac 4:58

Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

1Mac 4:59

Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

1Mac 4:60

At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.

1Mac 4:61

And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

1Mac 5:1

Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.

1Mac 5:2

Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

1Mac 5:3

Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.

1Mac 5:4

Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

1Mac 5:5

He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

1Mac 5:6

Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

1Mac 5:7

So he fought many battles with them, till at length they were discomfited before him; and he smote them.

1Mac 5:8

And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

1Mac 5:9

Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

1Mac 5:10

And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

1Mac 5:11

And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

1Mac 5:12

Come now therefore, and deliver us from their hands, for many of us are slain:

1Mac 5:13

Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

1Mac 5:14

While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

1Mac 5:15

And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

1Mac 5:16

Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

1Mac 5:17

Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

1Mac 5:18

So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

1Mac 5:19

Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

1Mac 5:20

Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

1Mac 5:21

Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

1Mac 5:22

And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

1Mac 5:23

And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

1Mac 5:24

Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

1Mac 5:25

Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

1Mac 5:26

And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

1Mac 5:27

And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

1Mac 5:28

Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire,

1Mac 5:29

From whence he removed by night, and went till he came to the fortress.

1Mac 5:30

And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

1Mac 5:31

When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

1Mac 5:32

He said unto his host, Fight this day for your brethren.

1Mac 5:33

So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

1Mac 5:34

Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

1Mac 5:35

This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and and burnt it with fire.

1Mac 5:36

From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

1Mac 5:37

After these things gathered Timotheus another host and encamped against Raphon beyond the brook.

1Mac 5:38

So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

1Mac 5:39

He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

1Mac 5:40

Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

1Mac 5:41

But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

1Mac 5:42

Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

1Mac 5:43

So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

1Mac 5:44

But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

1Mac 5:45

Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

1Mac 5:46

Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

1Mac 5:47

Then they of the city shut them out, and stopped up the gates with stones.

1Mac 5:48

Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

1Mac 5:49

Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

1Mac 5:50

So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

1Mac 5:51

Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

1Mac 5:52

After this went they over Jordan into the great plain before Bethsan.

1Mac 5:53

And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

1Mac 5:54

So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

1Mac 5:55

Now what time as Judas and Jonathan were in the land of

Galaad, and Simon his brother in Galilee before Ptolemais,

1Mac 5:56

Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

1Mac 5:57

Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

1Mac 5:58

So when they had given charge unto the garrison that was with them, they went toward Jamnia.

1Mac 5:59

Then came Gorgias and his men out of the city to fight against them.

1Mac 5:60

And so it was, that Joseph and Azaras were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

1Mac 5:61

Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

1Mac 5:62

Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

1Mac 5:63

Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

1Mac 5:64

Insomuch as the the people assembled unto them with joyful acclamations.

1Mac 5:65

Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

1Mac 5:66

From thence he removed to go into the land of the Philistines, and passed through Samaria.

1Mac 5:67

At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

1Mac 5:68

So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

1Mac 6:1

About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

1Mac 6:2

And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

1Mac 6:3

Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

1Mac 6:4

Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

1Mac 6:5

Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

1Mac 6:6

And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

1Mac 6:7

Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

1Mac 6:8

Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

1Mac 6:9

And there he continued many days: for his grief was ever more and more, and he made account that he should die.

1Mac 6:10

Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

1Mac 6:11

And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

1Mac 6:12

But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

1Mac 6:13

I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

1Mac 6:14

Then called he for Philip, one of his friends, who he made ruler over all his realm,

1Mac 6:15

And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

1Mac 6:16

So king Antiochus died there in the hundred forty and ninth year.

1Mac 6:17

Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

1Mac 6:18

About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

1Mac 6:19

Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

1Mac 6:20

So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

1Mac 6:21

Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

1Mac 6:22

And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

1Mac 6:23

We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

1Mac 6:24

For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

1Mac 6:25

Neither have they stretched out their hand against us only, but also against their borders.

1Mac 6:26

And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

1Mac 6:27

Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

1Mac 6:28

Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

1Mac 6:29

There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

1Mac 6:30

So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

1Mac 6:31

These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

1Mac 6:32

Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

1Mac 6:33

Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

1Mac 6:34

And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

1Mac 6:35

Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

1Mac 6:36

These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

1Mac 6:37

And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

1Mac 6:38

As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving them signs what to do, and being harnessed all over amidst the ranks.

1Mac 6:39

Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

1Mac 6:40

So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

1Mac 6:41

Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

1Mac 6:42

Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

1Mac 6:43

Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

1Mac 6:44

Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

1Mac 6:45

Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

1Mac 6:46

Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

1Mac 6:47

Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

1Mac 6:48

Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

1Mac 6:49

But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

1Mac 6:50

So the king took Bethsura, and set a garrison there to keep it.

1Mac 6:51

As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

1Mac 6:52

Whereupon they also made engines against their engines, and held them battle a long season.

1Mac 6:53

Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

1Mac 6:54

There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

1Mac 6:55

At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

1Mac 6:56

Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

1Mac 6:57

Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

1Mac 6:58

Now therefore let us be friends with these men, and make peace with them, and with all their nation;

1Mac 6:59

And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

1Mac 6:60

So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

1Mac 6:61

Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

1Mac 6:62

Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about.

1Mac 6:63

Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

1Mac 7:1

In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

1Mac 7:2

And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring

them unto him.

1Mac 7:3

Wherefore, when he knew it, he said, Let me not see their faces.

1Mac 7:4

So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

1Mac 7:5

There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

1Mac 7:6

And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

1Mac 7:7

Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

1Mac 7:8

Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king,

1Mac 7:9

And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

1Mac 7:10

So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

1Mac 7:11

But they gave no heed to their words; for they saw that they were come with a great power.

1Mac 7:12

Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

1Mac 7:13

Now the Assideans were the first among the children of Israel that sought peace of them:

1Mac 7:14

For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

1Mac 7:15

So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends.

1Mac 7:16

Whereupon they believed him: howbeit he took of them

threescore men, and slew them in one day, according to the words which he wrote,

1Mac 7:17

The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

1Mac 7:18

Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

1Mac 7:19

After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

1Mac 7:20

Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

1Mac 7:21

But Alcimus contended for the high priesthood.

1Mac 7:22

And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

1Mac 7:23

Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

1Mac 7:24

He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

1Mac 7:25

On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

1Mac 7:26

Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

1Mac 7:27

So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

1Mac 7:28

Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

1Mac 7:29

He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas

by violence.

1Mac 7:30

Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

1Mac 7:31

Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

1Mac 7:32

Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

1Mac 7:33

After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

1Mac 7:34

But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

1Mac 7:35

And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

1Mac 7:36

Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

1Mac 7:37

Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

1Mac 7:38

Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

1Mac 7:39

So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

1Mac 7:40

But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

1Mac 7:41

O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

1Mac 7:42

Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

1Mac 7:43

So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

1Mac 7:44

Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

1Mac 7:45

Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

1Mac 7:46

Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

1Mac 7:47

Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

1Mac 7:48

For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

1Mac 7:49

Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

1Mac 7:50

Thus the land of Juda was in rest a little while.

1Mac 8:1

Now Judas had heard of the the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

1Mac 8:2

And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute;

1Mac 8:3

And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

1Mac 8:4

And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

1Mac 8:5

Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

1Mac 8:6

How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

1Mac 8:7

And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

1Mac 8:8

And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

1Mac 8:9

Moreover how the Grecians had determined to come and destroy them;

1Mac 8:10

And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

1Mac 8:11

It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

1Mac 8:12

But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

1Mac 8:13

Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

1Mac 8:14

Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby:

1Mac 8:15

Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

1Mac 8:16

And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

1Mac 8:17

In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and

sent them to Rome, to make a league of amity and confederacy with them,

1Mac 8:18

And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

1Mac 8:19

They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

1Mac 8:20

Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

1Mac 8:21

So that matter pleased the Romans well.

1Mac 8:22

And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

1Mac 8:23

Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

1Mac 8:24

If there come first any war upon the Romans or any of their confederates throughout all their dominion,

1Mac 8:25

The people of the Jews shall help them, as the time shall be appointed, with all their heart:

1Mac 8:26

Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

1Mac 8:27

In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

1Mac 8:28

Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

1Mac 8:29

According to these articles did the Romans make a covenant with the people of the Jews.

1Mac 8:30

Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their

pleasures, and whatsoever they shall add or take away shall be ratified.

1Mac 8:31

And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews?

1Mac 8:32

If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

1Mac 9:1

Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

1Mac 9:2

Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

1Mac 9:3

Also the first month of the hundred fifty and second year they encamped before Jerusalem:

1Mac 9:4

From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

1Mac 9:5

Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

1Mac 9:6

Who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

1Mac 9:7

When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

1Mac 9:8

Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

1Mac 9:9

But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

1Mac 9:10

Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

1Mac 9:11

With that the host of Bacchides removed out of their tents,

and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

1Mac 9:12

As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

1Mac 9:13

They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

1Mac 9:14

Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

1Mac 9:15

Who discomfited the right wing, and pursued them unto the mount Azotus.

1Mac 9:16

But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

1Mac 9:17

Whereupon there was a sore battle, insomuch as many were slain on both parts.

1Mac 9:18

Judas also was killed, and the remnant fled.

1Mac 9:19

Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

1Mac 9:20

Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

1Mac 9:21

How is the valiant man fallen, that delivered Israel!

1Mac 9:22

As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

1Mac 9:23

Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

1Mac 9:24

In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

1Mac 9:25

Then Bacchides chose the wicked men, and made them lords of the country.

1Mac 9:26

And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

1Mac 9:27

So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

1Mac 9:28

For this cause all Judas' friends came together, and said unto Jonathan,

1Mac 9:29

Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

1Mac 9:30

Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

1Mac 9:31

Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

1Mac 9:32

But when Bacchides gat knowledge thereof, he sought for to slay him

1Mac 9:33

Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

1Mac 9:34

Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

1Mac 9:35

Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

1Mac 9:36

But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

1Mac 9:37

After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

1Mac 9:38

Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

1Mac 9:39

Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

1Mac 9:40

Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

1Mac 9:41

Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

1Mac 9:42

So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

1Mac 9:43

Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

1Mac 9:44

Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

1Mac 9:45

For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

1Mac 9:46

Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

1Mac 9:47

With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

1Mac 9:48

Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them.

1Mac 9:49

So there were slain of Bacchides' side that day about a thousand men.

1Mac 9:50

Afterward returned Bacchides to Jerusalem and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thammatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars.

1Mac 9:51

And in them he set a garrison, that they might work malice upon Israel.

1Mac 9:52

He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals.

1Mac 9:53

Besides, he took the chief men's sons in the country for

hostages, and put them into the tower at Jerusalem to be kept.

1Mac 9:54

Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets

1Mac 9:55

And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

1Mac 9:56

So Alcimus died at that time with great torment.

1Mac 9:57

Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

1Mac 9:58

Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

1Mac 9:59

So they went and consulted with him.

1Mac 9:60

Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

1Mac 9:61

Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

1Mac 9:62

Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

1Mac 9:63

Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

1Mac 9:64

Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

1Mac 9:65

But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

1Mac 9:66

And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

1Mac 9:67

And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

1Mac 9:68

And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

1Mac 9:69

Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

1Mac 9:70

Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

1Mac 9:71

Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

1Mac 9:72

When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

1Mac 9:73

Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

1Mac 10:1

In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there,

1Mac 10:2

Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

1Mac 10:3

Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

1Mac 10:4

For said he, Let us first make peace with him, before he join with Alexander against us:

1Mac 10:5

Else he will remember all the evils that we have done against him, and against his brethren and his people.

1Mac 10:6

Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

1Mac 10:7

Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

1Mac 10:8

Who were sore afraid, when they heard that the king had given him authority to gather together an host.

1Mac 10:9

Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

1Mac 10:10

This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

1Mac 10:11

And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

1Mac 10:12

Then the strangers, that were in the fortresses which Bacchides had built, fled away;

1Mac 10:13

Insomuch as every man left his place, and went into his own country.

1Mac 10:14

Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

1Mac 10:15

Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

1Mac 10:16

He said, Shall we find such another man? now therefore we will make him our friend and confederate.

1Mac 10:17

Upon this he wrote a letter, and sent it unto him, according to these words, saying,

1Mac 10:18

King Alexander to his brother Jonathan sendeth greeting:

1Mac 10:19

We have heard of thee, that thou art a man of great power, and meet to be our friend.

1Mac 10:20

Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

1Mac 10:21

So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and

gathered together forces, and provided much armour.

1Mac 10:22

Whereof when Demetrius heard, he was very sorry, and said,

1Mac 10:23

What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

1Mac 10:24

I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

1Mac 10:25

He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

1Mac 10:26

Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

1Mac 10:27

Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

1Mac 10:28

And will grant you many immunities, and give you rewards.

1Mac 10:29

And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

1Mac 10:30

And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

1Mac 10:31

Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

1Mac 10:32

And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

1Mac 10:33

Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

1Mac 10:34

Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.

1Mac 10:35

Also no man shall have authority to meddle with or to molest any of them in any matter.

1Mac 10:36

I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces.

1Mac 10:37

And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

1Mac 10:38

And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

1Mac 10:39

As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary.

1Mac 10:40

Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

1Mac 10:41

And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

1Mac 10:42

And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

1Mac 10:43

And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

1Mac 10:44

For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts.

1Mac 10:45

Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

1Mac 10:46

Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted

them very sore.

1Mac 10:47

But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

1Mac 10:48

Then gathered king Alexander great forces, and camped over against Demetrius.

1Mac 10:49

And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

1Mac 10:50

And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

1Mac 10:51

Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

1Mac 10:52

Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

1Mac 10:53

For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

1Mac 10:54

Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

1Mac 10:55

Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

1Mac 10:56

And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

1Mac 10:57

So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

1Mac 10:58

Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

1Mac 10:59

Now king Alexander had written unto Jonathan, that he should come and meet him.

1Mac 10:60

Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

1Mac 10:61

At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

1Mac 10:62

Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

1Mac 10:63

And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

1Mac 10:64

Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away.

1Mac 10:65

So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

1Mac 10:66

Afterward Jonathan returned to Jerusalem with peace and gladness.

1Mac 10:67

Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

1Mac 10:68

Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

1Mac 10:69

Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

1Mac 10:70

Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

1Mac 10:71

Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

1Mac 10:72

Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to to flight in their own land.

1Mac 10:73

Wherefore now thou shalt not be able to abide the horsemen

and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

1Mac 10:74

So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

1Mac 10:75

And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

1Mac 10:76

Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

1Mac 10:77

Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

1Mac 10:78

Then Jonathan followed after him to Azotus, where the armies joined battle.

1Mac 10:79

Now Apollonius had left a thousand horsemen in ambush.

1Mac 10:80

And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

1Mac 10:81

But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

1Mac 10:82

Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled.

1Mac 10:83

The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

1Mac 10:84

But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

1Mac 10:85

Thus there were burned and slain with the sword well nigh eight thousand men.

1Mac 10:86

And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

1Mac 10:87

After this returned Jonathan and his host unto Jerusalem, having any spoils.

1Mac 10:88

Now when king ALEXander heard these things, he honoured Jonathan yet more.

1Mac 10:89

And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

1Mac 11:1

And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

1Mac 11:2

Whereupon he took his journey into Spain in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

1Mac 11:3

Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

1Mac 11:4

And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

1Mac 11:5

Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

1Mac 11:6

Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

1Mac 11:7

Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

1Mac 11:8

King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

1Mac 11:9

Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

1Mac 11:10

For I repent that I gave my daughter unto him, for he sought to slay me.

1Mac 11:11

Thus did he slander him, because he was desirous of his kingdom.

1Mac 11:12

Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

1Mac 11:13

Then Ptoleeme entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

1Mac 11:14

In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

1Mac 11:15

But when Alexander heard of this, he came to war against him: whereupon king Ptoleeme brought forth his host, and met him with a mighty power, and put him to flight.

1Mac 11:16

So Alexander fled into Arabia there to be defended; but king Ptoleeme was exalted:

1Mac 11:17

For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptoleeme.

1Mac 11:18

King Ptoleeme also died the third day after, and they that were in the strong holds were slain one of another.

1Mac 11:19

By this means Demetrius reigned in the hundred threescore and seventh year.

1Mac 11:20

At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it.

1Mac 11:21

Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower,

1Mac 11:22

Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

1Mac 11:23

Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

1Mac 11:24

And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

1Mac 11:25

And though certain ungodly men of the people had made complaints against him,

1Mac 11:26

Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

1Mac 11:27

And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

1Mac 11:28

Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

1Mac 11:29

So the king consented, and wrote letters unto Jonathan of all these things after this manner:

1Mac 11:30

King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

1Mac 11:31

We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

1Mac 11:32

King Demetrius unto his father Lasthenes sendeth greeting:

1Mac 11:33

We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

1Mac 11:34

Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

1Mac 11:35

And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

1Mac 11:36

And nothing hereof shall be revoked from this time forth for ever.

1Mac 11:37

Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

1Mac 11:38

After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

1Mac 11:39

Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander,

1Mac 11:40

And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

1Mac 11:41

In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

1Mac 11:42

So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

1Mac 11:43

Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

1Mac 11:44

Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

1Mac 11:45

Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

1Mac 11:46

Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

1Mac 11:47

Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

1Mac 11:48

Also they set fire on the city, and gat many spoils that day, and delivered the king.

1Mac 11:49

So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

1Mac 11:50

Grant us peace, and let the Jews cease from assaulting us and

the city.

1Mac 11:51

With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

1Mac 11:52

So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

1Mac 11:53

Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

1Mac 11:54

After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

1Mac 11:55

Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

1Mac 11:56

Moreover Tryphon took the elephants, and won Antioch.

1Mac 11:57

At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

1Mac 11:58

Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

1Mac 11:59

His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

1Mac 11:60

Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

1Mac 11:61

From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

1Mac 11:62

Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

1Mac 11:63

Now when Jonathan heard that Demetrius' princes were come to

Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

1Mac 11:64

He went to meet them, and left Simon his brother in the country.

1Mac 11:65

Then Simon encamped against Bethsura and fought against it a long season, and shut it up:

1Mac 11:66

But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

1Mac 11:67

As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

1Mac 11:68

And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

1Mac 11:69

So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled;

1Mac 11:70

Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

1Mac 11:71

Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

1Mac 11:72

Afterwards turning again to battle, he put them to flight, and so they ran away.

1Mac 11:73

Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

1Mac 11:74

So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

1Mac 12:1

Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

1Mac 12:2

He sent letters also to the Lacedemonians, and to other places, for the same purpose.

1Mac 12:3

So they went unto Rome, and entered into the senate, and

said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

1Mac 12:4

Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably.

1Mac 12:5

And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

1Mac 12:6

Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

1Mac 12:7

There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

1Mac 12:8

At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

1Mac 12:9

Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us,

1Mac 12:10

Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

1Mac 12:11

We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

1Mac 12:12

And we are right glad of your honour.

1Mac 12:13

As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

1Mac 12:14

Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

1Mac 12:15

For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

1Mac 12:16

For this cause we chose Numenius the son of Antiochus, and

Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

1Mac 12:17

We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood.

1Mac 12:18

Wherefore now ye shall do well to give us an answer thereto.

1Mac 12:19

And this is the copy of the letters which Oniases sent.

1Mac 12:20

Areus king of the Lacedemonians to Onias the high priest, greeting:

1Mac 12:21

It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

1Mac 12:22

Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

1Mac 12:23

We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise.

1Mac 12:24

Now when Jonathan heard that Demebius' princes were come to fight against him with a greater host than afore,

1Mac 12:25

He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

1Mac 12:26

He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

1Mac 12:27

Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

1Mac 12:28

But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

1Mac 12:29

Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

1Mac 12:30

Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

1Mac 12:31

Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

1Mac 12:32

And removing thence, he came to Damascus, and so passed through all the country,

1Mac 12:33

Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

1Mac 12:34

For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

1Mac 12:35

After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

1Mac 12:36

And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

1Mac 12:37

Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

1Mac 12:38

Simon also set up Adida in Sephela, and made it strong with gates and bars.

1Mac 12:39

Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

1Mac 12:40

Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

1Mac 12:41

Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

1Mac 12:42

Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him;

1Mac 12:43

But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

1Mac 12:44

Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us?

1Mac 12:45

Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

1Mac 12:46

So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

1Mac 12:47

And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

1Mac 12:48

Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword.

1Mac 12:49

Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

1Mac 12:50

But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

1Mac 12:51

They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

1Mac 12:52

Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

1Mac 12:53

Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

1Mac 13:1

Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

1Mac 13:2

And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

1Mac 13:3

And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

1Mac 13:4

By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

1Mac 13:5

Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

1Mac 13:6

Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

1Mac 13:7

Now as soon as the people heard these words, their spirit revived.

1Mac 13:8

And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

1Mac 13:9

Fight thou our battles, and whatsoever, thou commandest us, that will we do.

1Mac 13:10

So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

1Mac 13:11

Also he sent Jonathan the son of Absalom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

1Mac 13:12

So Tryphon removed from Ptolemaus with a great power to invade the land of Judea, and Jonathan was with him in ward.

1Mac 13:13

But Simon pitched his tents at Adida, over against the plain.

1Mac 13:14

Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

1Mac 13:15

Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

1Mac 13:16

Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

1Mac 13:17

Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of

the people:

1Mac 13:18

Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

1Mac 13:19

So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.

1Mac 13:20

And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

1Mac 13:21

Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

1Mac 13:22

Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

1Mac 13:23

And when he came near to Bascama he slew Jonathan, who was buried there.

1Mac 13:24

Afterward Tryphon returned and went into his own land.

1Mac 13:25

Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

1Mac 13:26

And all Israel made great lamentation for him, and bewailed him many days.

1Mac 13:27

Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

1Mac 13:28

Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

1Mac 13:29

And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

1Mac 13:30

This is the sepulchre which he made at Modin, and it standeth yet unto this day.

1Mac 13:31

Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

1Mac 13:32

And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

1Mac 13:33

Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

1Mac 13:34

Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

1Mac 13:35

Unto whom king Demetrius answered and wrote after this manner:

1Mac 13:36

King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

1Mac 13:37

The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

1Mac 13:38

And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

1Mac 13:39

As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

1Mac 13:40

And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

1Mac 13:41

Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

1Mac 13:42

Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

1Mac 13:43

In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

1Mac 13:44

And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

1Mac 13:45

Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

1Mac 13:46

And they said, Deal not with us according to our wickedness, but according to thy mercy.

1Mac 13:47

So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

1Mac 13:48

Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

1Mac 13:49

They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

1Mac 13:50

Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

1Mac 13:51

And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

1Mac 13:52

He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

1Mac 13:53

And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

1Mac 14:1

Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphone.

1Mac 14:2

But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

1Mac 14:3

Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

1Mac 14:4

As for the land of Judea, that was quiet all the days of

Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

1Mac 14:5

And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

1Mac 14:6

And enlarged the bounds of his nation, and recovered the country,

1Mac 14:7

And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

1Mac 14:8

Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

1Mac 14:9

The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

1Mac 14:10

He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

1Mac 14:11

He made peace in the land, and Israel rejoiced with great joy:

1Mac 14:12

For every man sat under his vine and his fig tree, and there was none to fray them:

1Mac 14:13

Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

1Mac 14:14

Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

1Mac 14:15

He beautified the sanctuary, and multiplied vessels of the temple.

1Mac 14:16

Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

1Mac 14:17

But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

1Mac 14:18

They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

1Mac 14:19

Which writings were read before the congregation at Jerusalem.

1Mac 14:20

And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

1Mac 14:21

The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

1Mac 14:22

And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

1Mac 14:23

And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

1Mac 14:24

After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them.

1Mac 14:25

Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

1Mac 14:26

For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

1Mac 14:27

So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

1Mac 14:28

At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

1Mac 14:29

Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

1Mac 14:30

(For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

1Mac 14:31

Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary:

1Mac 14:32

At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages,

1Mac 14:33

And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

1Mac 14:34

Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

1Mac 14:35

The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

1Mac 14:36

For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

1Mac 14:37

But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

1Mac 14:38

King Demetrius also confirmed him in the high priesthood according to those things,

1Mac 14:39

And made him one of his friends, and honoured him with great honour.

1Mac 14:40

For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

1Mac 14:41

Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

1Mac 14:42

Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

1Mac 14:43

Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

1Mac 14:44

Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

1Mac 14:45

And whosoever should do otherwise, or break any of these things, he should be punished.

1Mac 14:46

Thus it liked all the people to deal with Simon, and to do as hath been said.

1Mac 14:47

Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

1Mac 14:48

So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

1Mac 14:49

Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

1Mac 15:1

Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

1Mac 15:2

The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

1Mac 15:3

Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

1Mac 15:4

My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

1Mac 15:5

Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they

granted.

1Mac 15:6

I give thee leave also to coin money for thy country with thine own stamp.

1Mac 15:7

And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

1Mac 15:8

And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

1Mac 15:9

Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

1Mac 15:10

In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

1Mac 15:11

Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

1Mac 15:12

For he saw that troubles came upon him all at once, and that his forces had forsaken him.

1Mac 15:13

Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

1Mac 15:14

And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

1Mac 15:15

In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

1Mac 15:16

Lucius, consul of the Romans unto king Ptolemee, greeting:

1Mac 15:17

The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

1Mac 15:18

And they brought a shield of gold of a thousand pound.

1Mac 15:19

We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against

them, their cities, or countries, nor yet aid their enemies against them.

1Mac 15:20

It seemed also good to us to receive the shield of them.

1Mac 15:21

If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

1Mac 15:22

The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

1Mac 15:23

And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

1Mac 15:24

And the copy hereof they wrote to Simon the high priest.

1Mac 15:25

So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

1Mac 15:26

At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

1Mac 15:27

Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

1Mac 15:28

Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm.

1Mac 15:29

The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

1Mac 15:30

Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

1Mac 15:31

Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

1Mac 15:32

So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him

the king's message.

1Mac 15:33

Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

1Mac 15:34

Wherefore we, having opportunity, hold the inheritance of our fathers.

1Mac 15:35

And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them. Hereunto Athenobius answered him not a word;

1Mac 15:36

But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

1Mac 15:37

In the mean time fled Tryphon by ship unto Orthosias.

1Mac 15:38

Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

1Mac 15:39

And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

1Mac 15:40

So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them.

1Mac 15:41

And when he had built up Cedrou, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

1Mac 16:1

Then came up John from Gazera, and told Simon his father what Cendebeus had done.

1Mac 16:2

Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

1Mac 16:3

But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

1Mac 16:4

So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

1Mac 16:5

And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

1Mac 16:6

So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

1Mac 16:7

That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

1Mac 16:8

Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

1Mac 16:9

At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

1Mac 16:10

So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

1Mac 16:11

Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

1Mac 16:12

For he was the high priest's son in law.

1Mac 16:13

Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

1Mac 16:14

Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

1Mac 16:15

Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

1Mac 16:16

So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and

certain of his servants.

1Mac 16:17

In which doing he committed a great treachery, and recompensed evil for good.

1Mac 16:18

Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

1Mac 16:19

He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

1Mac 16:20

And others he sent to take Jerusalem, and the mountain of the temple.

1Mac 16:21

Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

1Mac 16:22

Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

1Mac 16:23

As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

1Mac 16:24

Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

The Second Book of the Maccabees

2Mac 1:1

The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2Mac 1:2

God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

2Mac 1:3

And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

2Mac 1:4

And open your hearts in his law and commandments, and send you peace,

2Mac 1:5

And hear your prayers, and be at one with you, and never forsake you in time of trouble.

2Mac 1:6

And now we be here praying for you.

2Mac 1:7

What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

2Mac 1:8

And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

2Mac 1:9

And now see that ye keep the feast of tabernacles in the month Casleu.

2Mac 1:10

In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

2Mac 1:11

Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

2Mac 1:12

For he cast them out that fought within the holy city.

2Mac 1:13

For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

2Mac 1:14

For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

2Mac 1:15

Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

2Mac 1:16

And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

2Mac 1:17

Blessed be our God in all things, who hath delivered up the ungodly.

2Mac 1:18

Therefore whereas we are now purposed to keep the

purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

2Mac 1:19

For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

2Mac 1:20

Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

2Mac 1:21

Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

2Mac 1:22

When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

2Mac 1:23

And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

2Mac 1:24

And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

2Mac 1:25

The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

2Mac 1:26

Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

2Mac 1:27

Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

2Mac 1:28

Punish them that oppress us, and with pride do us wrong.

2Mac 1:29

Plant thy people again in thy holy place, as Moses hath spoken.

2Mac 1:30

And the priests sung psalms of thanksgiving.

2Mac 1:31

Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

2Mac 1:32

When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

2Mac 1:33

So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

2Mac 1:34

Then the king, inclosing the place, made it holy, after he had tried the matter.

2Mac 1:35

And the king took many gifts, and bestowed thereof on those whom he would gratify.

2Mac 1:36

And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2Mac 2:1

It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2Mac 2:2

And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

2Mac 2:3

And with other such speeches exhorted he them, that the law should not depart from their hearts.

2Mac 2:4

It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

2Mac 2:5

And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

2Mac 2:6

And some of those that followed him came to mark the way, but they could not find it.

2Mac 2:7

Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

2Mac 2:8

Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

2Mac 2:9

It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

2Mac 2:10

And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

2Mac 2:11

And Moses said, Because the sin offering was not to be eaten, it was consumed.

2Mac 2:12

So Solomon kept those eight days.

2Mac 2:13

The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

2Mac 2:14

In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

2Mac 2:15

Wherefore if ye have need thereof, send some to fetch them unto you.

2Mac 2:16

Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

2Mac 2:17

We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

2Mac 2:18

As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

2Mac 2:19

Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

2Mac 2:20

And the wars against Antiochus Epiphanes, and Eupator his son,

2Mac 2:21

And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

2Mac 2:22

And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

2Mac 2:23

All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

2Mac 2:24

For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

2Mac 2:25

We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

2Mac 2:26

Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

2Mac 2:27

Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

2Mac 2:28

Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

2Mac 2:29

For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

2Mac 2:30

To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

2Mac 2:31

But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

2Mac 2:32

Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2Mac 3:1

Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the

high priest, and his hatred of wickedness,

2Mac 3:2

It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

2Mac 3:3

Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

2Mac 3:4

But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

2Mac 3:5

And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

2Mac 3:6

And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

2Mac 3:7

Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

2Mac 3:8

So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

2Mac 3:9

And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

2Mac 3:10

Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

2Mac 3:11

And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

2Mac 3:12

And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

2Mac 3:13

But Heliodorus, because of the king's commandment given him,

said, That in any wise it must be brought into the king's treasury.

2Mac 3:14

So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

2Mac 3:15

But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they should safely be preserved for such as had committed them to be kept.

2Mac 3:16

Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

2Mac 3:17

For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

2Mac 3:18

Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

2Mac 3:19

And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

2Mac 3:20

And all, holding their hands toward heaven, made supplication.

2Mac 3:21

Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

2Mac 3:22

They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

2Mac 3:23

Nevertheless Heliodorus executed that which was decreed.

2Mac 3:24

Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

2Mac 3:25

For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of

gold.

2Mac 3:26

Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

2Mac 3:27

And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

2Mac 3:28

Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

2Mac 3:29

For he by the hand of God was cast down, and lay speechless without all hope of life.

2Mac 3:30

But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

2Mac 3:31

Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

2Mac 3:32

So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

2Mac 3:33

Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

2Mac 3:34

And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

2Mac 3:35

So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

2Mac 3:36

Then testified he to all men the works of the great God, which he had seen with his eyes.

2Mac 3:37

And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

2Mac 3:38

If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

2Mac 3:39

For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

2Mac 3:40

And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

2Mac 4:1

This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he ha terrified Heliodorus, and been the worker of these evils.

2Mac 4:2

Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

2Mac 4:3

But when their hatred went so far, that by one of Simon's faction murders were committed,

2Mac 4:4

Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

2Mac 4:5

He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

2Mac 4:6

For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

2Mac 4:7

But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

2Mac 4:8

Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

2Mac 4:9

Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

2Mac 4:10

Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish

fashion.

2Mac 4:11

And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

2Mac 4:12

For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

2Mac 4:13

Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

2Mac 4:14

That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

2Mac 4:15

Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

2Mac 4:16

By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

2Mac 4:17

For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

2Mac 4:18

Now when the game that was used every faith year was kept at Tyrus, the king being present,

2Mac 4:19

This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

2Mac 4:20

This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

2Mac 4:21

Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

2Mac 4:22

Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

2Mac 4:23

Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

2Mac 4:24

But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

2Mac 4:25

So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

2Mac 4:26

Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

2Mac 4:27

So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

2Mac 4:28

For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

2Mac 4:29

Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

2Mac 4:30

While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

2Mac 4:31

Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

2Mac 4:32

Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

2Mac 4:33

Which when Onias knew of a surety, he reprov'd him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

2Mac 4:34

Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and

coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

2Mac 4:35

For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

2Mac 4:36

And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

2Mac 4:37

Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

2Mac 4:38

And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

2Mac 4:39

Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

2Mac 4:40

Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

2Mac 4:41

They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

2Mac 4:42

Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

2Mac 4:43

Of these matters therefore there was an accusation laid against Menelaus.

2Mac 4:44

Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

2Mac 4:45

But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

2Mac 4:46

Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

2Mac 4:47

Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

2Mac 4:48

Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

2Mac 4:49

Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

2Mac 4:50

And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

2Mac 5:1

About the same time Antiochus prepared his second voyage into Egypt:

2Mac 5:2

And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

2Mac 5:3

And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

2Mac 5:4

Wherefore every man prayed that that apparition might turn to good.

2Mac 5:5

Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

2Mac 5:6

But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

2Mac 5:7

Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

2Mac 5:8

In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

2Mac 5:9

Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

2Mac 5:10

And he that had cast out many unburied had none to mourn for him, nor any solemm funerals at all, nor sepulchre with his fathers.

2Mac 5:11

Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

2Mac 5:12

And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

2Mac 5:13

Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

2Mac 5:14

And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

2Mac 5:15

Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

2Mac 5:16

And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

2Mac 5:17

And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

2Mac 5:18

For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

2Mac 5:19

Nevertheless God did not choose the people for the place's sake, but the place for the people's sake.

2Mac 5:20

And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

2Mac 5:21

So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

2Mac 5:22

And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

2Mac 5:23

And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

2Mac 5:24

He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

2Mac 5:25

Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

2Mac 5:26

And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

2Mac 5:27

But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

2Mac 6:1

Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2Mac 6:2

And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

2Mac 6:3

The coming in of this mischief was sore and grievous to the

people:

2Mac 6:4

For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

2Mac 6:5

The altar also was filled with profane things, which the law forbiddeth.

2Mac 6:6

Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

2Mac 6:7

And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

2Mac 6:8

Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptoleeme, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

2Mac 6:9

And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

2Mac 6:10

For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

2Mac 6:11

And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

2Mac 6:12

Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

2Mac 6:13

For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

2Mac 6:14

For not as with other nations, whom the Lord patiently forbearth to punish, till they be come to the fulness of their sins, so dealeth he with us,

2Mac 6:15

Lest that, being come to the height of sin, afterwards he should take vengeance of us.

2Mac 6:16

And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

2Mac 6:17

But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

2Mac 6:18

Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

2Mac 6:19

But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

2Mac 6:20

As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

2Mac 6:21

But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

2Mac 6:22

That in so doing he might be delivered from death, and for the old friendship with them find favour.

2Mac 6:23

But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

2Mac 6:24

For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

2Mac 6:25

And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

2Mac 6:26

For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

2Mac 6:27

Wherefore now, manfully changing this life, I will shew

myself such an one as mine age requireth,

2Mac 6:28

And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

2Mac 6:29

They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

2Mac 6:30

But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

2Mac 6:31

And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2Mac 7:1

It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2Mac 7:2

But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

2Mac 7:3

Then the king, being in a rage, commanded pans and caldrons to be made hot:

2Mac 7:4

Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

2Mac 7:5

Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

2Mac 7:6

The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

2Mac 7:7

So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

2Mac 7:8

But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

2Mac 7:9

And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

2Mac 7:10

After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

2Mac 7:11

And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

2Mac 7:12

Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

2Mac 7:13

Now when this man was dead also, they tormented and mangled the fourth in like manner.

2Mac 7:14

So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

2Mac 7:15

Afterward they brought the fifth also, and mangled him.

2Mac 7:16

Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

2Mac 7:17

But abide a while, and behold his great power, how he will torment thee and thy seed.

2Mac 7:18

After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

2Mac 7:19

But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

2Mac 7:20

But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

2Mac 7:21

Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

2Mac 7:22

I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

2Mac 7:23

But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

2Mac 7:24

Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

2Mac 7:25

But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

2Mac 7:26

And when he had exhorted her with many words, she promised him that she would counsel her son.

2Mac 7:27

But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

2Mac 7:28

I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

2Mac 7:29

Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

2Mac 7:30

Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

2Mac 7:31

And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

2Mac 7:32

For we suffer because of our sins.

2Mac 7:33

And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

2Mac 7:34

But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

2Mac 7:35

For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

2Mac 7:36

For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

2Mac 7:37

But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

2Mac 7:38

And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

2Mac 7:39

Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

2Mac 7:40

So this man died undefiled, and put his whole trust in the Lord.

2Mac 7:41

Last of all after the sons the mother died.

2Mac 7:42

Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2Mac 8:1

Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2Mac 8:2

And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

2Mac 8:3

And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

2Mac 8:4

And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

2Mac 8:5

Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

2Mac 8:6

Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

2Mac 8:7

But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

2Mac 8:8

So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

2Mac 8:9

Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

2Mac 8:10

So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

2Mac 8:11

Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

2Mac 8:12

Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

2Mac 8:13

They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

2Mac 8:14

Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

2Mac 8:15

And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

2Mac 8:16

So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

2Mac 8:17

And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

2Mac 8:18

For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

2Mac 8:19

Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

2Mac 8:20

And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

2Mac 8:21

Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

2Mac 8:22

And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

2Mac 8:23

Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

2Mac 8:24

And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

2Mac 8:25

And took their money that came to buy them, and pursued them far: but lacking time they returned:

2Mac 8:26

For it was the day before the sabbath, and therefore they would no longer pursue them.

2Mac 8:27

So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had

preserved them unto that day, which was the beginning of mercy distilling upon them.

2Mac 8:28

And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

2Mac 8:29

When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

2Mac 8:30

Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

2Mac 8:31

And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

2Mac 8:32

They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

2Mac 8:33

Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

2Mac 8:34

As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

2Mac 8:35

He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

2Mac 8:36

Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2Mac 9:1

About that time came Antiochus with dishonour out of the country of Persia

2Mac 9:2

For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

2Mac 9:3

Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

2Mac 9:4

Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of GOD now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jew

s.

2Mac 9:5

But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

2Mac 9:6

And that most justly: for he had tormented other men's bowels with many and strange torments.

2Mac 9:7

Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

2Mac 9:8

And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

2Mac 9:9

So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

2Mac 9:10

And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

2Mac 9:11

Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

2Mac 9:12

And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

2Mac 9:13

This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

2Mac 9:14

That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

2Mac 9:15

And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

2Mac 9:16

And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

2Mac 9:17

Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

2Mac 9:18

But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

2Mac 9:19

Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

2Mac 9:20

If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

2Mac 9:21

As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

2Mac 9:22

Not distrusting mine health, but having great hope to escape this sickness.

2Mac 9:23

But considering that even my father, at what time he led an army into the high countries. appointed a successor,

2Mac 9:24

To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

2Mac 9:25

Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and

expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

2Mac 9:26

Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

2Mac 9:27

For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

2Mac 9:28

Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

2Mac 9:29

And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

2Mac 10:1

Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2Mac 10:2

But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

2Mac 10:3

And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

2Mac 10:4

When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

2Mac 10:5

Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

2Mac 10:6

And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

2Mac 10:7

Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

2Mac 10:8

They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

2Mac 10:9

And this was the end of Antiochus, called Epiphanes.

2Mac 10:10

Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

2Mac 10:11

So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

2Mac 10:12

For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

2Mac 10:13

Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

2Mac 10:14

But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

2Mac 10:15

And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

2Mac 10:16

Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

2Mac 10:17

And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

2Mac 10:18

And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

2Mac 10:19

Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

2Mac 10:20

Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

2Mac 10:21

But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

2Mac 10:22

So he slew those that were found traitors, and immediately took the two castles.

2Mac 10:23

And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

2Mac 10:24

Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

2Mac 10:25

But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

2Mac 10:26

And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

2Mac 10:27

So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

2Mac 10:28

Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

2Mac 10:29

But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

2Mac 10:30

And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

2Mac 10:31

And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

2Mac 10:32

As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor.

2Mac 10:33

But they that were with Maccabeus laid siege against the fortress courageously four days.

2Mac 10:34

And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

2Mac 10:35

Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

2Mac 10:36

Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

2Mac 10:37

And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

2Mac 10:38

When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

2Mac 11:1

Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2Mac 11:2

And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

2Mac 11:3

And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

2Mac 11:4

Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

2Mac 11:5

So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

2Mac 11:6

Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

2Mac 11:7

Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a

willing mind.

2Mac 11:8

And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

2Mac 11:9

Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

2Mac 11:10

Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

2Mac 11:11

And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

2Mac 11:12

Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

2Mac 11:13

Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

2Mac 11:14

And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

2Mac 11:15

Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

2Mac 11:16

For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

2Mac 11:17

John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

2Mac 11:18

Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

2Mac 11:19

And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

2Mac 11:20

But of the particulars I have given order both to these and the other that came from me, to commune with you.

2Mac 11:21

Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

2Mac 11:22

Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

2Mac 11:23

Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

2Mac 11:24

We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

2Mac 11:25

Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

2Mac 11:26

Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

2Mac 11:27

And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

2Mac 11:28

If ye fare well, we have our desire; we are also in good health.

2Mac 11:29

Menelaus declared unto us, that your desire was to return home, and to follow your own business:

2Mac 11:30

Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

2Mac 11:31

And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

2Mac 11:32

I have sent also Menelaus, that he may comfort you.

2Mac 11:33

Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

2Mac 11:34

The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the

Romans, send greeting unto the people of the Jews.

2Mac 11:35

Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

2Mac 11:36

But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

2Mac 11:37

Therefore send some with speed, that we may know what is your mind.

2Mac 11:38

Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2Mac 12:1

When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2Mac 12:2

But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

2Mac 12:3

The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

2Mac 12:4

Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

2Mac 12:5

When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

2Mac 12:6

And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

2Mac 12:7

And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

2Mac 12:8

But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

2Mac 12:9

He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

2Mac 12:10

Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

2Mac 12:11

Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

2Mac 12:12

Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

2Mac 12:13

He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

2Mac 12:14

But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

2Mac 12:15

Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

2Mac 12:16

And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

2Mac 12:17

Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

2Mac 12:18

But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

2Mac 12:19

Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

2Mac 12:20

And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

2Mac 12:21

Now when Timotheus had knowledge of Judas' coming, he sent

the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

2Mac 12:22

But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

2Mac 12:23

Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

2Mac 12:24

Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

2Mac 12:25

So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

2Mac 12:26

Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

2Mac 12:27

And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

2Mac 12:28

But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

2Mac 12:29

From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

2Mac 12:30

But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

2Mac 12:31

They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

2Mac 12:32

And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,

2Mac 12:33

Who came out with three thousand men of foot and four hundred horsemen.

2Mac 12:34

And it happened that in their fighting together a few of the Jews were slain.

2Mac 12:35

At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

2Mac 12:36

Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

2Mac 12:37

And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

2Mac 12:38

So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

2Mac 12:39

And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

2Mac 12:40

Now under the coats of every one that was slain they found things consecrated to the idols of the Jammites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

2Mac 12:41

All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

2Mac 12:42

Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

2Mac 12:43

And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

2Mac 12:44

For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the

dead.

2Mac 12:45

And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2Mac 13:1

In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2Mac 13:2

And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

2Mac 13:3

Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

2Mac 13:4

But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

2Mac 13:5

Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

2Mac 13:6

And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

2Mac 13:7

Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

2Mac 13:8

For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

2Mac 13:9

Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

2Mac 13:10

Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

2Mac 13:11

And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

2Mac 13:12

So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

2Mac 13:13

And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

2Mac 13:14

So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

2Mac 13:15

And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

2Mac 13:16

And at last they filled the camp with fear and tumult, and departed with good success.

2Mac 13:17

This was done in the break of the day, because the protection of the Lord did help him.

2Mac 13:18

Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

2Mac 13:19

And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

2Mac 13:20

For Judas had conveyed unto them that were in it such things as were necessary.

2Mac 13:21

But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

2Mac 13:22

The king treated with them in Bethsum the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

2Mac 13:23

Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

2Mac 13:24

And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

2Mac 13:25

Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

2Mac 13:26

Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

2Mac 14:1

After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2Mac 14:2

Had taken the country, and killed Antiochus, and Lysias his protector.

2Mac 14:3

Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

2Mac 14:4

Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

2Mac 14:5

Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

2Mac 14:6

Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

2Mac 14:7

Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

2Mac 14:8

First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

2Mac 14:9

Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

2Mac 14:10

For as long as Judas liveth, it is not possible that the state should be quiet.

2Mac 14:11

This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

2Mac 14:12

And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

2Mac 14:13

Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

2Mac 14:14

Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

2Mac 14:15

Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

2Mac 14:16

So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

2Mac 14:17

Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

2Mac 14:18

Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

2Mac 14:19

Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

2Mac 14:20

So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

2Mac 14:21

And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

2Mac 14:22

Ludas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

2Mac 14:23

Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

2Mac 14:24

And he would not willingly have Judas out of his sight: for he love the man from his heart

2Mac 14:25

He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

2Mac 14:26

But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

2Mac 14:27

Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeas'd with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

2Mac 14:28

When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

2Mac 14:29

But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

2Mac 14:30

Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

2Mac 14:31

But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

2Mac 14:32

And when they sware that they could not tell where the man was whom he sought,

2Mac 14:33

He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

2Mac 14:34

After these words he departed. Then the priests lifted up

their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

2Mac 14:35

Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

2Mac 14:36

Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

2Mac 14:37

Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

2Mac 14:38

For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

2Mac 14:39

So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

2Mac 14:40

For he thought by taking him to do the Jews much hurt.

2Mac 14:41

Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

2Mac 14:42

Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

2Mac 14:43

But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

2Mac 14:44

But they quickly giving back, and a space being made, he fell down into the midst of the void place.

2Mac 14:45

Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

2Mac 14:46

When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

2Mac 15:1

But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2Mac 15:2

Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

2Mac 15:3

Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

2Mac 15:4

And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

2Mac 15:5

Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

2Mac 15:6

So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

2Mac 15:7

But Maccabeus had ever sure confidence that the Lord would help him:

2Mac 15:8

Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

2Mac 15:9

And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

2Mac 15:10

And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

2Mac 15:11

Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

2Mac 15:12

And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for

the whole body of the Jews.

2Mac 15:13

This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

2Mac 15:14

Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

2Mac 15:15

Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

2Mac 15:16

Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

2Mac 15:17

Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

2Mac 15:18

For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

2Mac 15:19

Also they that were in the city took not the least care, being troubled for the conflict abroad.

2Mac 15:20

And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

2Mac 15:21

Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

2Mac 15:22

Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

2Mac 15:23

Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

2Mac 15:24

And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

2Mac 15:25

Then Nicanor and they that were with him came forward with trumpets and songs.

2Mac 15:26

But Judas and his company encountered the enemies with invocation and prayer.

2Mac 15:27

So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

2Mac 15:28

Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

2Mac 15:29

Then they made a great shout and a noise, praising the Almighty in their own language.

2Mac 15:30

And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

2Mac 15:31

So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

2Mac 15:32

And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

2Mac 15:33

And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

2Mac 15:34

So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

2Mac 15:35

He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

2Mac 15:36

And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

2Mac 15:37

Thus went it with Nicanor: and from that time forth the

Hebrews had the city in their power. And here will I make an end.

2Mac 15:38

And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

2Mac 15:39

For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

The Book of Tobit

Tob 1:1

The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

Tob 1:2

Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

Tob 1:3

I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

Tob 1:4

And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

Tob 1:5

Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

Tob 1:6

But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

Tob 1:7

The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

Tob 1:8

And the third I gave unto them to whom it was meet, as Debora

my father's mother had commanded me, because I was left an orphan by my father.

Tob 1:9

Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

Tob 1:10

And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

Tob 1:11

But I kept myself from eating;

Tob 1:12

Because I remembered God with all my heart.

Tob 1:13

And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

Tob 1:14

And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

Tob 1:15

Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

Tob 1:16

And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

Tob 1:17

And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

Tob 1:18

And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

Tob 1:19

And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

Tob 1:20

Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

Tob 1:21

And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

Tob 1:22

And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

Tob 2:1

Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

Tob 2:2

And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

Tob 2:3

But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

Tob 2:4

Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

Tob 2:5

Then I returned, and washed myself, and ate my meat in heaviness,

Tob 2:6

Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

Tob 2:7

Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

Tob 2:8

But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

Tob 2:9

The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered:

Tob 2:10

And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

Tob 2:11

And my wife Anna did take women's works to do.

Tob 2:12

And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

Tob 2:13

And when it was in my house, and began to cry, I said unto

her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

Tob 2:14

But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

Tob 3:1

Then I being grieved did weep, and in my sorrow prayed, saying,

Tob 3:2

O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

Tob 3:3

Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

Tob 3:4

For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

Tob 3:5

And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

Tob 3:6

Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

Tob 3:7

It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

Tob 3:8

Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

Tob 3:9

Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

Tob 3:10

When she heard these things, she was very sorrowful, so that

she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

Tob 3:11

Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

Tob 3:12

And now, O Lord, I set I mine eyes and my face toward thee,

Tob 3:13

And say, Take me out of the earth, that I may hear no more the reproach.

Tob 3:14

Thou knowest, Lord, that I am pure from all sin with man,

Tob 3:15

And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

Tob 3:16

So the prayers of them both were heard before the majesty of the great God.

Tob 3:17

And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

Tob 4:1

In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

Tob 4:2

And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die?

Tob 4:3

And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

Tob 4:4

Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in

one grave.

Tob 4:5

My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

Tob 4:6

For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

Tob 4:7

Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

Tob 4:8

If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little:

Tob 4:9

For thou layest up a good treasure for thyself against the day of necessity.

Tob 4:10

Because that alms do deliver from death, and suffereth not to come into darkness.

Tob 4:11

For alms is a good gift unto all that give it in the sight of the most High.

Tob 4:12

Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

Tob 4:13

Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

Tob 4:14

Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation.

Tob 4:15

Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

Tob 4:16

Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and

let not thine eye be envious, when thou givest alms.

Tob 4:17

Pour out thy bread on the burial of the just, but give nothing to the wicked.

Tob 4:18

Ask counsel of all that are wise, and despise not any counsel that is profitable.

Tob 4:19

Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

Tob 4:20

And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

Tob 4:21

And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

Tob 5:1

Tobias then answered and said, Father, I will do all things which thou hast commanded me:

Tob 5:2

But how can I receive the money, seeing I know him not?

Tob 5:3

Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

Tob 5:4

Therefore when he went to seek a man, he found Raphael that was an angel.

Tob 5:5

But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

Tob 5:6

To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

Tob 5:7

Then Tobias said unto him, Tarry for me, till I tell my father.

Tob 5:8

Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

Tob 5:9

So he called him, and he came in, and they saluted one

another.

Tob 5:10

Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

Tob 5:11

To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

Tob 5:12

Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

Tob 5:13

Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

Tob 5:14

But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

Tob 5:15

Yea, moreover, if ye return safe, I will add something to thy wages.

Tob 5:16

So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things far the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

Tob 5:17

But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

Tob 5:18

Be not greedy to add money to money: but let it be as refuse in respect of our child.

Tob 5:19

For that which the Lord hath given us to live with doth suffice us.

Tob 5:20

Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

Tob 5:21

For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

Tob 5:22

Then she made an end of weeping.

Tob 6:1

And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

Tob 6:2

And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

Tob 6:3

Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

Tob 6:4

To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

Tob 6:5

So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

Tob 6:6

Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish?

Tob 6:7

And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

Tob 6:8

As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

Tob 6:9

And when they were come near to Rages,

Tob 6:10

The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

Tob 6:11

For to thee doth the right of her appertain, seeing thou only art of her kindred.

Tob 6:12

And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

Tob 6:13

Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber.

Tob 6:14

And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

Tob 6:15

Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

Tob 6:16

And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

Tob 6:17

And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

Tob 7:1

And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

Tob 7:2

Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

Tob 7:3

And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

Tob 7:4

Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

Tob 7:5

And they said, He is both alive, and in good health: and Tobias said, He is my father.

Tob 7:6

Then Raguel leaped up, and kissed him, and wept,

Tob 7:7

And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

Tob 7:8

And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

Tob 7:9

So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

Tob 7:10

For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

Tob 7:11

I have given my daughter in marriage te seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

Tob 7:12

Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

Tob 7:13

Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them;

Tob 7:14

And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

Tob 7:15

Then they began to eat.

Tob 7:16

After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

Tob 7:17

Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

Tob 7:18

Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

Tob 8:1

And when they had supped, they brought Tobias in unto her.

Tob 8:2

And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

Tob 8:3

The which smell when the evil spirit had smelled, he fled

into the utmost parts of Egypt, and the angel bound him.

Tob 8:4

And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

Tob 8:5

Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

Tob 8:6

Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

Tob 8:7

And now, O Lord, I take not this my sister for lush but uprightly: therefore mercifully ordain that we may become aged together.

Tob 8:8

And she said with him, Amen.

Tob 8:9

So they slept both that night. And Raguel arose, and went and made a grave,

Tob 8:10

Saying, I fear lest he also be dead.

Tob 8:11

But when Raguel was come into his house,

Tob 8:12

He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

Tob 8:13

So the maid opened the door, and went in, and found them both asleep,

Tob 8:14

And came forth, and told them that he was alive.

Tob 8:15

Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

Tob 8:16

Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

Tob 8:17

Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and

mercy.

Tob 8:18

Then Raguel bade his servants to fill the grave.

Tob 8:19

And he kept the wedding feast fourteen days.

Tob 8:20

For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

Tob 8:21

And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

Tob 9:1

Then Tobias called Raphael, and said unto him,

Tob 9:2

Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

Tob 9:3

For Raguel hath sworn that I shall not depart.

Tob 9:4

But my father counteth the days; and if I tarry long, he will be very sorry.

Tob 9:5

So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

Tob 9:6

And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

Tob 10:1

Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

Tob 10:2

Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

Tob 10:3

Therefore he was very sorry.

Tob 10:4

Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said,

Tob 10:5

Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

Tob 10:6

To whom Tobit said, Hold thy peace, take no care, for he is

safe.

Tob 10:7

But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

Tob 10:8

But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

Tob 10:9

But Tobias said, No; but let me go to my father.

Tob 10:10

Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

Tob 10:11

And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

Tob 10:12

And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

Tob 11:1

After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

Tob 11:2

Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

Tob 11:3

Let us haste before thy wife, and prepare the house.

Tob 11:4

And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

Tob 11:5

Now Anna sat looking about toward the way for her son.

Tob 11:6

And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

Tob 11:7

Then said Raphael, I know, Tobias, that thy father will open his eyes.

Tob 11:8

Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

Tob 11:9

Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

Tob 11:10

Tobit also went forth toward the door, and stumbled: but his son ran unto him,

Tob 11:11

And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father.

Tob 11:12

And when his eyes began to smart, he rubbed them;

Tob 11:13

And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

Tob 11:14

And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

Tob 11:15

For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

Tob 11:16

Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him marvelled, because he had received his sight.

Tob 11:17

But Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

Tob 11:18

And Achiacharus, and Nasbas his brother's son, came:

Tob 11:19

And Tobias' wedding was kept seven days with great joy.

Tob 12:1

Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

Tob 12:2

And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

Tob 12:3

For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

Tob 12:4

Then the old man said, It is due unto him.

Tob 12:5

So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety.

Tob 12:6

Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

Tob 12:7

It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

Tob 12:8

Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

Tob 12:9

For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

Tob 12:10

But they that sin are enemies to their own life.

Tob 12:11

Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

Tob 12:12

Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

Tob 12:13

And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

Tob 12:14

And now God hath sent me to heal thee and Sara thy daughter in law.

Tob 12:15

I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

Tob 12:16

Then they were both troubled, and fell upon their faces: for they feared.

Tob 12:17

But he said unto them, Fear not, for it shall go well with you; praise God therefore.

Tob 12:18

For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

Tob 12:19

All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

Tob 12:20

Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

Tob 12:21

And when they arose, they saw him no more.

Tob 12:22

Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Tob 13:1

Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

Tob 13:2

For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

Tob 13:3

Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

Tob 13:4

There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

Tob 13:5

And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

Tob 13:6

If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

Tob 13:7

I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

Tob 13:8

Let all men speak, and let all praise him for his righteousness.

Tob 13:9

O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

Tob 13:10

Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

Tob 13:11

Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

Tob 13:12

Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

Tob 13:13

Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

Tob 13:14

O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

Tob 13:15

Let my soul bless God the great King.

Tob 13:16

For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold.

Tob 13:17

And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

Tob 13:18

And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

Tob 14:1

So Tobit made an end of praising God.

Tob 14:2

And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

Tob 14:3

And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

Tob 14:4

Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

Tob 14:5

And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

Tob 14:6

And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

Tob 14:7

So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

Tob 14:8

And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

Tob 14:9

But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

Tob 14:10

And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

Tob 14:11

Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

Tob 14:12

And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

Tob 14:13

Where he became old with honour, and he buried his father and

mother in law honourably, and he inherited their substance, and his father Tobit's.

Tob 14:14

And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

Tob 14:15

But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

The Book of Judith

Jdt 1:1

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

Jdt 1:2

And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

Jdt 1:3

And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

Jdt 1:4

And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

Jdt 1:5

Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

Jdt 1:6

And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

Jdt 1:7

Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

Jdt 1:8

And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

Jdt 1:9

And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

Jdt 1:10

Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

Jdt 1:11

But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

Jdt 1:12

Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

Jdt 1:13

Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

Jdt 1:14

And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

Jdt 1:15

He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

Jdt 1:16

So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

Jdt 2:1

And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth.

Jdt 2:2

So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

Jdt 2:3

Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

Jdt 2:4

And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

Jdt 2:5

Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

Jdt 2:6

And thou shalt go against all the west country, because they disobeyed my commandment.

Jdt 2:7

And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

Jdt 2:8

So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow:

Jdt 2:9

And I will lead them captives to the utmost parts of all the earth.

Jdt 2:10

Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

Jdt 2:11

But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

Jdt 2:12

For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

Jdt 2:13

And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

Jdt 2:14

Then Holofernes went forth from the presence of his lord, and called ail the governors and captains, and the officers of the army of Assur;

Jdt 2:15

And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

Jdt 2:16

And he ranged them, as a great army is ordered for the war.

Jdt 2:17

And he took camels and asses for their carriages, a very

great number; and sheep and oxen and goats without number for their provision:

Jdt 2:18

And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

Jdt 2:19

Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

Jdt 2:20

A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

Jdt 2:21

And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

Jdt 2:22

Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country;

Jdt 2:23

And destroyed Phud and Lud, and spoiled all the children of Rassas, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

Jdt 2:24

Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

Jdt 2:25

And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

Jdt 2:26

He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

Jdt 2:27

Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

Jdt 2:28

Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

Jdt 3:1

So they sent ambassadors unto him to treat of peace, saying,

Jdt 3:2

Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

Jdt 3:3

Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee.

Jdt 3:4

Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

Jdt 3:5

So the men came to Holofernes, and declared unto him after this manner.

Jdt 3:6

Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

Jdt 3:7

So they and all the country round about received them with garlands, with dances, and with timbrels.

Jdt 3:8

Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

Jdt 3:9

Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

Jdt 3:10

And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Jdt 4:1

Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

Jdt 4:2

Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

Jdt 4:3

For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

Jdt 4:4

Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

Jdt 4:5

And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

Jdt 4:6

Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

Jdt 4:7

Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most.

Jdt 4:8

And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

Jdt 4:9

Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

Jdt 4:10

Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

Jdt 4:11

Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

Jdt 4:12

And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

Jdt 4:13

So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

Jdt 4:14

And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

Jdt 4:15

And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

Jdt 5:1

Then was it declared to Holofernes, the chief captain of the

army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries:

Jdt 5:2

Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

Jdt 5:3

And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

Jdt 5:4

And why have they determined not to come and meet me, more than all the inhabitants of the west.

Jdt 5:5

Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

Jdt 5:6

This people are descended of the Chaldeans:

Jdt 5:7

And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

Jdt 5:8

For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

Jdt 5:9

Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

Jdt 5:10

But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

Jdt 5:11

Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

Jdt 5:12

Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of

their sight.

Jdt 5:13

And God dried the Red sea before them,

Jdt 5:14

And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

Jdt 5:15

So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country.

Jdt 5:16

And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

Jdt 5:17

And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

Jdt 5:18

But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

Jdt 5:19

But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.

Jdt 5:20

Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

Jdt 5:21

But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

Jdt 5:22

And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

Jdt 5:23

For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle

Jdt 5:24

Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

Jdt 6:1

And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

Jdt 6:2

And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

Jdt 6:3

He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

Jdt 6:4

For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

Jdt 6:5

And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

Jdt 6:6

And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

Jdt 6:7

Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:

Jdt 6:8

And thou shalt not perish, till thou be destroyed with them.

Jdt 6:9

And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

Jdt 6:10

Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

Jdt 6:11

So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

Jdt 6:12

And when the men of the city saw them, they took up their

weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

Jdt 6:13

Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

Jdt 6:14

But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city:

Jdt 6:15

Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

Jdt 6:16

And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

Jdt 6:17

And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

Jdt 6:18

Then the people fell down and worshipped God, and cried unto God. saying,

Jdt 6:19

O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

Jdt 6:20

Then they comforted Achior, and praised him greatly.

Jdt 6:21

And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

Jdt 7:1

The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

Jdt 7:2

Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

Jdt 7:3

And they camped in the valley near unto Bethulia, by the

fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

Jdt 7:4

Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

Jdt 7:5

Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

Jdt 7:6

But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

Jdt 7:7

And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

Jdt 7:8

Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

Jdt 7:9

Let our lord now hear a word, that there be not an overthrow in thine army.

Jdt 7:10

For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

Jdt 7:11

Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

Jdt 7:12

Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

Jdt 7:13

For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

Jdt 7:14

So they and their wives and their children shall be consumed with fire, and before the sword come against them, they shall be overthrown in the streets where they dwell.

Jdt 7:15

Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

Jdt 7:16

And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

Jdt 7:17

So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

Jdt 7:18

Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

Jdt 7:19

Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

Jdt 7:20

Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

Jdt 7:21

And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

Jdt 7:22

Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

Jdt 7:23

Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

Jdt 7:24

God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

Jdt 7:25

For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

Jdt 7:26

Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

Jdt 7:27

For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

Jdt 7:28

We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

Jdt 7:29

Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

Jdt 7:30

Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

Jdt 7:31

And if these days pass, and there come no help unto us, I will do according to your word.

Jdt 7:32

And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

Jdt 8:1

Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

Jdt 8:2

And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

Jdt 8:3

For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

Jdt 8:4

So Judith was a widow in her house three years and four months.

Jdt 8:5

And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow's apparel.

Jdt 8:6

And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.

Jdt 8:7

She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them.

Jdt 8:8

And there was none that gave her an ill word; ar she feared God greatly.

Jdt 8:9

Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

Jdt 8:10

Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

Jdt 8:11

And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

Jdt 8:12

And now who are ye that have tempted God this day, and stand instead of God among the children of men?

Jdt 8:13

And now try the Lord Almighty, but ye shall never know any thing.

Jdt 8:14

For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

Jdt 8:15

For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

Jdt 8:16

Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

Jdt 8:17

Therefore let us wait for salvation of him, and call upon him

to help us, and he will hear our voice, if it please him.

Jdt 8:18

For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime.

Jdt 8:19

For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

Jdt 8:20

But we know none other god, therefore we trust that he will not dispise us, nor any of our nation.

Jdt 8:21

For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

Jdt 8:22

And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

Jdt 8:23

For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

Jdt 8:24

Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

Jdt 8:25

Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

Jdt 8:26

Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

Jdt 8:27

For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

Jdt 8:28

Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

Jdt 8:29

For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

Jdt 8:30

But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

Jdt 8:31

Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

Jdt 8:32

Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

Jdt 8:33

Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

Jdt 8:34

But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

Jdt 8:35

Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

Jdt 8:36

So they returned from the tent, and went to their wards.

Jdt 9:1

Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

Jdt 9:2

O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

Jdt 9:3

Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

Jdt 9:4

And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

Jdt 9:5

For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

Jdt 9:6

Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

Jdt 9:7

For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

Jdt 9:8

Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

Jdt 9:9

Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

Jdt 9:10

Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

Jdt 9:11

For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

Jdt 9:12

I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer:

Jdt 9:13

And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

Jdt 9:14

And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

Jdt 10:1

Now after that she had ceased to cry unto the God of Israel, and bad made an end of all these words.

Jdt 10:2

She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days,

Jdt 10:3

And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided

the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

Jdt 10:4

And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

Jdt 10:5

Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

Jdt 10:6

Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis.

Jdt 10:7

And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her.

Jdt 10:8

The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

Jdt 10:9

And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

Jdt 10:10

And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

Jdt 10:11

Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

Jdt 10:12

And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

Jdt 10:13

And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

Jdt 10:14

Now when the men heard her words, and beheld her countenance,

they wondered greatly at her beauty, and said unto her,

Jdt 10:15

Thou hast saved thy life, in that thou hast hastened to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

Jdt 10:16

And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

Jdt 10:17

Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

Jdt 10:18

Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

Jdt 10:19

And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth.

Jdt 10:20

And they that lay near Holofernes went out, and all his servants and they brought her into the tent.

Jdt 10:21

Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

Jdt 10:22

So they shewed him of her; and he came out before his tent with silver lamps going before him.

Jdt 10:23

And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

Jdt 11:1

Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

Jdt 11:2

Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

Jdt 11:3

But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

Jdt 11:4

For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

Jdt 11:5

Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

Jdt 11:6

And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

Jdt 11:7

As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

Jdt 11:8

For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

Jdt 11:9

Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

Jdt 11:10

Therefore, O lord and governor, respect not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

Jdt 11:11

And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done:

Jdt 11:12

For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

Jdt 11:13

And are resolved to spend the firstfruits of the the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

Jdt 11:14

For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

Jdt 11:15

Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

Jdt 11:16

Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

Jdt 11:17

For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

Jdt 11:18

And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

Jdt 11:19

And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

Jdt 11:20

Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

Jdt 11:21

There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

Jdt 11:22

Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord.

Jdt 11:23

And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

Jdt 12:1

Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

Jdt 12:2

And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

Jdt 12:3

Then Holofernes said unto her, If thy provision should fail,

how should we give thee the like? for there be none with us of thy nation.

Jdt 12:4

Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

Jdt 12:5

Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

Jdt 12:6

And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer.

Jdt 12:7

Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

Jdt 12:8

And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

Jdt 12:9

So she came in clean, and remained in the tent, until she did eat her meat at evening.

Jdt 12:10

And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

Jdt 12:11

Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

Jdt 12:12

For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

Jdt 12:13

Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

Jdt 12:14

Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

Jdt 12:15

So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon

them.

Jdt 12:16

Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

Jdt 12:17

Then said Holofernes unto her, Drink now, and be merry with us.

Jdt 12:18

So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

Jdt 12:19

Then she took and ate and drank before him what her maid had prepared.

Jdt 12:20

And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

Jdt 13:1

Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

Jdt 13:2

And Judith was left along in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

Jdt 13:3

Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

Jdt 13:4

So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

Jdt 13:5

For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us.

Jdt 13:6

Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

Jdt 13:7

And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

Jdt 13:8

And she smote twice upon his neck with all her might, and she took away his head from him.

Jdt 13:9

And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

Jdt 13:10

And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

Jdt 13:11

Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

Jdt 13:12

Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

Jdt 13:13

And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

Jdt 13:14

Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

Jdt 13:15

So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

Jdt 13:16

As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

Jdt 13:17

Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

Jdt 13:18

Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

Jdt 13:19

For this thy confidence shall not depart from the heart of

men, which remember the power of God for ever.

Jdt 13:20

And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

Jdt 14:1

Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

Jdt 14:2

And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

Jdt 14:3

Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

Jdt 14:4

So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

Jdt 14:5

But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

Jdt 14:6

Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

Jdt 14:7

But when they had recovered him, he fell at Judith's feet, and revered her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished.

Jdt 14:8

Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

Jdt 14:9

And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

Jdt 14:10

And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

Jdt 14:11

And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

Jdt 14:12

But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

Jdt 14:13

So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

Jdt 14:14

Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

Jdt 14:15

But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

Jdt 14:16

Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

Jdt 14:17

After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

Jdt 14:18

These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

Jdt 14:19

When the captains of the Assyrians' army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

Jdt 15:1

And when they that were in the tents heard, they were astonished at the thing that was done.

Jdt 15:2

And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

Jdt 15:3

They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

Jdt 15:4

Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola and to all the coasts of Israel, such as should tell the

things that were done, and that all should rush forth upon their enemies to destroy them.

Jdt 15:5

Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

Jdt 15:6

And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

Jdt 15:7

And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

Jdt 15:8

Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

Jdt 15:9

And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

Jdt 15:10

Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

Jdt 15:11

And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon.

Jdt 15:12

Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

Jdt 15:13

And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

Jdt 16:1

Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

Jdt 16:2

And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

Jdt 16:3

For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

Jdt 16:4

Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

Jdt 16:5

He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

Jdt 16:6

But the Almighty Lord hath disappointed them by the hand of a woman.

Jdt 16:7

For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

Jdt 16:8

For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

Jdt 16:9

Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

Jdt 16:10

The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

Jdt 16:11

Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

Jdt 16:12

The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord.

Jdt 16:13

I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

Jdt 16:14

Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and

there is none that can resist thy voice.

Jdt 16:15

For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

Jdt 16:16

For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

Jdt 16:17

Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

Jdt 16:18

Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

Jdt 16:19

Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

Jdt 16:20

So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

Jdt 16:21

After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

Jdt 16:22

And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

Jdt 16:23

But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

Jdt 16:24

And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

Jdt 16:25

And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

The Book of Wisdom
[The Wisdom of Solomon]

Wis 1:1

Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

Wis 1:2

For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

Wis 1:3

For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

Wis 1:4

For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

Wis 1:5

For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

Wis 1:6

For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

Wis 1:7

For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

Wis 1:8

Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

Wis 1:9

For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

Wis 1:10

For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

Wis 1:11

Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that believeth slayeth the soul.

Wis 1:12

Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

Wis 1:13

For God made not death: neither hath he pleasure in the destruction of the living.

Wis 1:14

For he created all things, that they might have their being:
and the generations of the world were healthful; and there is no
poison of destruction in them, nor the kingdom of death upon the
earth:

Wis 1:15
(For righteousness is immortal:)

Wis 1:16
But ungodly men with their works and words called it to them:
for when they thought to have it their friend, they consumed to
nought, and made a covenant with it, because they are worthy to
take part with it.

Wis 2:1
For the ungodly said, reasoning with themselves, but not
aright, Our life is short and tedious, and in the death of a man
there is no remedy: neither was there any man known to have
returned from the grave.

Wis 2:2
For we are born at all adventure: and we shall be hereafter
as though we had never been: for the breath in our nostrils is
as smoke, and a little spark in the moving of our heart:

Wis 2:3
Which being extinguished, our body shall be turned into
ashes, and our spirit shall vanish as the soft air,

Wis 2:4
And our name shall be forgotten in time, and no man shall
have our works in remembrance, and our life shall pass away as
the trace of a cloud, and shall be dispersed as a mist, that is
driven away with the beams of the sun, and overcome with the
heat thereof.

Wis 2:5
For our time is a very shadow that passeth away; and after
our end there is no returning: for it is fast sealed, so that no
man cometh again.

Wis 2:6
Come on therefore, let us enjoy the good things that are
present: and let us speedily use the creatures like as in youth.

Wis 2:7
Let us fill ourselves with costly wine and ointments: and let
no flower of the spring pass by us:

Wis 2:8
Let us crown ourselves with rosebuds, before they be
withered:

Wis 2:9
Let none of us go without his part of our voluptuousness: let
us leave tokens of our joyfulness in every place: for this is
our portion, and our lot is this.

Wis 2:10
Let us oppress the poor righteous man, let us not spare the
widow, nor reverence the ancient gray hairs of the aged.

Wis 2:11

Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

Wis 2:12

Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

Wis 2:13

He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

Wis 2:14

He was made to reprove our thoughts.

Wis 2:15

He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

Wis 2:16

We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

Wis 2:17

Let us see if his words be true: and let us prove what shall happen in the end of him.

Wis 2:18

For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

Wis 2:19

Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

Wis 2:20

Let us condemn him with a shameful death: for by his own saying he shall be respected.

Wis 2:21

Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

Wis 2:22

As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

Wis 2:23

For God created man to be immortal, and made him to be an image of his own eternity.

Wis 2:24

Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

Wis 3:1

But the souls of the righteous are in the hand of God, and there shall no torment touch them.

Wis 3:2

In the sight of the unwise they seemed to die: and their departure is taken for misery,

Wis 3:3

And their going from us to be utter destruction: but they are in peace.

Wis 3:4

For though they be punished in the sight of men, yet is their hope full of immortality.

Wis 3:5

And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

Wis 3:6

As gold in the furnace hath he tried them, and received them as a burnt offering.

Wis 3:7

And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

Wis 3:8

They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

Wis 3:9

They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

Wis 3:10

But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

Wis 3:11

For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

Wis 3:12

Their wives are foolish, and their children wicked:

Wis 3:13

Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

Wis 3:14

And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

Wis 3:15

For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

Wis 3:16

As for the children of adulterers, they shall not come to

their perfection, and the seed of an unrighteous bed shall be rooted out.

Wis 3:17

For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

Wis 3:18

Or, if they die quickly, they have no hope, neither comfort in the day of trial.

Wis 3:19

For horrible is the end of the unrighteous generation.

Wis 4:1

Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

Wis 4:2

When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

Wis 4:3

But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

Wis 4:4

For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

Wis 4:5

The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

Wis 4:6

For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

Wis 4:7

But though the righteous be prevented with death, yet shall he be in rest.

Wis 4:8

For honourable age is not that which standeth in length of time, nor that is measured by number of years.

Wis 4:9

But wisdom is the gray hair unto men, and an unspotted life is old age.

Wis 4:10

He pleased God, and was beloved of him: so that living among sinners he was translated.

Wis 4:11

Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

Wis 4:12

For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

Wis 4:13

He, being made perfect in a short time, fulfilled a long time:

Wis 4:14

For his soul pleased the Lord: therefore hastened he to take him away from among the wicked.

Wis 4:15

This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

Wis 4:16

Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

Wis 4:17

For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

Wis 4:18

They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

Wis 4:19

For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

Wis 4:20

And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

Wis 5:1

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

Wis 5:2

When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

Wis 5:3

And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

Wis 5:4

We fools accounted his life madness, and his end to be without honour:

Wis 5:5

How is he numbered among the children of God, and his lot is among the saints!

Wis 5:6

Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

Wis 5:7

We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

Wis 5:8

What hath pride profited us? or what good hath riches with our vaunting brought us?

Wis 5:9

All those things are passed away like a shadow, and as a post that hasteth by;

Wis 5:10

And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

Wis 5:11

Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

Wis 5:12

Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

Wis 5:13

Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

Wis 5:14

For the hope of the Godly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

Wis 5:15

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

Wis 5:16

Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

Wis 5:17

He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

Wis 5:18

He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

Wis 5:19

He shall take holiness for an invincible shield.

Wis 5:20

His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

Wis 5:21

Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

Wis 5:22

And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

Wis 5:23

Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Wis 6:1

Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

Wis 6:2

Give ear, ye that rule the people, and glory in the multitude of nations.

Wis 6:3

For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

Wis 6:4

Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

Wis 6:5

Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

Wis 6:6

For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

Wis 6:7

For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

Wis 6:8

But a sore trial shall come upon the mighty.

Wis 6:9

Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

Wis 6:10

For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

Wis 6:11

Wherefore set your affection upon my words; desire them, and ye shall be instructed.

Wis 6:12

Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

Wis 6:13

She preventeth them that desire her, in making herself first known unto them.

Wis 6:14

Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

Wis 6:15

To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

Wis 6:16

For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

Wis 6:17

For the very true beginning of her is the desire of discipline; and the care of discipline is love;

Wis 6:18

And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

Wis 6:19

And incorruption maketh us near unto God:

Wis 6:20

Therefore the desire of wisdom bringeth to a kingdom.

Wis 6:21

If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

Wis 6:22

As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

Wis 6:23

Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

Wis 6:24

But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

Wis 6:25

Receive therefore instruction through my words, and it shall

do you good.

Wis 7:1

I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

Wis 7:2

And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

Wis 7:3

And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

Wis 7:4

I was nursed in swaddling clothes, and that with cares.

Wis 7:5

For there is no king that had any other beginning of birth.

Wis 7:6

For all men have one entrance into life, and the like going out.

Wis 7:7

Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

Wis 7:8

I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

Wis 7:9

Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

Wis 7:10

I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

Wis 7:11

All good things together came to me with her, and innumerable riches in her hands.

Wis 7:12

And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

Wis 7:13

I learned diligently, and do communicate her liberally: I do not hide her riches.

Wis 7:14

For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

Wis 7:15

God hath granted me to speak as I would, and to conceive as

is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

Wis 7:16

For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

Wis 7:17

For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

Wis 7:18

The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

Wis 7:19

The circuits of years, and the positions of stars:

Wis 7:20

The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

Wis 7:21

And all such things as are either secret or manifest, them I know.

Wis 7:22

For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

Wis 7:23

Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

Wis 7:24

For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

Wis 7:25

For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

Wis 7:26

For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

Wis 7:27

And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

Wis 7:28

For God loveth none but him that dwelleth with wisdom.

Wis 7:29

For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

Wis 7:30

For after this cometh night: but vice shall not prevail against wisdom.

Wis 8:1

Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

Wis 8:2

I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

Wis 8:3

In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

Wis 8:4

For she is privy to the mysteries of the knowledge of God, and a lover of his works.

Wis 8:5

If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

Wis 8:6

And if prudence work; who of all that are is a more cunning workman than she?

Wis 8:7

And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as en can have nothing more profitable in their life.

Wis 8:8

If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

Wis 8:9

Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

Wis 8:10

For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

Wis 8:11

I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

Wis 8:12

When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

Wis 8:13

Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

Wis 8:14

I shall set the people in order, and the nations shall be subject unto me.

Wis 8:15

Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

Wis 8:16

After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

Wis 8:17

Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

Wis 8:18

And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

Wis 8:19

For I was a witty child, and had a good spirit.

Wis 8:20

Yea rather, being good, I came into a body undefiled.

Wis 8:21

Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

Wis 9:1

O God of my fathers, and Lord of mercy, who hast made all things with thy word,

Wis 9:2

And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

Wis 9:3

And order the world according to equity and righteousness, and execute judgment with an upright heart:

Wis 9:4

Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

Wis 9:5

For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

Wis 9:6

For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

Wis 9:7

Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

Wis 9:8

Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

Wis 9:9

And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

Wis 9:10

O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

Wis 9:11

For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

Wis 9:12

So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

Wis 9:13

For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

Wis 9:14

For the thoughts of mortal men are miserable, and our devices are but uncertain.

Wis 9:15

For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

Wis 9:16

And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

Wis 9:17

And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

Wis 9:18

For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

Wis 10:1

She preserved the first formed father of the world, that was

created alone, and brought him out of his fall,

Wis 10:2

And gave him power to rule all things.

Wis 10:3

But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

Wis 10:4

For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

Wis 10:5

Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

Wis 10:6

When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

Wis 10:7

Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

Wis 10:8

For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

Wis 10:9

Rut wisdom delivered from pain those that attended upon her.

Wis 10:10

When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

Wis 10:11

In the covetousness of such as oppressed him she stood by him, and made him rich.

Wis 10:12

She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

Wis 10:13

When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

Wis 10:14

And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and

gave him perpetual glory.

Wis 10:15

She delivered the righteous people and blameless seed from the nation that oppressed them.

Wis 10:16

She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

Wis 10:17

Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

Wis 10:18

Brought them through the Red sea, and led them through much water:

Wis 10:19

But she drowned their enemies, and cast them up out of the bottom of the deep.

Wis 10:20

Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

Wis 10:21

For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

Wis 11:1

She prospered their works in the hand of the holy prophet.

Wis 11:2

They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

Wis 11:3

They stood against their enemies, and were avenged of their adversaries.

Wis 11:4

When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

Wis 11:5

For by what things their enemies were punished, by the same they in their need were benefited.

Wis 11:6

For instead of of a perpetual running river troubled with foul blood,

Wis 11:7

For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

Wis 11:8

Declaring by that thirst then how thou hadst punished their

adversaries.

Wis 11:9

For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

Wis 11:10

For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

Wis 11:11

Whether they were absent or present, they were vexed alike.

Wis 11:12

For a double grief came upon them, and a groaning for the remembrance of things past.

Wis 11:13

For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

Wis 11:14

For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

Wis 11:15

But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

Wis 11:16

That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

Wis 11:17

For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

Wis 11:18

Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

Wis 11:19

Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

Wis 11:20

Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

Wis 11:21

For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

Wis 11:22

For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

Wis 11:23

But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

Wis 11:24

For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

Wis 11:25

And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

Wis 11:26

But thou sparest all: for they are thine, O Lord, thou lover of souls.

Wis 12:1

For thine incorruptible Spirit is in all things.

Wis 12:2

Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

Wis 12:3

For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

Wis 12:4

Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

Wis 12:5

And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

Wis 12:6

With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

Wis 12:7

That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

Wis 12:8

Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

Wis 12:9

Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

Wis 12:10

But executing thy judgments upon them by little and little,

thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

Wis 12:11

For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

Wis 12:12

For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

Wis 12:13

For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

Wis 12:14

Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

Wis 12:15

Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

Wis 12:16

For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

Wis 12:17

For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

Wis 12:18

But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

Wis 12:19

But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

Wis 12:20

For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

Wis 12:21

With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

Wis 12:22

Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

Wis 12:23

Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

Wis 12:24

For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

Wis 12:25

Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

Wis 12:26

But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

Wis 12:27

For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

Wis 13:1

Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

Wis 13:2

But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

Wis 13:3

With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

Wis 13:4

But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

Wis 13:5

For by the greatness and beauty of the creatures proportionably the maker of them is seen.

Wis 13:6

But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

Wis 13:7

For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

Wis 13:8

Howbeit neither are they to be pardoned.

Wis 13:9

For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

Wis 13:10

But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

Wis 13:11

Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

Wis 13:12

And after spending the refuse of his work to dress his meat, hath filled himself;

Wis 13:13

And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

Wis 13:14

Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

Wis 13:15

And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

Wis 13:16

For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

Wis 13:17

Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

Wis 13:18

For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

Wis 13:19

And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

Wis 14:1

Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

Wis 14:2

For verily desire of gain devised that, and the workman built it by his skill.

Wis 14:3

But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

Wis 14:4

Shewing that thou canst save from all danger: yea, though a man went to sea without art.

Wis 14:5

Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

Wis 14:6

For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

Wis 14:7

For blessed is the wood whereby righteousness cometh.

Wis 14:8

But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

Wis 14:9

For the ungodly and his ungodliness are both alike hateful unto God.

Wis 14:10

For that which is made shall be punished together with him that made it.

Wis 14:11

Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

Wis 14:12

For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

Wis 14:13

For neither were they from the beginning, neither shall they be for ever.

Wis 14:14

For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

Wis 14:15

For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

Wis 14:16

Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

Wis 14:17

Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

Wis 14:18

Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

Wis 14:19

For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

Wis 14:20

And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

Wis 14:21

And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

Wis 14:22

Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

Wis 14:23

For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

Wis 14:24

They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

Wis 14:25

So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

Wis 14:26

Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

Wis 14:27

For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

Wis 14:28

For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

Wis 14:29

For insomuch as their trust is in idols, which have no life;

though they swear falsely, yet they look not to be hurt.

Wis 14:30

Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

Wis 14:31

For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

Wis 15:1

But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

Wis 15:2

For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

Wis 15:3

For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

Wis 15:4

For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

Wis 15:5

The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

Wis 15:6

Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

Wis 15:7

For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

Wis 15:8

And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

Wis 15:9

Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

Wis 15:10

His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

Wis 15:11

Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

Wis 15:12

But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

Wis 15:13

For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

Wis 15:14

And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

Wis 15:15

For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

Wis 15:16

For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

Wis 15:17

For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

Wis 15:18

Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

Wis 15:19

Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

Wis 16:1

Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

Wis 16:2

Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

Wis 16:3

To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

Wis 16:4

For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

Wis 16:5

For when the horrible fierceness of beasts came upon these,

and they perished with the stings of crooked serpents, thy wrath endured not for ever:

Wis 16:6

But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

Wis 16:7

For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

Wis 16:8

And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

Wis 16:9

For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

Wis 16:10

But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

Wis 16:11

For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

Wis 16:12

For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

Wis 16:13

For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

Wis 16:14

A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

Wis 16:15

But it is not possible to escape thine hand.

Wis 16:16

For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

Wis 16:17

For, which is most to be wondered at, the fire had more force in the water, that quenbeth all things: for the world fighteth for the righteous.

Wis 16:18

For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the

judgment of God.

Wis 16:19

And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

Wis 16:20

Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

Wis 16:21

For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

Wis 16:22

But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

Wis 16:23

But this again did even forget his own strength, that the righteous might be nourished.

Wis 16:24

For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

Wis 16:25

Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

Wis 16:26

That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

Wis 16:27

For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

Wis 16:28

That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

Wis 16:29

For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

Wis 17:1

For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

Wis 17:2

For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled

from the eternal providence.

Wis 17:3

For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] apparitions.

Wis 17:4

For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.

Wis 17:5

No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

Wis 17:6

Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

Wis 17:7

As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

Wis 17:8

For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

Wis 17:9

For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

Wis 17:10

They died for fear, denying that they saw the air, which could of no side be avoided.

Wis 17:11

For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

Wis 17:12

For fear is nothing else but a betraying of the succours which reason offereth.

Wis 17:13

And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

Wis 17:14

But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

Wis 17:15

Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

Wis 17:16

So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

Wis 17:17

For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

Wis 17:18

Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

Wis 17:19

Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

Wis 17:20

For the whole world shined with clear light, and none were hindered in their labour:

Wis 17:21

Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

Wis 18:1

Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

Wis 18:2

But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

Wis 18:3

Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

Wis 18:4

For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

Wis 18:5

And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

Wis 18:6

Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

Wis 18:7

So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

Wis 18:8

For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

Wis 18:9

For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

Wis 18:10

But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

Wis 18:11

The master and the servant were punished after one manner; and like as the king, so suffered the common person.

Wis 18:12

So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

Wis 18:13

For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

Wis 18:14

For while all things were in quiet silence, and that night was in the midst of her swift course,

Wis 18:15

Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

Wis 18:16

And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

Wis 18:17

Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

Wis 18:18

And one thrown here, and another there, half dead, shewed the cause of his death.

Wis 18:19

For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

Wis 18:20

Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

Wis 18:21

For then the blameless man made haste, and stood forth to

defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

Wis 18:22

So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

Wis 18:23

For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

Wis 18:24

For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the daidem of his head.

Wis 18:25

Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

Wis 19:1

As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

Wis 19:2

How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

Wis 19:3

For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

Wis 19:4

For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

Wis 19:5

And that thy people might pass a wonderful way: but they might find a strange death.

Wis 19:6

For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

Wis 19:7

As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

Wis 19:8

Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

Wis 19:9

For they went at large like horses, and leaped like lambs,

praising thee, O Lord, who hadst delivered them.

Wis 19:10

For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

Wis 19:11

But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

Wis 19:12

For quails came up unto them from the sea for their contentment.

Wis 19:13

And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

Wis 19:14

For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

Wis 19:15

And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

Wis 19:16

But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

Wis 19:17

Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

Wis 19:18

For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

Wis 19:19

For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

Wis 19:20

The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.

Wis 19:21

On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

Wis 19:22

For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

The Book of Sirach (or Ecclesiasticus)

[The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus]

Sir 1

[A Prologue made by an uncertain Author]

This Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home a again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him left it to his own son Jesus, who, having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

[The Prologue of the Wisdom of Jesus the Son of Sirach.]

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in

that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

Sir 1:1

All wisdom cometh from the Lord, and is with him for ever.

Sir 1:2

Who can number the sand of the sea, and the drops of rain, and the days of eternity?

Sir 1:3

Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

Sir 1:4

Wisdom hath been created before all things, and the understanding of prudence from everlasting.

Sir 1:5

The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

Sir 1:6

To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

Sir 1:7

[Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

Sir 1:8

There is one wise and greatly to be feared, the Lord sitting upon his throne.

Sir 1:9

He created her, and saw her, and numbered her, and poured her out upon all his works.

Sir 1:10

She is with all flesh according to his gift, and he hath given her to them that love him.

Sir 1:11

The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

Sir 1:12

The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

Sir 1:13

Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

Sir 1:14

To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

Sir 1:15

She hath built an everlasting foundation with men, and she shall continue with their seed.

Sir 1:16

To fear the Lord is fulness of wisdom, and filleth men with her fruits.

Sir 1:17

She filleth all their house with things desirable, and the garners with her increase.

Sir 1:18

The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

Sir 1:19

Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast.

Sir 1:20

The root of wisdom is to fear the Lord, and the branches thereof are long life.

Sir 1:21

The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

Sir 1:22

A furious man cannot be justified; for the sway of his fury shall be his destruction.

Sir 1:23

A patient man will tear for a time, and afterward joy shall spring up unto him.

Sir 1:24

He will hide his words for a time, and the lips of many shall declare his wisdom.

Sir 1:25

The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

Sir 1:26

If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

Sir 1:27

For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

Sir 1:28

Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

Sir 1:29

Be not an hypocrite in the sight of men, and take good heed what thou speakest.

Sir 1:30

Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

Sir 2:1

My son, if thou come to serve the Lord, prepare thy soul for temptation.

Sir 2:2

Set thy heart aright, and constantly endure, and make not haste in time of trouble.

Sir 2:3

Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

Sir 2:4

Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

Sir 2:5

For gold is tried in the fire, and acceptable men in the furnace of adversity.

Sir 2:6

Believe in him, and he will help thee; order thy way aright, and trust in him.

Sir 2:7

Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

Sir 2:8

Ye that fear the Lord, believe him; and your reward shall not fail.

Sir 2:9

Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

Sir 2:10

Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

Sir 2:11

For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

Sir 2:12

Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

Sir 2:13

Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

Sir 2:14

Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

Sir 2:15

They that fear the Lord will not disobey his Word; and they that love him will keep his ways.

Sir 2:16

They that fear the Lord will seek that which is well,
pleasing unto him; and they that love him shall be filled with
the law.

Sir 2:17

They that fear the Lord will prepare their hearts, and humble
their souls in his sight,

Sir 2:18

Saying, We will fall into the hands of the Lord, and not into
the hands of men: for as his majesty is, so is his mercy.

Sir 3:1

Hear me your father, O children, and do thereafter, that ye
may be safe.

Sir 3:2

For the Lord hath given the father honour over the children,
and hath confirmed the authority of the mother over the sons.

Sir 3:3

Whoso honoureth his father maketh an atonement for his sins:

Sir 3:4

And he that honoureth his mother is as one that layeth up
treasure.

Sir 3:5

Whoso honoureth his father shall have joy of his own
children; and when he maketh his prayer, he shall be heard.

Sir 3:6

He that honoureth his father shall have a long life; and he
that is obedient unto the Lord shall be a comfort to his mother.

Sir 3:7

He that feareth the Lord will honour his father, and will do
service unto his parents, as to his masters.

Sir 3:8

Honour thy father and mother both in word and deed, that a
blessing may come upon thee from them.

Sir 3:9

For the blessing of the father establisheth the houses of
children; but the curse of the mother rooteth out foundations.

Sir 3:10

Glory not in the dishonour of thy father; for thy father's
dishonour is no glory unto thee.

Sir 3:11

For the glory of a man is from the honour of his father; and
a mother in dishonour is a reproach to the children.

Sir 3:12

My son, help thy father in his age, and grieve him not as
long as he liveth.

Sir 3:13

And if his understanding fail, have patience with him; and
despise him not when thou art in thy full strength.

Sir 3:14

For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

Sir 3:15

In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

Sir 3:16

He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God.

Sir 3:17

My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

Sir 3:18

The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

Sir 3:19

Many are in high place, and of renown: but mysteries are revealed unto the meek.

Sir 3:20

For the power of the Lord is great, and he is honoured of the lowly.

Sir 3:21

Seek not out things that are too hard for thee, neither search the things that are above thy strength.

Sir 3:22

But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.

Sir 3:23

Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

Sir 3:24

For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

Sir 3:25

Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

Sir 3:26

A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

Sir 3:27

An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.

Sir 3:28

In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

Sir 3:29

The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

Sir 3:30

Water will quench a flaming fire; and alms maketh an atonement for sins.

Sir 3:31

And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

Sir 4:1

My son, defraud not the poor of his living, and make not the needy eyes to wait long.

Sir 4:2

Make not an hungry soul sorrowful; neither provoke a man in his distress.

Sir 4:3

Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

Sir 4:4

Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

Sir 4:5

Turn not away thine eye from the needy, and give him none occasion to curse thee:

Sir 4:6

For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

Sir 4:7

Get thyself the love of the congregation, and bow thy head to a great man.

Sir 4:8

Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

Sir 4:9

Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment.

Sir 4:10

Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

Sir 4:11

Wisdom exalteth her children, and layeth hold of them that seek her.

Sir 4:12

He that loveth her loveth life; and they that seek to her early shall be filled with joy.

Sir 4:13

He that holdeth her fast shall inherit glory; and wheresoever

she entereth, the Lord will bless.

Sir 4:14

They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

Sir 4:15

Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.

Sir 4:16

If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

Sir 4:17

For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

Sir 4:18

Then will she return the straight way unto him, and comfort him, and shew him her secrets.

Sir 4:19

But if he go wrong, she will forsake him, and give him over to his own ruin.

Sir 4:20

Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

Sir 4:21

For there is a shame that bringeth sin; and there is a shame which is glory and grace.

Sir 4:22

Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

Sir 4:23

And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

Sir 4:24

For by speech wisdom shall be known: and learning by the word of the tongue.

Sir 4:25

In no wise speak against the truth; but be abashed of the error of thine ignorance.

Sir 4:26

Be not ashamed to confess thy sins; and force not the course of the river.

Sir 4:27

Make not thyself an underling to a foolish man; neither accept the person of the mighty.

Sir 4:28

Strive for the truth unto death, and the Lord shall fight for thee.

Sir 4:29

Be not hasty in thy tongue, and in thy deeds slack and remiss.

Sir 4:30

Be not as a lion in thy house, nor frantick among thy servants.

Sir 4:31

Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

Sir 5:1

Set thy heart upon thy goods; and say not, I have enough for my life.

Sir 5:2

Follow not thine own mind and thy strength, to walk in the ways of thy heart:

Sir 5:3

And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.

Sir 5:4

Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

Sir 5:5

Concerning propitiation, be not without fear to add sin unto sin:

Sir 5:6

And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

Sir 5:7

Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

Sir 5:8

Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

Sir 5:9

Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

Sir 5:10

Be stedfast in thy understanding; and let thy word be the same.

Sir 5:11

Be swift to hear; and let thy life be sincere; and with patience give answer.

Sir 5:12

If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

Sir 5:13

Honour and shame is in talk: and the tongue of man is his fall.

Sir 5:14

Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

Sir 5:15

Be not ignorant of any thing in a great matter or a small.

Sir 6:1

Instead of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

Sir 6:2

Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

Sir 6:3

Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

Sir 6:4

A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

Sir 6:5

Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

Sir 6:6

Be in peace with many: nevertheless have but one counsellor of a thousand.

Sir 6:7

If thou wouldest get a friend, prove him first and be not hasty to credit him.

Sir 6:8

For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

Sir 6:9

And there is a friend, who being turned to enmity, and strife will discover thy reproach.

Sir 6:10

Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

Sir 6:11

But in thy prosperity he will be as thyself, and will be bold over thy servants.

Sir 6:12

If thou be brought low, he will be against thee, and will hide himself from thy face.

Sir 6:13

Separate thyself from thine enemies, and take heed of thy friends.

Sir 6:14

A faithfull friend is a strong defence: and he that hath found such an one hath found a treasure.

Sir 6:15

Nothing doth countervail a faithful friend, and his excellency is invaluable.

Sir 6:16

A faithful friend is the medicine of life; and they that fear the Lord shall find him.

Sir 6:17

Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

Sir 6:18

My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

Sir 6:19

Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

Sir 6:20

She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

Sir 6:21

She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

Sir 6:22

For wisdom is according to her name, and she is not manifest unto many.

Sir 6:23

Give ear, my son, receive my advice, and refuse not my counsel,

Sir 6:24

And put thy feet into her fetters, and thy neck into her chain.

Sir 6:25

Bow down thy shoulder, and bear her, and be not grieved with her bonds.

Sir 6:26

Come unto her with thy whole heart, and keep her ways with all thy power.

Sir 6:27

Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

Sir 6:28

For at the last thou shalt find her rest, and that shall be turned to thy joy.

Sir 6:29

Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

Sir 6:30

For there is a golden ornament upon her, and her bands are purple lace.

Sir 6:31

Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

Sir 6:32

My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

Sir 6:33

If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise,

Sir 6:34

Stand in the multitude of the elders; and cleave unto him that is wise.

Sir 6:35

Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

Sir 6:36

And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

Sir 6:37

Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

Sir 7:1

Do no evil, so shall no harm come unto thee.

Sir 7:2

Depart from the unjust, and iniquity shall turn away from thee.

Sir 7:3

My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

Sir 7:4

Seek not of the Lord preeminence, neither of the king the seat of honour.

Sir 7:5

justify not thyself before the Lord; and boast not of thy wisdom before the king.

Sir 7:6

Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness.

Sir 7:7

Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

Sir 7:8

Bind not one sin upon another; for in one thou shalt not be unpunished.

Sir 7:9

Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

Sir 7:10

Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

Sir 7:11

Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

Sir 7:12

Devise not a lie against thy brother; neither do the like to thy friend.

Sir 7:13

Use not to make any manner of lie: for the custom thereof is not good.

Sir 7:14

Use not many words in a multitude of elders, and make not much babbling when thou prayest.

Sir 7:15

Hate not laborious work, neither husbandry, which the most High hath ordained.

Sir 7:16

Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

Sir 7:17

Humble thyself greatly: for the vengeance of the ungodly is fire and worms.

Sir 7:18

Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

Sir 7:19

Forego not a wise and good woman: for her grace is above gold.

Sir 7:20

Whereas thy servant worketh truly, entreat him not evil. nor the hireling that bestoweth himself wholly for thee.

Sir 7:21

Let thy soul love a good servant, and defraud him not of liberty.

Sir 7:22

Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

Sir 7:23

Hast thou children? instruct them, and bow down their neck from their youth.

Sir 7:24

Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

Sir 7:25

Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

Sir 7:26

Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

Sir 7:27

Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

Sir 7:28

Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

Sir 7:29

Fear the Lord with all thy soul, and reverence his priests.

Sir 7:30

Love him that made thee with all thy strength, and forsake not his ministers.

Sir 7:31

Fear the Lord, and honor the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

Sir 7:32

And stretch thine hand unto the poor, that thy blessing may be perfected.

Sir 7:33

A gift hath grace in the sight of every man living; and for the dead detain it not.

Sir 7:34

Fail not to be with them that weep, and mourn with them that mourn.

Sir 7:35

Be not slow to visit the sick: for that shall make thee to be beloved.

Sir 7:36

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Sir 8:1

Strive not with a mighty man' lest thou fall into his hands.

Sir 8:2

Be not at variance with a rich man, lest he overweigh thee:

for gold hath destroyed many, and perverted the hearts of kings.

Sir 8:3

Strive not with a man that is full of tongue, and heap not wood upon his fire.

Sir 8:4

Jest not with a rude man, lest thy ancestors be disgraced.

Sir 8:5

Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

Sir 8:6

Dishonour not a man in his old age: for even some of us wax old.

Sir 8:7

Rejoice not over thy greatest enemy being dead, but remember that we die all.

Sir 8:8

Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

Sir 8:9

Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

Sir 8:10

Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

Sir 8:11

Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words

Sir 8:12

Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

Sir 8:13

Be not surety above thy power: for if thou be surety, take care to pay it.

Sir 8:14

Go not to law with a judge; for they will judge for him according to his honour.

Sir 8:15

Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

Sir 8:16

Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

Sir 8:17

Consult not with a fool; for he cannot keep counsel.

Sir 8:18

Do no secret thing before a stranger; for thou knowest not what he will bring forth.

Sir 8:19

Open not thine heart to every man, lest he requite thee with a shrewd turn.

Sir 9:1

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

Sir 9:2

Give not thy soul unto a woman to set her foot upon thy substance.

Sir 9:3

Meet not with an harlot, lest thou fall into her snares.

Sir 9:4

Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

Sir 9:5

Gaze not on a maid, that thou fall not by those things that are precious in her.

Sir 9:6

Give not thy soul unto harlots, that thou lose not thine inheritance.

Sir 9:7

Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof.

Sir 9:8

Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

Sir 9:9

Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

Sir 9:10

Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

Sir 9:11

Envy not the glory of a sinner: for thou knowest not what shall be his end.

Sir 9:12

Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

Sir 9:13

Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him,

make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

Sir 9:14

As near as thou canst, guess at thy neighbour, and consult with the wise.

Sir 9:15

Let thy talk be with the wise, and all thy communication in the law of the most High.

Sir 9:16

And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

Sir 9:17

For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

Sir 9:18

A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

Sir 10:1

A wise judge will instruct his people; and the government of a prudent man is well ordered.

Sir 10:2

As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

Sir 10:3

An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

Sir 10:4

The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

Sir 10:5

In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

Sir 10:6

Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

Sir 10:7

Pride is hateful before God and man: and by both doth one commit iniquity.

Sir 10:8

Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

Sir 10:9

Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

Sir 10:10

The physician cutteth off a long disease; and he that is to day a king to morrow shall die.

Sir 10:11

For when a man is dead, he shall inherit creeping things, beasts, and worms.

Sir 10:12

The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

Sir 10:13

For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

Sir 10:14

The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

Sir 10:15

The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

Sir 10:16

The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

Sir 10:17

He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

Sir 10:18

Pride was not made for men, nor furious anger for them that are born of a woman.

Sir 10:19

They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

Sir 10:20

Among brethren he that is chief is honorable; so are they that fear the Lord in his eyes.

Sir 10:21

The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

Sir 10:22

Whether he be rich, noble, or poor, their glory is the fear of the Lord.

Sir 10:23

It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

Sir 10:24

Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

Sir 10:25

Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

Sir 10:26

Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

Sir 10:27

Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

Sir 10:28

My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

Sir 10:29

Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

Sir 10:30

The poor man is honoured for his skill, and the rich man is honoured for his riches.

Sir 10:31

He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

Sir 11:1

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

Sir 11:2

Commend not a man for his beauty; neither abhor a man for his outward appearance.

Sir 11:3

The bee is little among such as fly; but her fruit is the chief of sweet things.

Sir 11:4

Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

Sir 11:5

Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

Sir 11:6

Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

Sir 11:7

Blame not before thou hast examined the truth: understand first, and then rebuke.

Sir 11:8

Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

Sir 11:9

Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

Sir 11:10

My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

Sir 11:11

There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

Sir 11:12

Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

Sir 11:13

And lifted up his head from misery; so that many that saw from him is peace over all the

Sir 11:14

Prosperity and adversity, life and death, poverty and riches, come of the Lord.

Sir 11:15

Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

Sir 11:16

Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

Sir 11:17

The gift of the Lord remaineth with the ungodly, and his favour bringeth prosperity for ever.

Sir 11:18

There is that waxeth rich by his wariness and pinching, and this his the portion of his reward:

Sir 11:19

Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

Sir 11:20

Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

Sir 11:21

Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

Sir 11:22

The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish.

Sir 11:23

Say not, What profit is there of my service? and what good

things shall I have hereafter?

Sir 11:24

Again, say not, I have enough, and possess many things, and what evil shall I have hereafter?

Sir 11:25

In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

Sir 11:26

For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

Sir 11:27

The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

Sir 11:28

Judge none blessed before his death: for a man shall be known in his children.

Sir 11:29

Bring not every man into thine house: for the deceitful man hath many trains.

Sir 11:30

Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

Sir 11:31

For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

Sir 11:32

Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

Sir 11:33

Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

Sir 11:34

Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

Sir 12:1

When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits.

Sir 12:2

Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

Sir 12:3

There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

Sir 12:4

Give to the godly man, and help not a sinner.

Sir 12:5

Do well unto him that is lowly, but give not to the ungodly:
hold back thy bread, and give it not unto him, lest he
overmaster thee thereby: for [else] thou shalt receive twice as
much evil for all the good thou shalt have done unto him.

Sir 12:6

For the most High hateth sinners, and will repay vengeance
unto the ungodly, and keepeth them against the mighty day of
their punishment.

Sir 12:7

Give unto the good, and help not the sinner.

Sir 12:8

A friend cannot be known in prosperity: and an enemy cannot
be hidden in adversity.

Sir 12:9

In the prosperity of a man enemies will be grieved: but in
his adversity even a friend will depart.

Sir 12:10

Never trust thine enemy: for like as iron rusteth, so is his
wickedness.

Sir 12:11

Though he humble himself, and go crouching, yet take good
heed and beware of him, and thou shalt be unto him as if thou
hadst wiped a lookingglass, and thou shalt know that his rust
hath not been altogether wiped away.

Sir 12:12

Set him not by thee, lest, when he hath overthrown thee, he
stand up in thy place; neither let him sit at thy right hand,
lest he seek to take thy seat, and thou at the last remember my
words, and be pricked therewith.

Sir 12:13

Who will pity a charmer that is bitten with a serpent, or any
such as come nigh wild beasts?

Sir 12:14

So one that goeth to a sinner, and is defiled with him in his
sins, who will pity?

Sir 12:15

For a while he will abide with thee, but if thou begin to
fall, he will not tarry.

Sir 12:16

An enemy speaketh sweetly with his lips, but in his heart he
imagineth how to throw thee into a pit: he will weep with his
eyes, but if he find opportunity, he will not be satisfied with
blood.

Sir 12:17

If adversity come upon thee, thou shalt find him there first;
and though he pretend to help thee, yet shall he undermine thee.

Sir 12:18

He will shake his head, and clap his hands, and whisper much,
and change his countenance.

Sir 13:1

He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

Sir 13:2

Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

Sir 13:3

The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

Sir 13:4

If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

Sir 13:5

If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

Sir 13:6

If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

Sir 13:7

And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

Sir 13:8

Beware that thou be not deceived and brought down in thy jollity.

Sir 13:9

If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

Sir 13:10

Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

Sir 13:11

Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

Sir 13:12

But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

Sir 13:13

Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

Sir 13:14

Love the Lord all thy life, and call upon him for thy salvation.

Sir 13:15

Every beast loveth his like, and every man loveth his neighbor.

Sir 13:16

All flesh consorteth according to kind, and a man will cleave to his like.

Sir 13:17

What fellowship hath the wolf with the lamb? so the sinner with the godly.

Sir 13:18

What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

Sir 13:19

As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

Sir 13:20

As the proud hate humility: so doth the rich abhor the poor.

Sir 13:21

A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends.

Sir 13:22

When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

Sir 13:23

When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

Sir 13:24

Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

Sir 13:25

The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

Sir 13:26

A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

Sir 14:1

Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

Sir 14:2

Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

Sir 14:3

Riches are not comely for a niggard: and what should an

envious man do with money?

Sir 14:4

He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

Sir 14:5

He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

Sir 14:6

There is none worse than he that envieth himself; and this is a recompence of his wickedness.

Sir 14:7

And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

Sir 14:8

The envious man hath a wicked eye; he turneth away his face, and despiseth men.

Sir 14:9

A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

Sir 14:10

A wicked eye envieth [his] bread, and he is a niggard at his table.

Sir 14:11

My son, according to thy ability do good to thyself, and give the Lord his due offering.

Sir 14:12

Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

Sir 14:13

Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

Sir 14:14

Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

Sir 14:15

Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

Sir 14:16

Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

Sir 14:17

All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

Sir 14:18

As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

Sir 14:19

Every work rotteth and consumeth away, and the worker thereof shall go withal.

Sir 14:20

Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding. ing.

Sir 14:21

He that considereth her ways in his heart shall also have understanding in her secrets.

Sir 14:22

Go after her as one that traceth, and lie in wait in her ways.

Sir 14:23

He that prieth in at her windows shall also hearken at her doors.

Sir 14:24

He that doth lodge near her house shall also fasten a pin in her walls.

Sir 14:25

He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

Sir 14:26

He shall set his children under her shelter, and shall lodge under her branches.

Sir 14:27

By her he shall be covered from heat, and in her glory shall he dwell.

Sir 15:1

He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her.

Sir 15:2

And as a mother shall she meet him, and receive him as a wife married of a virgin.

Sir 15:3

With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

Sir 15:4

He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

Sir 15:5

She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

Sir 15:6

He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

Sir 15:7

But foolish men shall not attain unto her, and sinners shall not see her.

Sir 15:8

For she is far from pride, and men that are liars cannot remember her.

Sir 15:9

Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

Sir 15:10

For praise shall be uttered in wisdom, and the Lord will prosper it.

Sir 15:11

Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

Sir 15:12

Say not thou, He hath caused me to err: for he hath no need of the sinful man.

Sir 15:13

The Lord hateth all abomination; and they that fear God love it not.

Sir 15:14

He himself made man from the beginning, and left him in the hand of his counsel;

Sir 15:15

If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

Sir 15:16

He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

Sir 15:17

Before man is life and death; and whether him liketh shall be given him.

Sir 15:18

For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

Sir 15:19

And his eyes are upon them that fear him, and he knoweth every work of man.

Sir 15:20

He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

Sir 16:1

Desire not a multitude of unprofitable children, neither delight in ungodly sons.

Sir 16:2

Though they multiply, rejoice not in them, except the fear of the Lord be with them.

Sir 16:3

Trust not thou in their life, neither respect their

multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

Sir 16:4

For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

Sir 16:5

Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

Sir 16:6

In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

Sir 16:7

He was not pacified toward the old giants, who fell away in the strength of their foolishness.

Sir 16:8

Neither spared he the place where Lot sojourned, but abhorred them for their pride.

Sir 16:9

He pitied not the people of perdition, who were taken away in their sins:

Sir 16:10

Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

Sir 16:11

And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

Sir 16:12

As his mercy is great, so is his correction also: he judgeth a man according to his works

Sir 16:13

The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

Sir 16:14

Make way for every work of mercy: for every man shall find according to his works.

Sir 16:15

The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

Sir 16:16

His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

Sir 16:17

Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

Sir 16:18

Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

Sir 16:19

The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them.

Sir 16:20

No heart can think upon these things worthily: and who is able to conceive his ways?

Sir 16:21

It is a tempest which no man can see: for the most part of his works are hid.

Sir 16:22

Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

Sir 16:23

He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

Sir 16:24

by son, hearken unto me, and learn knowledge, and mark my words with thy heart.

Sir 16:25

I will shew forth doctrine in weight, and declare his knowledge exactly.

Sir 16:26

The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

Sir 16:27

He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

Sir 16:28

None of them hindereth another, and they shall never disobey his word.

Sir 16:29

After this the Lord looked upon the earth, and filled it with his blessings.

Sir 16:30

With all manner of living things hath he covered the face thereof; and they shall return into it again.

Sir 17:1

The Lord created man of the earth, and turned him into it again.

Sir 17:2

He gave them few days, and a short time, and power also over

the things therein.

Sir 17:3

He endued them with strength by themselves, and made them according to his image,

Sir 17:4

And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

Sir 17:5

They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

Sir 17:6

Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Sir 17:7

Withal he filled them with the knowledge of understanding, and shewed them good and evil.

Sir 17:8

He set his eye upon their hearts, that he might shew them the greatness of his works.

Sir 17:9

He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

Sir 17:10

And the elect shall praise his holy name.

Sir 17:11

Beside this he gave them knowledge, and the law of life for an heritage.

Sir 17:12

He made an everlasting covenant with them, and shewed them his judgments.

Sir 17:13

Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

Sir 17:14

And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

Sir 17:15

Their ways are ever before him, and shall not be hid from his eyes.

Sir 17:16

Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

Sir 17:17

For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:

Sir 17:18

Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

Sir 17:19

Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

Sir 17:20

None of their unrighteous deeds are hid from him, but all their sins are before the Lord

Sir 17:21

But the Lord being gracious and knowing his workmanship, neither left nor forsook them, but spared them.

Sir 17:22

The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

Sir 17:23

Afterwards he will rise up and reward them, and render their recompence upon their heads.

Sir 17:24

But unto them that repent, he granted them return, and comforted those that failed in patience.

Sir 17:25

Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

Sir 17:26

Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

Sir 17:27

Who shall praise the most High in the grave, instead of them which live and give thanks?

Sir 17:28

Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

Sir 17:29

How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

Sir 17:30

For all things cannot be in men, because the son of man is not immortal.

Sir 17:31

What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

Sir 17:32

He vieweth the power of the height of heaven; and all men are but earth and ashes.

Sir 18:1

He that liveth for ever Hath created all things in general.

Sir 18:2

The Lord only is righteous, and there is none other but he,

Sir 18:3

Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

Sir 18:4

To whom hath he given power to declare his works? and who shall find out his noble acts?

Sir 18:5

Who shall number the strength of his majesty? and who shall also tell out his mercies?

Sir 18:6

As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

Sir 18:7

When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

Sir 18:8

What is man, and whereto serveth he? what is his good, and what is his evil?

Sir 18:9

The number of a man's days at the most are an hundred years.

Sir 18:10

As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity.

Sir 18:11

Therefore is God patient with them, and poureth forth his mercy upon them.

Sir 18:12

He saw and perceived their end to be evil; therefore he multiplied his compassion.

Sir 18:13

The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock.

Sir 18:14

He hath mercy on them that receive discipline, and that diligently seek after his judgments.

Sir 18:15

My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

Sir 18:16

Shall not the dew assuage the heat? so is a word better than a gift.

Sir 18:17

Lo, is not a word better than a gift? but both are with a gracious man.

Sir 18:18

A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

Sir 18:19

Learn before thou speak, and use physick or ever thou be sick.

Sir 18:20

Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

Sir 18:21

Humble thyself before thou be sick, and in the time of sins shew repentance.

Sir 18:22

Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

Sir 18:23

Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

Sir 18:24

Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

Sir 18:25

When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

Sir 18:26

From the morning until the evening the time is changed, and all things are soon done before the Lord.

Sir 18:27

A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

Sir 18:28

Every man of understanding knoweth wisdom, and will give praise unto him that found her.

Sir 18:29

They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

Sir 18:30

Go not after thy lusts, but refrain thyself from thine appetites.

Sir 18:31

If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee.

Sir 18:32

Take not pleasure in much good cheer, neither be tied to the

expençe thereof.

Sir 18:33

Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

Sir 19:1

A labouring man that A is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

Sir 19:2

Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

Sir 19:3

Moths and worms shall have him to heritage, and a bold man shall be taken away.

Sir 19:4

He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul.

Sir 19:5

Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

Sir 19:6

He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

Sir 19:7

Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

Sir 19:8

Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

Sir 19:9

For he heard and observed thee, and when time cometh he will hate thee.

Sir 19:10

If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

Sir 19:11

A fool travaileth with a word, as a woman in labour of a child.

Sir 19:12

As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

Sir 19:13

Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

Sir 19:14

Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

Sir 19:15

Admonish a friend: for many times it is a slander, and believe not every tale.

Sir 19:16

There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

Sir 19:17

Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High.

Sir 19:18

The fear of the Lord is the first step to be accepted [of him,] and wisdom obtaineth his love.

Sir 19:19

The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

Sir 19:20

The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

Sir 19:21

If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

Sir 19:22

The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

Sir 19:23

There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

Sir 19:24

He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

Sir 19:25

There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment.

Sir 19:26

There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

Sir 19:27

Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

Sir 19:28

And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

Sir 19:29

A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

Sir 19:30

A man's attire, and excessive laughter, and gait, shew what he is.

Sir 20:1

There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

Sir 20:2

It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

Sir 20:3

How good is it, when thou art reprov'd, to shew repentance! for so shalt thou escape wilful sin.

Sir 20:4

As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

Sir 20:5

There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

Sir 20:6

Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

Sir 20:7

A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

Sir 20:8

He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

Sir 20:9

There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

Sir 20:10

There is a gift that shall not profit thee; and there is a gift whose recompence is double.

Sir 20:11

There is an abasement because of glory; and there is that lifteth up his head from a low estate.

Sir 20:12

There is that buyeth much for a little, and repayeth it sevenfold.

Sir 20:13

A wise man by his words maketh him beloved: but the graces of fools shall be poured out.

Sir 20:14

The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

Sir 20:15

He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man.

Sir 20:16

The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

Sir 20:17

How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

Sir 20:18

To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

Sir 20:19

An unseasonable tale will always be in the mouth of the unwise.

Sir 20:20

A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

Sir 20:21

There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

Sir 20:22

There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

Sir 20:23

There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

Sir 20:24

A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

Sir 20:25

A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

Sir 20:26

The disposition of a liar is dishonourable, and his shame is ever with him.

Sir 20:27

A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

Sir 20:28

He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

Sir 20:29

Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

Sir 20:30

Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

Sir 20:31

Better is he that hideth his folly than a man that hideth his wisdom.

Sir 20:32

Necessary patience in seeking ing the Lord is better than he that leadeth his life without a guide.

Sir 21:1

My son, hast thou sinned? do so no more, but ask pardon for thy former sins.

Sir 21:2

Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

Sir 21:3

All iniquity is as a two edged sword, the wounds whereof cannot be healed.

Sir 21:4

To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

Sir 21:5

A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

Sir 21:6

He that hateth to be reprov'd is in the way of sinners: but he that feareth the Lord will repent from his heart.

Sir 21:7

An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

Sir 21:8

He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

Sir 21:9

The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

Sir 21:10

The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

Sir 21:11

He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

Sir 21:12

He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

Sir 21:13

The knowledge of a wise man shall abound like a flood: and

his counsel is like a pure fountain of life.

Sir 21:14

The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

Sir 21:15

If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

Sir 21:16

The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

Sir 21:17

They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

Sir 21:18

As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

Sir 21:19

Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

Sir 21:20

A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

Sir 21:21

Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

Sir 21:22

A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

Sir 21:23

A fool will peep in at the door into the house: but he that is well nurtured will stand without.

Sir 21:24

It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

Sir 21:25

The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

Sir 21:26

The heart of fools is in their mouth: but the mouth of the wise is in their heart.

Sir 21:27

When the ungodly curseth Satan, he curseth his own soul.

Sir 21:28

A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

Sir 22:1

A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

Sir 22:2

A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

Sir 22:3

An evilnurtured man is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

Sir 22:4

A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

Sir 22:5

She that is bold dishonoureth both her father and her husband, but they both shall despise her.

Sir 22:6

A tale out of season [is as] musick in mourning: but stripes and correction of wisdom are never out of time.

Sir 22:7

Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

Sir 22:8

He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

Sir 22:9

If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

Sir 22:10

But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

Sir 22:11

Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

Sir 22:12

Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

Sir 22:13

Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

Sir 22:14

What is heavier than lead? and what is the name thereof, but a fool?

Sir 22:15

Sand, and salt, and a mass of iron, is easier to bear, than a

man without understanding.

Sir 22:16

As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time.

Sir 22:17

A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery.

Sir 22:18

Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

Sir 22:19

He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

Sir 22:20

Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

Sir 22:21

Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.]

Sir 22:22

If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

Sir 22:23

Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

Sir 22:24

As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

Sir 22:25

I will not be ashamed to defend a friend; neither will I hide myself from him.

Sir 22:26

And if any evil happen unto me by him, every one that heareth it will beware of him.

Sir 22:27

Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

Sir 23:1

O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

Sir 23:2

Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

Sir 23:3

Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

Sir 23:4

O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

Sir 23:5

Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

Sir 23:6

Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

Sir 23:7

Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

Sir 23:8

The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

Sir 23:9

Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

Sir 23:10

For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

Sir 23:11

A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

Sir 23:12

There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

Sir 23:13

Use not thy mouth to intemperate swearing, for therein is the word of sin.

Sir 23:14

Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity.

Sir 23:15

The man that is accustomed to opprobrious words will never be reformed all the days of his life.

Sir 23:16

Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

Sir 23:17

All bread is sweet to a whoremonger, he will not leave off till he die.

Sir 23:18

A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins:

Sir 23:19

Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

Sir 23:20

He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

Sir 23:21

This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

Sir 23:22

Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

Sir 23:23

For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

Sir 23:24

She shall be brought out into the congregation, and inquisition shall be made of her children.

Sir 23:25

Her children shall not take root, and her branches shall bring forth no fruit.

Sir 23:26

She shall leave her memory to be cursed, and her reproach shall not be blotted out.

Sir 23:27

And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

Sir 23:28

It is great glory to follow the Lord, and to be received of

him is long life.

Sir 24:1

Wisdom shall praise herself, and shall glory in the midst of her people.

Sir 24:2

In the congregation of the most High shall she open her mouth, and triumph before his power.

Sir 24:3

I came out of the mouth of the most High, and covered the earth as a cloud.

Sir 24:4

I dwelt in high places, and my throne is in a cloudy pillar.

Sir 24:5

I alone compassed the circuit of heaven, and walked in the bottom of the deep.

Sir 24:6

In the waves of the sea and in all the earth, and in every people and nation, I got a possession.

Sir 24:7

With all these I sought rest: and in whose inheritance shall I abide?

Sir 24:8

So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

Sir 24:9

He created me from the beginning before the world, and I shall never fail.

Sir 24:10

In the holy tabernacle I served before him; and so was I established in Sion.

Sir 24:11

Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

Sir 24:12

And I took root in an honourable people, even in the portion of the Lord's inheritance.

Sir 24:13

I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.

Sir 24:14

I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water.

Sir 24:15

I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the

tabernacle.

Sir 24:16

As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

Sir 24:17

As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

Sir 24:18

I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

Sir 24:19

Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

Sir 24:20

For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

Sir 24:21

They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

Sir 24:22

He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

Sir 24:23

All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

Sir 24:24

Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour.

Sir 24:25

He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

Sir 24:26

He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

Sir 24:27

He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

Sir 24:28

The first man knew her not perfectly: no more shall the last find her out.

Sir 24:29

For her thoughts are more than the sea, and her counsels profounder than the great deep.

Sir 24:30

I also came out as a brook from a river, and as a conduit

into a garden.

Sir 24:31

I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

Sir 24:32

I will yet make doctrine to shine as the morning, and will send forth her light afar off.

Sir 24:33

I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

Sir 24:34

Behold that I have not laboured for myself only, but for all them that seek wisdom.

Sir 25:1

In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

Sir 25:2

Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

Sir 25:3

If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

Sir 25:4

O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

Sir 25:5

O how comely is the wisdom of old men, and understanding and counsel to men of honour.

Sir 25:6

Much experience is the crown of old men, and the fear of God is their glory.

Sir 25:7

There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

Sir 25:8

Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

Sir 25:9

Well is him that hath found prudence, and he that speaketh in the ears of them that will hear:

Sir 25:10

O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

Sir 25:11

But the love of the Lord passeth all things for illumination:
he that holdeth it, whereto shall he be likened?

Sir 25:12

The fear of the Lord is the beginning of his love: and faith
is the beginning of cleaving unto him.

Sir 25:13

[Give me] any plague, but the plague of the heart: and any
wickedness, but the wickedness of a woman:

Sir 25:14

And any affliction, but the affliction from them that hate
me: and any revenge, but the revenge of enemies.

Sir 25:15

There is no head above the head of a serpent; and there is no
wrath above the wrath of an enemy.

Sir 25:16

I had rather dwell with a lion and a dragon, than to keep
house with a wicked woman.

Sir 25:17

The wickedness of a woman changeth her face, and darkeneth
her countenance like sackcloth.

Sir 25:18

Her husband shall sit among his neighbours; and when he
heareth it shall sigh bitterly.

Sir 25:19

All wickedness is but little to the wickedness of a woman:
let the portion of a sinner fall upon her.

Sir 25:20

As the climbing up a sandy way is to the feet of the aged, so
is a wife full of words to a quiet man.

Sir 25:21

Stumble not at the beauty of a woman, and desire her not for
pleasure.

Sir 25:22

A woman, if she maintain her husband, is full of anger,
impudence, and much reproach.

Sir 25:23

A wicked woman abateth the courage, maketh an heavy
countenance and a wounded heart: a woman that will not comfort
her husband in distress maketh weak hands and feeble knees.

Sir 25:24

Of the woman came the beginning of sin, and through her we
all die.

Sir 25:25

Give the water no passage; neither a wicked woman liberty to
gad abroad.

Sir 25:26

If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

Sir 26:1

Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

Sir 26:2

A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

Sir 26:3

A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

Sir 26:4

Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

Sir 26:5

There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

Sir 26:6

But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

Sir 26:7

An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

Sir 26:8

A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

Sir 26:9

The whoredom of a woman may be known in her haughty looks and eyelids.

Sir 26:10

If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

Sir 26:11

Watch over an impudent eye: and marvel not if she trespass against thee.

Sir 26:12

She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

Sir 26:13

The grace of a wife delighteth her husband, and her discretion will fatten his bones.

Sir 26:14

A silent and loving woman is a gift of the Lord; and there is

nothing so much worth as a mind well instructed.

Sir 26:15

A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

Sir 26:16

As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

Sir 26:17

As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

Sir 26:18

As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

Sir 26:19

My son, keep the flower of thine age sound; and give not thy strength to strangers.

Sir 26:20

When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

Sir 26:21

So thy race which thou leavest shall be magnified, having the confidence of their good descent.

Sir 26:22

An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

Sir 26:23

A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

Sir 26:24

A dishonest woman contemneth shame: but an honest woman will reverence her husband.

Sir 26:25

A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord.

Sir 26:26

A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

Sir 26:27

A loud crying woman and a scold shall be sought out to drive away the enemies.

Sir 26:28

There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

Sir 26:29

A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

Sir 27:1

Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

Sir 27:2

As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

Sir 27:3

Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

Sir 27:4

As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

Sir 27:5

The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

Sir 27:6

The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

Sir 27:7

Praise no man before thou hearest him speak; for this is the trial of men.

Sir 27:8

If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

Sir 27:9

The birds will resort unto their like; so will truth return unto them that practise in her.

Sir 27:10

As the lion lieth in wait for the prey; so sin for them that work iniquity.

Sir 27:11

The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

Sir 27:12

If thou be among the indiscreet, observe the time; but be continually among men of understanding.

Sir 27:13

The discourse of fools is irksome, and their sport is the wantonness of sin.

Sir 27:14

The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

Sir 27:15

The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

Sir 27:16

Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

Sir 27:17

Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him.

Sir 27:18

For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbor.

Sir 27:19

As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again

Sir 27:20

Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

Sir 27:21

As for a wound, it may be bound up; and after reviling there may be reconcilment: but he that betrayeth secrets is without hope.

Sir 27:22

He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

Sir 27:23

When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

Sir 27:24

I have hated many things, but nothing like him; for the Lord will hate him.

Sir 27:25

Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

Sir 27:26

Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

Sir 27:27

He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

Sir 27:28

Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

Sir 27:29

They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

Sir 27:30

Malice and wrath, even these are abominations; and the sinful man shall have them both.

Sir 28:1

He that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

Sir 28:2

Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

Sir 28:3

One man beareth hatred against another, and doth he seek pardon from the Lord?

Sir 28:4

He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

Sir 28:5

If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

Sir 28:6

Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

Sir 28:7

Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

Sir 28:8

Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

Sir 28:9

A sinful man disquieteth friends, and maketh debate among them that be at peace.

Sir 28:10

As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

Sir 28:11

An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

Sir 28:12

If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

Sir 28:13

Curse the whisperer and doubletongued: for such have destroyed many that were at peace.

Sir 28:14

A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

Sir 28:15

A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

Sir 28:16

Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

Sir 28:17

The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

Sir 28:18

Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

Sir 28:19

Well is he that is defended through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

Sir 28:20

For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

Sir 28:21

The death thereof is an evil death, the grave were better than it.

Sir 28:22

It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

Sir 28:23

Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

Sir 28:24

Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

Sir 28:25

And weigh thy words in a balance, and make a door and bar for thy mouth.

Sir 28:26

Beware thou slide not by it, lest thou fall before him that lieth in wait.

Sir 29:1

He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

Sir 29:2

Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

Sir 29:3

Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

Sir 29:4

Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

Sir 29:5

Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

Sir 29:6

If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

Sir 29:7

Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

Sir 29:8

Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

Sir 29:9

Help the poor for the commandment's sake, and turn him not away because of his poverty.

Sir 29:10

Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

Sir 29:11

Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

Sir 29:12

Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

Sir 29:13

It shall fight for thee against thine enemies better than a mighty shield and strong spear.

Sir 29:14

An honest man is surety for his neighbour: but he that is impudent will forsake him.

Sir 29:15

Forget not the friendship of thy surety, for he hath given his life for thee.

Sir 29:16

A sinner will overthrow the good estate of his surety:

Sir 29:17

And he that is of an unthankful mind will leave him [in danger] that delivered him.

Sir 29:18

Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

Sir 29:19

A wicked man transgressing the commandments of the Lord shall

fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

Sir 29:20

Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

Sir 29:21

The chief thing for life is water, and bread, and clothing, and an house to cover shame.

Sir 29:22

Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

Sir 29:23

Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

Sir 29:24

For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

Sir 29:25

Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words:

Sir 29:26

Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

Sir 29:27

Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

Sir 29:28

These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

Sir 30:1

He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

Sir 30:2

He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

Sir 30:3

He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

Sir 30:4

Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

Sir 30:5

While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

Sir 30:6

He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

Sir 30:7

He that maketh too much of his son shall bind up his wounds;
and his bowels will be troubled at every cry.

Sir 30:8

An horse not broken becometh headstrong: and a child left to
himself will be wilful.

Sir 30:9

Cocker thy child, and he shall make thee afraid: play with
him, and he will bring thee to heaviness.

Sir 30:10

Laugh not with him, lest thou have sorrow with him, and lest
thou gnash thy teeth in the end.

Sir 30:11

Give him no liberty in his youth, and wink not at his
follies.

Sir 30:12

Bow down his neck while he is young, and beat him on the
sides while he is a child, lest he wax stubborn, and be
disobedient unto thee, and so bring sorrow to thine heart.

Sir 30:13

Chastise thy son, and hold him to labour, lest his lewd
behaviour be an offence unto thee.

Sir 30:14

Better is the poor, being sound and strong of constitution,
than a rich man that is afflicted in his body.

Sir 30:15

Health and good estate of body are above all gold, and a
strong body above infinite wealth.

Sir 30:16

There is no riches above a sound body, and no joy above the
joy of the heart.

Sir 30:17

Death is better than a bitter life or continual sickness.

Sir 30:18

Delicates poured upon a mouth shut up are as messes of meat
set upon a grave.

Sir 30:19

What good doeth the offering unto an idol? for neither can it
eat nor smell: so is he that is persecuted of the Lord.

Sir 30:20

He seeth with his eyes and groaneth, as an eunuch that
embraceth a virgin and sigheth.

Sir 30:21

Give not over thy mind to heaviness, and afflict not thyself
in thine own counsel.

Sir 30:22

The gladness of the heart is the life of man, and the
joyfulness of a man prolongeth his days.

Sir 30:23

Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

Sir 30:24

Envy and wrath shorten the life, and carefulness bringeth age before the time.

Sir 30:25

A cheerful and good heart will have a care of his meat and diet.

Sir 31:1

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

Sir 31:2

Watching care will not let a man slumber, as a sore disease breaketh sleep,

Sir 31:3

The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

Sir 31:4

The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

Sir 31:5

He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

Sir 31:6

Gold hath been the ruin of many, and their destruction was present.

Sir 31:7

It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

Sir 31:8

Blessed is the rich that is found without blemish, and hath not gone after gold.

Sir 31:9

Who is he? and we will call him blessed: for wonderful things hath he done among his people.

Sir 31:10

Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

Sir 31:11

His goods shall be established, and the congregation shall declare his alms.

Sir 31:12

If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

Sir 31:13

Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

Sir 31:14

Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

Sir 31:15

Judge not thy neighbour by thyself: and be discreet in every point.

Sir 31:16

Eat as it becometh a man, those things which are set before thee; and devour note, lest thou be hated.

Sir 31:17

Leave off first for manners' sake; and be not unsatiable, lest thou offend.

Sir 31:18

When thou sittest among many, reach not thine hand out first of all.

Sir 31:19

A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

Sir 31:20

Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

Sir 31:21

And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

Sir 31:22

My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

Sir 31:23

Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

Sir 31:24

But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

Sir 31:25

Shew not thy valiantness in wine; for wine hath destroyed many.

Sir 31:26

The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

Sir 31:27

Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made

to make men glad.

Sir 31:28

Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind:

Sir 31:29

But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

Sir 31:30

Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

Sir 31:31

Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him [to drink.]

Sir 32:1

If thou be made the master [of a feast,] lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

Sir 32:2

And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

Sir 32:3

Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick.

Sir 32:4

Pour not out words where there is a musician, and shew not forth wisdom out of time.

Sir 32:5

A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

Sir 32:6

As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

Sir 32:7

Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

Sir 32:8

Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

Sir 32:9

If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

Sir 32:10

Before the thunder goeth lightning; and before a shamefaced man shall go favour.

Sir 32:11

Rise up betimes, and be not the last; but get thee home

without delay.

Sir 32:12

There take thy pastime, and do what thou wilt: but sin not by proud speech.

Sir 32:13

And for these things bless him that made thee, and hath replenished thee with his good things.

Sir 32:14

Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

Sir 32:15

He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

Sir 32:16

They that fear the Lord shall find judgment, and shall kindle justice as a light.

Sir 32:17

A sinful man will not be reprov'd, but findeth an excuse according to his will.

Sir 32:18

A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

Sir 32:19

Do nothing without advice; and when thou hast once done, repent not.

Sir 32:20

Go not in a way wherein thou mayest fall, and stumble not among the stones.

Sir 32:21

Be not confident in a plain way.

Sir 32:22

And beware of thine own children.

Sir 32:23

In every good work trust thy own soul; for this is the keeping of the commandments.

Sir 32:24

He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

Sir 33:1

There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

Sir 33:2

A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

Sir 33:3

A man of understanding trusteth in the law; and the law is

faithful unto him, as an oracle.

Sir 33:4

Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

Sir 33:5

The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

Sir 33:6

A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

Sir 33:7

Why doth one day excel another, when as all the light of every day in the year is of the sun?

Sir 33:8

By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

Sir 33:9

Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

Sir 33:10

And all men are from the ground, and Adam was created of earth:

Sir 33:11

In much knowledge the Lord hath divided them, and made their ways diverse.

Sir 33:12

Some of them hath he blessed and exalted and some of them he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

Sir 33:13

As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

Sir 33:14

Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

Sir 33:15

So look upon all the works of the most High; and there are two and two, one against another.

Sir 33:16

I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and tred my winepress like a gatherer of grapes.

Sir 33:17

Consider that I laboured not for myself only, but for all them that seek learning.

Sir 33:18

Hear me, O ye great men of the people, and hearken with your

ears, ye rulers of the congregation.

Sir 33:19

Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

Sir 33:20

As long as thou livest and hast breath in thee, give not thyself over to any.

Sir 33:21

For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

Sir 33:22

In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

Sir 33:23

At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

Sir 33:24

Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant. .

Sir 33:25

If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

Sir 33:26

A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

Sir 33:27

Send him to labour, that he be not idle; for idleness teacheth much evil.

Sir 33:28

Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

Sir 33:29

But be not excessive toward any; and without discretion do nothing.

Sir 33:30

If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

Sir 33:31

If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

Sir 34:1

The hopes of a man void of understanding are vain and false: and dreams lift up fools.

Sir 34:2

Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

Sir 34:3

The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

Sir 34:4

Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

Sir 34:5

Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

Sir 34:6

If they be not sent from the most High in thy visitation, set not thy heart upon them.

Sir 34:7

For dreams have deceived many, and they have failed that put their trust in them.

Sir 34:8

The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

Sir 34:9

A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

Sir 34:10

He that hath no experience knoweth little: but he that hath travelled is full of prudence.

Sir 34:11

When I travelled, I saw many things; and I understand more than I can express.

Sir 34:12

I was oftentimes in danger of death: yet I was delivered because of these things.

Sir 34:13

The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

Sir 34:14

Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

Sir 34:15

Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

Sir 34:16

For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

Sir 34:17

He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

Sir 34:18

He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

Sir 34:19

The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

Sir 34:20

Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

Sir 34:21

The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

Sir 34:22

He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

Sir 34:23

When one buildeth, and another pulleth down, what profit have they then but labour?

Sir 34:24

When one prayeth, and another curseth, whose voice will the Lord hear?

Sir 34:25

He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

Sir 34:26

So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

Sir 35:1

He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering.

Sir 35:2

He that requiteth a goodturn offereth fine flour; and he that giveth alms sacrificeth praise.

Sir 35:3

To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

Sir 35:4

Thou shalt not appear empty before the Lord.

Sir 35:5

For all these things [are to be done] because of the commandment.

Sir 35:6

The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

Sir 35:7

The sacrifice of a just man is acceptable. and the memorial thereof shall never be forgotten.

Sir 35:8

Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands.

Sir 35:9

In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

Sir 35:10

Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

Sir 35:11

For the Lord recompenseth, and will give thee seven times as much.

Sir 35:12

Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

Sir 35:13

He will not accept any person against a poor man, but will hear the prayer of the oppressed.

Sir 35:14

He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

Sir 35:15

Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

Sir 35:16

He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

Sir 35:17

The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment.

Sir 35:18

For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

Sir 35:19

Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

Sir 35:20

Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

Sir 36:1

Have mercy upon us, O Lord God of all, and behold us:

Sir 36:2

And send thy fear upon all the nations that seek not after thee.

Sir 36:3

Lift up thy hand against the strange nations, and let them see thy power.

Sir 36:4

As thou wast sanctified in us before them: so be thou magnified among them before us.

Sir 36:5

And let them know thee, as we have known thee, that there is no God but only thou, O God.

Sir 36:6

Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

Sir 36:7

Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

Sir 36:8

Sake the time short, remember the covenant, and let them declare thy wonderful works.

Sir 36:9

Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

Sir 36:10

Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

Sir 36:11

Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

Sir 36:12

O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

Sir 36:13

O be merciful unto Jerusalem, thy holy city, the place of thy rest.

Sir 36:14

Fill Sion with thine unspeakable oracles, and thy people with thy glory:

Sir 36:15

Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

Sir 36:16

Reward them that wait for thee, and let thy prophets be found faithful.

Sir 36:17

O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

Sir 36:18

The belly devoureth all meats, yet is one meat better than another.

Sir 36:19

As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

Sir 36:20

A froward heart causeth heaviness: but a man of experience will recompense him.

Sir 36:21

A woman will receive every man, yet is one daughter better than another.

Sir 36:22

The beauty of a woman cheereth the countenance, and a man loveth nothing better.

Sir 36:23

If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

Sir 36:24

He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

Sir 36:25

Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

Sir 36:26

Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

Sir 37:1

Every friend saith, I am his friend also: but there is a friend, which is only a friend in name.

Sir 37:2

Is it not a grief unto death, when a companion and friend is turned to an enemy?

Sir 37:3

O wicked imagination, whence camest thou in to cover the earth with deceit?

Sir 37:4

There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

Sir 37:5

There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

Sir 37:6

Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

Sir 37:7

Every counsellor extolleth counsel; but there is some that counselleth for himself.

Sir 37:8

Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

Sir 37:9

And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

Sir 37:10

Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

Sir 37:11

Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

Sir 37:12

But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose, mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

Sir 37:13

And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

Sir 37:14

For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

Sir 37:15

And above all this pray to the most High, that he will direct thy way in truth.

Sir 37:16

Let reason go before every enterprize, and counsel before every action.

Sir 37:17

The countenance is a sign of changing of the heart.

Sir 37:18

Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

Sir 37:19

There is one that is wise and teacheth many, and yet is unprofitable to himself.

Sir 37:20

There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

Sir 37:21

For grace is not given, him from the Lord, because he is deprived of all wisdom.

Sir 37:22

Another is wise to himself; and the fruits of understanding are commendable in his mouth.

Sir 37:23

A wise man instructeth his people; and the fruits of his understanding fail not.

Sir 37:24

A wise man shall be filled with blessing; and all they that see him shall count him happy.

Sir 37:25

The days of the life of man may be numbered: but the days of Israel are innumerable.

Sir 37:26

A wise man shall inherit glory among his people, and his name shall be perpetual.

Sir 37:27

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

Sir 37:28

For all things are not profitable for all men, neither hath every soul pleasure in every thing.

Sir 37:29

Be not unsatiabable in any dainty thing, nor too greedy upon meats:

Sir 37:30

For excess of meats bringeth sickness, and surfeiting will turn into cholera.

Sir 37:31

By surfeiting have many perished; but he that taketh heed prolongeth his life.

Sir 38:1

Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

Sir 38:2

For of the most High cometh healing, and he shall receive honour of the king.

Sir 38:3

The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

Sir 38:4

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Sir 38:5

Was not the water made sweet with wood, that the virtue thereof might be known?

Sir 38:6

And he hath given men skill, that he might be honoured in his marvellous works.

Sir 38:7

With such doth he heal [men,] and taketh away their pains.

Sir 38:8

Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

Sir 38:9

My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

Sir 38:10

Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

Sir 38:11

Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

Sir 38:12

Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

Sir 38:13

There is a time when in their hands there is good success.

Sir 38:14

For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

Sir 38:15

He that sinneth before his Maker, let him fall into the hand of the physician.

Sir 38:16

My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

Sir 38:17

Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

Sir 38:18

For of heaviness cometh death, and the heaviness of the heart breaketh strength.

Sir 38:19

In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

Sir 38:20

Take no heaviness to heart: drive it away, and member the

last end.

Sir 38:21

Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

Sir 38:22

Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee.

Sir 38:23

When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him.

Sir 38:24

The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

Sir 38:25

How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

Sir 38:26

He giveth his mind to make furrows; and is diligent to give the kine fodder.

Sir 38:27

So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

Sir 38:28

The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

Sir 38:29

So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

Sir 38:30

He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

Sir 38:31

All these trust to their hands: and every one is wise in his work.

Sir 38:32

Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

Sir 38:33

They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice

and judgment; and they shall not be found where parables are spoken.

Sir 38:34

But they will maintain the state of the world, and [all] their desire is in the work of their craft.

Sir 39:1

But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

Sir 39:2

He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

Sir 39:3

He will seek out the secrets of grave sentences, and be conversant in dark parables.

Sir 39:4

He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

Sir 39:5

He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

Sir 39:6

When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

Sir 39:7

He shall direct his counsel and knowledge, and in his secrets shall he meditate.

Sir 39:8

He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

Sir 39:9

Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

Sir 39:10

Nations shall shew forth his wisdom, and the congregation shall declare his praise.

Sir 39:11

If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

Sir 39:12

Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

Sir 39:13

Hearken unto me, ye holy children, and bud forth as a rose

growing by the brook of the field:

Sir 39:14

And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

Sir 39:15

Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

Sir 39:16

All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

Sir 39:17

And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

Sir 39:18

At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

Sir 39:19

The works of all flesh are before him, and nothing can be hid from his eyes.

Sir 39:20

He seeth from everlasting to everlasting; and there is nothing wonderful before him.

Sir 39:21

A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

Sir 39:22

His blessing covered the dry land as a river, and watered it as a flood.

Sir 39:23

As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

Sir 39:24

As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

Sir 39:25

For the good are good things created from the beginning: so evil things for sinners.

Sir 39:26

The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

Sir 39:27

All these things are for good to the godly: so to the sinners they are turned into evil.

Sir 39:28

There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

Sir 39:29

Fire, and hail, and famine, and death, all these were created for vengeance;

Sir 39:30

Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction.

Sir 39:31

They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

Sir 39:32

Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

Sir 39:33

All the works of the Lord are good: and he will give every needful thing in due season.

Sir 39:34

So that a man cannot say, This is worse than that: for in time they shall all be well approved.

Sir 39:35

And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

Sir 40:1

Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

Sir 40:2

Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

Sir 40:3

From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

Sir 40:4

From him that weareth purple and a crown, unto him that is clothed with a linen frock.

Sir 40:5

Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

Sir 40:6

A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

Sir 40:7

When all is safe, he awaketh, and marvelleth that the fear was nothing.

Sir 40:8

[Such things happen] unto all flesh, both man and beast, and that is sevenfold more upon sinners.

Sir 40:9

Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

Sir 40:10

These things are created for the wicked, and for their sakes came the flood.

Sir 40:11

All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

Sir 40:12

All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

Sir 40:13

The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

Sir 40:14

While he openeth his hand he shall rejoice: so shall transgressors come to nought.

Sir 40:15

The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

Sir 40:16

The weed growing upon every water and bank of a river shall be pulled up before all grass.

Sir 40:17

Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

Sir 40:18

To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

Sir 40:19

Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

Sir 40:20

Wine and musick rejoice the heart: but the love of wisdom is above them both.

Sir 40:21

The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

Sir 40:22

Thine eye desireth favour and beauty: but more than both corn while it is green.

Sir 40:23

A friend and companion never meet amiss: but above both is a wife with her husband.

Sir 40:24

Brethren and help are against time of trouble: but alms shall deliver more than them both.

Sir 40:25

Gold and silver make the foot stand sure: but counsel is esteemed above them both.

Sir 40:26

Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

Sir 40:27

The fear of the Lord is a fruitful garden, and covereth him above all glory.

Sir 40:28

My son, lead not a beggar's life; for better it is to die than to beg.

Sir 40:29

The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

Sir 40:30

Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

Sir 41:1

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

Sir 41:2

O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

Sir 41:3

Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

Sir 41:4

And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

Sir 41:5

The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

Sir 41:6

The inheritance of sinners' children shall perish, and their

posterity shall have a perpetual reproach.

Sir 41:7

The children will complain of an ungodly father, because they shall be reproached for his sake.

Sir 41:8

Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

Sir 41:9

And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

Sir 41:10

All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

Sir 41:11

The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

Sir 41:12

Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

Sir 41:13

A good life hath but few days: but a good name endureth for ever.

Sir 41:14

My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

Sir 41:15

A man that hideth his foolishness is better than a man that hideth his wisdom.

Sir 41:16

Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

Sir 41:17

Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

Sir 41:18

Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

Sir 41:19

And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

Sir 41:20

And of silence before them that salute thee; and to look upon an harlot;

Sir 41:21

And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife.

Sir 41:22

Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

Sir 41:23

Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

Sir 41:24

So shalt thou be truly shamefaced and find favour before all men.

Sir 42:1

Of these things be not thou ashamed, and accept no person to sin thereby:

Sir 42:2

Of the law of the most High, and his covenant; and of judgment to justify the ungodly;

Sir 42:3

Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

Sir 42:4

Of exactness of balance and weights; or of getting much or little;

Sir 42:5

And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

Sir 42:6

Sure keeping is good, where an evil wife is; and shut up, where many hands are.

Sir 42:7

Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

Sir 42:8

Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

Sir 42:9

The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

Sir 42:10

In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

Sir 42:11

Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

Sir 42:12

Behold not every body's beauty, and sit not in the midst of women.

Sir 42:13

For from garments cometh a moth, and from women wickedness.

Sir 42:14

Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

Sir 42:15

I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

Sir 42:16

The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

Sir 42:17

The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

Sir 42:18

He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

Sir 42:19

He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

Sir 42:20

No thought escapeth him, neither any word is hidden from him.

Sir 42:21

He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

Sir 42:22

Oh how desirable are all his works! and that a man may see even to a spark.

Sir 42:23

All these things live and remain for ever for all uses, and they are all obedient.

Sir 42:24

All things are double one against another: and he hath made nothing imperfect.

Sir 42:25

One thing establisheth the good or another: and who shall be filled with beholding his glory?

Sir 43:1

The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

Sir 43:2

The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

Sir 43:3

At noon it parcheth the country, and who can abide the burning heat thereof?

Sir 43:4

A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

Sir 43:5

Great is the Lord that made it; and at his commandment runneth hastily.

Sir 43:6

He made the moon also to serve in her season for a declaration of times, and a sign of the world.

Sir 43:7

From the moon is the sign of feasts, a light that decreaseth in her perfection.

Sir 43:8

The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

Sir 43:9

The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

Sir 43:10

At the commandment of the Holy One they will stand in their order, and never faint in their watches.

Sir 43:11

Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

Sir 43:12

It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

Sir 43:13

By his commandment he maketh the snow to fall aplace, and sendeth swiftly the lightnings of his judgment.

Sir 43:14

Through this the treasures are opened: and clouds fly forth as fowls.

Sir 43:15

By his great power he maketh the clouds firm, and the hailstones are broken small.

Sir 43:16

At his sight the mountains are shaken, and at his will the south wind bloweth.

Sir 43:17

The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

Sir 43:18

The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

Sir 43:19

The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

Sir 43:20

When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

Sir 43:21

It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

Sir 43:22

A present remedy of all is a mist coming speedily, a dew coming after heat refresheth.

Sir 43:23

By his counsel he appeaseth the deep, and planteth islands therein.

Sir 43:24

They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

Sir 43:25

For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

Sir 43:26

By him the end of them hath prosperous success, and by his word all things consist.

Sir 43:27

We may speak much, and yet come short: wherefore in sum, he is all.

Sir 43:28

How shall we be able to magnify him? for he is great above all his works.

Sir 43:29

The Lord is terrible and very great, and marvellous is his power.

Sir 43:30

When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far

enough.

Sir 43:31

Who hath seen him, that he might tell us? and who can magnify him as he is?

Sir 43:32

There are yet hid greater things than these be, for we have seen but a few of his works.

Sir 43:33

For the Lord hath made all things; and to the godly hath he given wisdom.

Sir 44:1

Let us now praise famous men, and our fathers that begat us.

Sir 44:2

The Lord hath wrought great glory by them through his great power from the beginning.

Sir 44:3

Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

Sir 44:4

Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions:

Sir 44:5

Such as found out musical tunes, and recited verses in writing:

Sir 44:6

Rich men furnished with ability, living peaceably in their habitations:

Sir 44:7

All these were honoured in their generations, and were the glory of their times.

Sir 44:8

There be of them, that have left a name behind them, that their praises might be reported.

Sir 44:9

And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

Sir 44:10

But these were merciful men, whose righteousness hath not been forgotten.

Sir 44:11

With their seed shall continually remain a good inheritance, and their children are within the covenant.

Sir 44:12

Their seed standeth fast, and their children for their sakes.

Sir 44:13

Their seed shall remain for ever, and their glory shall not be blotted out.

Sir 44:14

Their bodies are buried in peace; but their name liveth for evermore.

Sir 44:15

The people will tell of their wisdom, and the congregation will shew forth their praise.

Sir 44:16

Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

Sir 44:17

Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came.

Sir 44:18

An everlasting covenant was made with him, that all flesh should perish no more by the flood.

Sir 44:19

Abraham was a great father of many people: in glory was there none like unto him;

Sir 44:20

Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

Sir 44:21

Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

Sir 44:22

With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant, And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

Sir 45:1

And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

Sir 45:2

He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

Sir 45:3

By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

Sir 45:4

He sanctified him in his faithfulness and meekness, and chose him out of all men.

Sir 45:5

He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

Sir 45:6

He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

Sir 45:7

An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

Sir 45:8

He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

Sir 45:9

And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

Sir 45:10

With an holy garment, with gold, and blue silk, and purple, the work of the embroidere, with a breastplate of judgment, and with Urim and Thummim;

Sir 45:11

With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

Sir 45:12

He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

Sir 45:13

Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

Sir 45:14

Their sacrifices shall be wholly consumed every day twice continually.

Sir 45:15

Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

Sir 45:16

He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make

reconciliation for his people.

Sir 45:17

He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

Sir 45:18

Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

Sir 45:19

This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

Sir 45:20

But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:

Sir 45:21

For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

Sir 45:22

Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

Sir 45:23

The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel.

Sir 45:24

Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

Sir 45:25

According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

Sir 45:26

God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

Sir 46:1

Jesus the son a Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

Sir 46:2

How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

Sir 46:3

Who before him so stood to it? for the Lord himself brought his enemies unto him.

Sir 46:4

Did not the sun go back by his means? and was not one day as long as two?

Sir 46:5

He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

Sir 46:6

And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Beth-horon] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

Sir 46:7

In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

Sir 46:8

And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey.

Sir 46:9

The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

Sir 46:10

That all the children of Israel might see that it is good to follow the Lord.

Sir 46:11

And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

Sir 46:12

Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

Sir 46:13

Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

Sir 46:14

By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

Sir 46:15

By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

Sir 46:16

He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

Sir 46:17

And the Lord thundered from heaven, and with a great noise made his voice to be heard.

Sir 46:18

And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

Sir 46:19

And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

Sir 46:20

And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

Sir 47:1

And after him rose up Nathan to prophesy in the time of David.

Sir 47:2

As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

Sir 47:3

He played with lions as with kids, and with bears as with lambs.

Sir 47:4

Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

Sir 47:5

For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

Sir 47:6

So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

Sir 47:7

For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

Sir 47:8

In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

Sir 47:9

He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their

songs.

Sir 47:10

He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

Sir 47:11

The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

Sir 47:12

After him rose up a wise son, and for his sake he dwelt at large.

Sir 47:13

Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

Sir 47:14

How wise wast thou in thy youth and, as a flood, filled with understanding!

Sir 47:15

Thy soul covered the whole earth, and thou filledst it with dark parables.

Sir 47:16

Thy name went far unto the islands; and for thy peace thou wast beloved.

Sir 47:17

The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

Sir 47:18

By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead.

Sir 47:19

Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

Sir 47:20

Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

Sir 47:21

So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

Sir 47:22

But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

Sir 47:23

Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

Sir 47:24

And their sins were multiplied exceedingly, that they were driven out of the land.

Sir 47:25

For they sought out all wickedness, till the vengeance came upon them.

Sir 48:1

Then stood up Elias the prophet as fire, and his word burned like a lamp.

Sir 48:2

He brought a sore famine upon them, and by his zeal he diminished their number.

Sir 48:3

By the word of the Lord he shut up the heaven, and also three times brought down fire.

Sir 48:4

O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

Sir 48:5

Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High:

Sir 48:6

Who broughtest kings to destruction, and honorable men from their bed:

Sir 48:7

Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

Sir 48:8

Who annointedst kings to take revenge, and prophets to succeed after him:

Sir 48:9

Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

Sir 48:10

Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

Sir 48:11

Blessed are they that saw thee, and slept in love; for we shall surely live.

Sir 48:12

Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved

with the presence of any prince, neither could any bring him into subjection.

Sir 48:13

No word could overcome him; and after his death his body prophesied.

Sir 48:14

He did wonders in his life, and at his death were his works marvellous.

Sir 48:15

For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

Sir 48:16

Of whom some did that which was pleasing to God, and some multiplied sins.

Sir 48:17

Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

Sir 48:18

In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

Sir 48:19

Then trembled their hearts and hands, and they were in pain, as women in travail.

Sir 48:20

But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

Sir 48:21

He smote the host of the Assyrians, and his angel destroyed them.

Sir 48:22

For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

Sir 48:23

In his time the sun went backward, and he lengthened the king's life.

Sir 48:24

He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

Sir 48:25

He shewed what should come to pass for ever, and secret things or ever they came.

Sir 49:1

The remembrance of Josias is like the composition of the

perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

Sir 49:2

He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

Sir 49:3

He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

Sir 49:4

All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed.

Sir 49:5

Therefore he gave their power unto others, and their glory to a strange nation.

Sir 49:6

They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

Sir 49:7

For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

Sir 49:8

It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

Sir 49:9

For he made mention of the enemies under the figure of the rain, and directed them that went right.

Sir 49:10

And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

Sir 49:11

How shall we magnify Zorobabel? even he was as a signet on the right hand:

Sir 49:12

So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

Sir 49:13

And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

Sir 49:14

But upon the earth was no man created like Enoch; for he was taken from the earth.

Sir 49:15

Neither was there a young man born like Joseph, a governor of

his brethren, a stay of the people, whose bones were regarded of the Lord.

Sir 49:16

Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

Sir 50:1

Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

Sir 50:2

And by him was built from the foundation the double height, the high fortress of the wall about the temple:

Sir 50:3

In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

Sir 50:4

He took care of the temple that it should not fall, and fortified the city against besieging:

Sir 50:5

How was he honoured in the midst of the people in his coming out of the sanctuary!

Sir 50:6

He was as the morning star in the midst of a cloud, and as the moon at the full:

Sir 50:7

As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

Sir 50:8

And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer:

Sir 50:9

As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

Sir 50:10

And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

Sir 50:11

When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

Sir 50:12

When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed about, as a young cedar in Libanus; and as palm trees compassed they him round about.

Sir 50:13

So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

Sir 50:14

And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

Sir 50:15

He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

Sir 50:16

Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

Sir 50:17

Then all the people together hastened, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

Sir 50:18

The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

Sir 50:19

And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

Sir 50:20

Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

Sir 50:21

And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

Sir 50:22

Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

Sir 50:23

He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

Sir 50:24

That he would confirm his mercy with us, and deliver us at his time!

Sir 50:25

There be two manner of nations which my heart abhorreth, and the third is no nation:

Sir 50:26

They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

Sir 50:27

Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of

his heart poured forth wisdom.

Sir 50:28

Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

Sir 50:29

For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

[A Prayer of Jesus the son of Sirach.]

Sir 51:1

I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

Sir 51:2

For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries:

Sir 51:3

And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

Sir 51:4

From the choking of fire on every side, and from the midst of the fire which I kindled not;

Sir 51:5

From the depth of the belly of hell, from an unclean tongue, and from lying words.

Sir 51:6

By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

Sir 51:7

They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

Sir 51:8

Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

Sir 51:9

Then lifted I up my supplications from the earth, and prayed for deliverance from death.

Sir 51:10

I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

Sir 51:11

I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard:

Sir 51:12

For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they name, O Lord.

Sir 51:13

When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

Sir 51:14

I prayed for her before the temple, and will seek her out even to the end.

Sir 51:15

Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

Sir 51:16

I bowed down mine ear a little, and received her, and gat much learning.

Sir 51:17

I profited therein, therefore will I ascribe glory unto him that giveth me wisdom.

Sir 51:18

For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

Sir 51:19

My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

Sir 51:20

I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be foresaken.

Sir 51:21

My heart was troubled in seeking her: therefore have I gotten a good possession.

Sir 51:22

The Lord hath given me a tongue for my reward, and I will praise him therewith.

Sir 51:23

Draw near unto me, ye unlearned, and dwell in the house of learning.

Sir 51:24

Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty?

Sir 51:25

I opened my mouth, and said, Buy her for yourselves without money.

Sir 51:26

Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

Sir 51:27

Behold with your eyes, how that I have but little labour, and have gotten unto me much rest.

Sir 51:28

Get learning with a great sum of money, and get much gold by her.

Sir 51:29

Let your soul rejoice in his mercy, and be not ashamed of his praise.

Sir 51:30

Work your work betimes, and in his time he will give you your reward.

The Book of Baruch

Bar 1:1

And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadiah, the son of Chelcias, wrote in Babylon,

Bar 1:2

In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

Bar 1:3

And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

Bar 1:4

And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

Bar 1:5

Whereupon they wept, fasted, and prayed before the Lord.

Bar 1:6

They made also a collection of money according to every man's power:

Bar 1:7

And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

Bar 1:8

At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made,

Bar 1:9

After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

Bar 1:10

And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

Bar 1:11

And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

Bar 1:12

And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

Bar 1:13

Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

Bar 1:14

And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

Bar 1:15

And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

Bar 1:16

And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

Bar 1:17

For we have sinned before the Lord,

Bar 1:18

And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

Bar 1:19

Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

Bar 1:20

Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

Bar 1:21

Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

Bar 1:22

But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Bar 2:1

Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

Bar 2:2

To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

Bar 2:3

That a man should eat the flesh of his own son, and the flesh of his own daughter.

Bar 2:4

Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

Bar 2:5

Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

Bar 2:6

To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

Bar 2:7

For all these plagues are come upon us, which the Lord hath pronounced against us

Bar 2:8

Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

Bar 2:9

Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

Bar 2:10

Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

Bar 2:11

And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

Bar 2:12

O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

Bar 2:13

Let thy wrath turn from us: for we are but a few left among

the heathen, where thou hast scattered us.

Bar 2:14

Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

Bar 2:15

That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

Bar 2:16

O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

Bar 2:17

Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

Bar 2:18

But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

Bar 2:19

Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

Bar 2:20

For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

Bar 2:21

Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

Bar 2:22

But if ye will not hear the voice of the Lord, to serve the king of Babylon,

Bar 2:23

I will cause to cease out of the cities of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

Bar 2:24

But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.

Bar 2:25

And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

Bar 2:26

And the house which is called by thy name hast thou laid

waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

Bar 2:27

O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

Bar 2:28

As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,

Bar 2:29

If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

Bar 2:30

For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.

Bar 2:31

And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

Bar 2:32

And they shall praise me in the land of their captivity, and think upon my name,

Bar 2:33

And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

Bar 2:34

And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

Bar 2:35

And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

Bar 3:1

O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee.

Bar 3:2

Hear, O Lord, and have mercy; ar thou art merciful: and have pity upon us, because we have sinned before thee.

Bar 3:3

For thou endurest for ever, and we perish utterly.

Bar 3:4

O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

Bar 3:5

Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

Bar 3:6

For thou art the Lord our God, and thee, O Lord, will we praise.

Bar 3:7

And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

Bar 3:8

Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

Bar 3:9

Hear, Israel, the commandments of life: give ear to understand wisdom.

Bar 3:10

How happeneth it Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

Bar 3:11

That thou art counted with them that go down into the grave?

Bar 3:12

Thou hast forsaken the fountain of wisdom.

Bar 3:13

For if thou hadst walked in the way of God, thou shouldst have dwelled in peace for ever.

Bar 3:14

Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

Bar 3:15

Who hath found out her place? or who hath come into her treasures ?

Bar 3:16

Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

Bar 3:17

They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?

Bar 3:18

For they that wrought in silver, and were so careful, and whose works are unsearchable,

Bar 3:19

They are vanished and gone down to the grave, and others are

come up in their steads.

Bar 3:20

Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,

Bar 3:21

Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

Bar 3:22

It hath not been heard of in Chanaan, neither hath it been seen in Theman.

Bar 3:23

The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

Bar 3:24

O Israel, how great is the house of God! and how large is the place of his possession!

Bar 3:25

Great, and hath none end; high, and unmeasurable.

Bar 3:26

There were the giants famous from the beginning, that were of so great stature, and so expert in war.

Bar 3:27

Those did not the Lord choose, neither gave he the way of knowledge unto them:

Bar 3:28

But they were destroyed, because they had no wisdom, and perished through their own foolishness.

Bar 3:29

Who hath gone up into heaven, and taken her, and brought her down from the clouds?

Bar 3:30

Who hath gone over the sea, and found her, and will bring her for pure gold?

Bar 3:31

No man knoweth her way, nor thinketh of her path.

Bar 3:32

But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts:

Bar 3:33

He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.

Bar 3:34

The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

Bar 3:35

This is our God, and there shall none other be accounted of in comparison of him

Bar 3:36

He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

Bar 3:37

Afterward did he shew himself upon earth, and conversed with men.

Bar 4:1

This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

Bar 4:2

Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

Bar 4:3

Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

Bar 4:4

O Israel, happy are we: for things that are pleasing to God are made known unto us.

Bar 4:5

Be of good cheer, my people, the memorial of Israel.

Bar 4:6

Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

Bar 4:7

For ye provoked him that made you by sacrificing unto devils, and not to God.

Bar 4:8

Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

Bar 4:9

For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

Bar 4:10

For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

Bar 4:11

With joy did I nourish them; but sent them away with weeping and mourning.

Bar 4:12

Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

Bar 4:13

They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

Bar 4:14

Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

Bar 4:15

For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither revered old man, nor pitied child.

Bar 4:16

These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

Bar 4:17

But what can I help you?

Bar 4:18

For he that brought these plagues upon you will deliver you from the hands of your enemies.

Bar 4:19

Go your way, O my children, go your way: for I am left desolate.

Bar 4:20

I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

Bar 4:21

Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

Bar 4:22

For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

Bar 4:23

For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

Bar 4:24

Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

Bar 4:25

My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

Bar 4:26

My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

Bar 4:27

Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

Bar 4:28

For as it was your mind to go astray from God: so, being returned, seek him ten times more.

Bar 4:29

For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

Bar 4:30

Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

Bar 4:31

Miserable are they that afflicted thee, and rejoiced at thy fall.

Bar 4:32

Miserable are the cities which thy children served: miserable is she that received thy sons.

Bar 4:33

For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

Bar 4:34

For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

Bar 4:35

For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

Bar 4:36

O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

Bar 4:37

Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

Bar 5:1

Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

Bar 5:2

Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

Bar 5:3

For God will shew thy brightness unto every country under heaven.

Bar 5:4

For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

Bar 5:5

Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

Bar 5:6

For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

Bar 5:7

For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,

Bar 5:8

Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.

Bar 5:9

For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

The Epistle [or Letter] of Jeremiah [Jeremy]
[The Epistle of Jeremy [sometimes Chapter Six of Baruch]]

EpJer 6:1

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

EpJer 6:2

Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

EpJer 6:3

So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

EpJer 6:4

Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

EpJer 6:5

Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.

EpJer 6:6

But say ye in your hearts, O Lord, we must worship thee.

EpJer 6:7

For mine angel is with you, and I myself caring for your souls.

EpJer 6:8

As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.

EpJer 6:9

And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

EpJer 6:10

Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

EpJer 6:11

Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

EpJer 6:12

Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.

EpJer 6:13

They wipe their faces because of the dust of the temple, when there is much upon them.

EpJer 6:14

And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

EpJer 6:15

He hath also in his right hand a dagger and an ax: but cannot deliver himself from war and thieves.

EpJer 6:16

Whereby they are known not to be gods: therefore fear them not.

EpJer 6:17

For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

EpJer 6:18

And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

EpJer 6:19

They light them candles, yea, more than for themselves, whereof they cannot see one.

EpJer 6:20

They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

EpJer 6:21

Their faces are blacked through the smoke that cometh out of

the temple.

EpJer 6:22

Upon their bodies and heads sit bats, swallows, and birds,
and the cats also.

EpJer 6:23

By this ye may know that they are no gods: therefore fear
them not.

EpJer 6:24

Notwithstanding the gold that is about them to make them
beautiful, except they wipe off the rust, they will not shine:
for neither when they were molten did they feel it.

EpJer 6:25

The things wherein there is no breath are bought for a most
high price.

EpJer 6:26

They are borne upon shoulders, having no feet whereby they
declare unto men that they be nothing worth.

EpJer 6:27

They also that serve them are ashamed: for if they fall to
the ground at any time, they cannot rise up again of themselves:
neither, if one set them upright, can they move of themselves:
neither, if they be bowed down, can they make themselves
straight: but they set gifts before them as unto dead men.

EpJer 6:28

As for the things that are sacrificed unto them, their
priests sell and abuse; in like manner their wives lay up part
thereof in salt; but unto the poor and impotent they give
nothing of it.

EpJer 6:29

Menstruous women and women in childbed eat their sacrifices:
by these things ye may know that they are no gods: fear them
not.

EpJer 6:30

For how can they be called gods? because women set meat
before the gods of silver, gold, and wood.

EpJer 6:31

And the priests sit in their temples, having their clothes
rent, and their heads and beards shaven, and nothing upon their
heads.

EpJer 6:32

They roar and cry before their gods, as men do at the feast
when one is dead.

EpJer 6:33

The priests also take off their garments, and clothe their
wives and children.

EpJer 6:34

Whether it be evil that one doeth unto them, or good, they
are not able to recompense it: they can neither set up a king,
nor put him down.

EpJer 6:35

In like manner, they can neither give riches nor money:
though a man make a vow unto them, and keep it not, they will
not require it.

EpJer 6:36

They can save no man from death, neither deliver the weak
from the mighty.

EpJer 6:37

They cannot restore a blind man to his sight, nor help any
man in his distress.

EpJer 6:38

They can shew no mercy to the widow, nor do good to the
fatherless.

EpJer 6:39

Their gods of wood, and which are overlaid with gold and
silver, are like the stones that be hewn out of the mountain:
they that worship them shall be confounded.

EpJer 6:40

How should a man then think and say that they are gods, when
even the Chaldeans themselves dishonour them?

EpJer 6:41

Who if they shall see one dumb that cannot speak, they bring
him, and intreat Bel that he may speak, as though he were able
to understand.

EpJer 6:42

Yet they cannot understand this themselves, and leave them:
for they have no knowledge.

EpJer 6:43

The women also with cords about them, sitting in the ways,
burn bran for perfume: but if any of them, drawn by some that
passeth by, lie with him, she reproacheth her fellow, that she
was not thought as worthy as herself, nor her cord broken.

EpJer 6:44

Whatsoever is done among them is false: how may it then be
thought or said that they are gods?

EpJer 6:45

They are made of carpenters and goldsmiths: they can be
nothing else than the workmen will have them to be.

EpJer 6:46

And they themselves that made them can never continue long;
how should then the things that are made of them be gods?

EpJer 6:47

For they left lies and reproaches to them that come after.

EpJer 6:48

For when there cometh any war or plague upon them, the
priests consult with themselves, where they may be hidden with
them.

EpJer 6:49

How then cannot men perceive that they be no gods, which can

neither save themselves from war, nor from plague?

EpJer 6:50

For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

EpJer 6:51

And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

EpJer 6:52

Who then may not know that they are no gods?

EpJer 6:53

For neither can they set up a king in the land, nor give rain unto men.

EpJer 6:54

Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

EpJer 6:55

Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

EpJer 6:56

Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

EpJer 6:57

Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

EpJer 6:58

Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

EpJer 6:59

Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a a palace, than such false gods.

EpJer 6:60

For sun, moon, and stars, being bright and sent to do their offices, are obedient.

EpJer 6:61

In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.

EpJer 6:62

And when God commandeth the clouds to go over the whole world, they do as they are bidden.

EpJer 6:63

And the fire sent from above to consume hills and woods doeth

as it is commanded: but these are like unto them neither in shew nor power.

EpJer 6:64

Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.

EpJer 6:65

Knowing therefore that they are no gods, fear them not,

EpJer 6:66

For they can neither curse nor bless kings:

EpJer 6:67

Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

EpJer 6:68

The beasts are better than they: for they can get under a cover and help themselves.

EpJer 6:69

It is then by no means manifest unto us that they are gods: therefore fear them not.

EpJer 6:70

For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

EpJer 6:71

And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.

EpJer 6:72

And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

EpJer 6:73

Better therefore is the just man that hath none idols: for he shall be far from reproach.

The Book of Susanna [in Daniel]
[The History of Susanna [in Daniel]]

Set apart from the beginning of Daniel, because it is not in the Hebrew, as neither the Narration of Bel and the Dragon.

Sus 1:1

There dwelt a man in Babylon, called Joacim:

Sus 1:2

And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

Sus 1:3

Her parents also were righteous, and taught their daughter

according to the law of Moses.

Sus 1:4

Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

Sus 1:5

The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

Sus 1:6

These kept much at Joacim's house: and all that had any suits in law came unto them.

Sus 1:7

Now when the people departed away at noon, Susanna went into her husband's garden to walk.

Sus 1:8

And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

Sus 1:9

And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

Sus 1:10

And albeit they both were wounded with her love, yet durst not one shew another his grief.

Sus 1:11

For they were ashamed to declare their lust, that they desired to have to do with her.

Sus 1:12

Yet they watched diligently from day to day to see her.

Sus 1:13

And the one said to the other, Let us now go home: for it is dinner time.

Sus 1:14

So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

Sus 1:15

And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

Sus 1:16

And there was no body there save the two elders, that had hid themselves, and watched her.

Sus 1:17

Then she said to her maids, Bring me oil and washing balls,

and shut the garden doors, that I may wash me.

Sus 1:18

And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

Sus 1:19

Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

Sus 1:20

Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

Sus 1:21

If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

Sus 1:22

Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

Sus 1:23

It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

Sus 1:24

With that Susanna cried with a loud voice: and the two elders cried out against her.

Sus 1:25

Then ran the one, and opened the garden door.

Sus 1:26

So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

Sus 1:27

But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

Sus 1:28

And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

Sus 1:29

And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

Sus 1:30

So she came with her father and mother, her children, and all her kindred.

Sus 1:31

Now Susanna was a very delicate woman, and beauteous to

behold.

Sus 1:32

And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

Sus 1:33

Therefore her friends and all that saw her wept.

Sus 1:34

Then the two elders stood up in the midst of the people, and laid their hands upon her head.

Sus 1:35

And she weeping looked up toward heaven: for her heart trusted in the Lord.

Sus 1:36

And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

Sus 1:37

Then a young man, who there was hid, came unto her, and lay with her.

Sus 1:38

Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

Sus 1:39

And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

Sus 1:40

But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

Sus 1:41

Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

Sus 1:42

Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

Sus 1:43

Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

Sus 1:44

And the Lord heard her voice.

Sus 1:45

Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel:

Sus 1:46

Who cried with a loud voice, I am clear from the blood of this woman.

Sus 1:47

Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

Sus 1:48

So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

Sus 1:49

Return again to the place of judgment: for they have borne false witness against her.

Sus 1:50

Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

Sus 1:51

Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

Sus 1:52

So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

Sus 1:53

For thou hast pronounced false judgment and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

Sus 1:54

Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

Sus 1:55

And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

Sus 1:56

So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

Sus 1:57

Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

Sus 1:58

Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

Sus 1:59

Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

Sus 1:60

With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

Sus 1:61

And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

Sus 1:62

And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

Sus 1:63

Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

Sus 1:64

From that day forth was Daniel had in great reputation in the sight of the people.

The Prayer of Azariah

PrAzar 1

And they walked in the midst of the fire, praising God, and blessing the Lord.

PrAzar 2

Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

PrAzar 3

Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

PrAzar 4

For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

PrAzar 5

In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

PrAzar 6

For we have sinned and committed iniquity, departing from thee.

PrAzar 7

In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

PrAzar 8

Wherefore all that thou hast brought upon us, and every thing

that thou hast done to us, thou hast done in true judgment.

PrAzar 9

And thou didst deliver us into the hands of lawless enemies,
most hateful forsakers of God, and to an unjust king, and the
most wicked in all the world.

PrAzar 10

And now we cannot open our mouths, we are become a shame and
reproach to thy servants; and to them that worship thee.

PrAzar 11

Yet deliver us not up wholly, for thy name's sake, neither
disannul thou thy covenant:

PrAzar 12

And cause not thy mercy to depart from us, for thy beloved
Abraham's sake, for thy servant Issac's sake, and for thy holy
Israel's sake;

PrAzar 13

To whom thou hast spoken and promised, that thou wouldst
multiply their seed as the stars of heaven, and as the sand that
lieth upon the seashore.

PrAzar 14

For we, O Lord, are become less than any nation, and be kept
under this day in all the world because of our sins.

PrAzar 15

Neither is there at this time prince, or prophet, or leader,
or burnt offering, or sacrifice, or oblation, or incense, or
place to sacrifice before thee, and to find mercy.

PrAzar 16

Nevertheless in a contrite heart and an humble spirit let us
be accepted.

PrAzar 17

Like as in the burnt offerings of rams and bullocks, and like
as in ten thousands of fat lambs: so let our sacrifice be in thy
sight this day, and grant that we may wholly go after thee: for
they shall not be confounded that put their trust in thee.

PrAzar 18

And now we follow thee with all our heart, we fear thee, and
seek thy face.

PrAzar 19

Put us not to shame: but deal with us after thy
lovingkindness, and according to the multitude of thy mercies.

PrAzar 20

Deliver us also according to thy marvellous works, and give
glory to thy name, O Lord: and let all them that do thy servants
hurt be ashamed;

PrAzar 21

And let them be confounded in all their power and might, and
let their strength be broken;

PrAzar 22

And let them know that thou art God, the only God, and

glorious over the whole world.

PrAzar 23

And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

PrAzar 24

So that the flame streamed forth above the furnace forty and nine cubits.

PrAzar 25

And it passed through, and burned those Chaldeans it found about the furnace.

PrAzar 26

But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

PrAzar 27

And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

PrAzar 28

Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

PrAzar 29

Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

PrAzar 30

And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

PrAzar 31

Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

PrAzar 32

Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

PrAzar 33

Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

PrAzar 34

Blessed art thou in the firmament of heaven: and above ail to be praised and glorified for ever.

PrAzar 35

O all ye works of the Lord, bless ye the Lord : praise and exalt him above all for ever,

PrAzar 36

O ye heavens, bless ye the Lord : praise and exalt him above all for ever.

PrAzar 37

O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

PrAzar 38

O all ye waters that be above the heaven, bless ye the Lord:
praise and exalt him above all for ever.

PrAzar 39

O all ye powers of the Lord, bless ye the Lord: praise and
exalt him above all for ever.

PrAzar 40

O ye sun and moon, bless ye the Lord: praise and exalt him
above all for ever.

PrAzar 41

O ye stars of heaven, bless ye the Lord: praise and exalt him
above all for ever.

PrAzar 42

O every shower and dew, bless ye the Lord: praise and exalt
him above all for ever.

PrAzar 43

O all ye winds, bless ye the Lord: praise and exalt him above
all for ever,

PrAzar 44

O ye fire and heat, bless ye the Lord: praise and exalt him
above all for ever.

PrAzar 45

O ye winter and summer, bless ye the Lord: praise and exalt
him above all for ever.

PrAzar 46

O ye dews and storms of snow, bless ye the Lord: praise and
exalt him above all for ever.

PrAzar 47

O ye nights and days, bless ye the Lord: bless and exalt him
above all for ever.

PrAzar 48

O ye light and darkness, bless ye the Lord: praise and exalt
him above all for ever.

PrAzar 49

O ye ice and cold, bless ye the Lord: praise and exalt him
above all for ever.

PrAzar 50

O ye frost and snow, bless ye the Lord: praise and exalt him
above all for ever.

PrAzar 51

O ye lightnings and clouds, bless ye the Lord: praise and
exalt him above all for ever.

PrAzar 52

O let the earth bless the Lord: praise and exalt him above
all for ever.

PrAzar 53

O ye mountains and little hills, bless ye the Lord: praise

and exalt him above all for ever.

PrAzar 54

O all ye things that grow in the earth, bless ye the Lord:
praise and exalt him above all for ever.

PrAzar 55

O ye mountains, bless ye the Lord: Praise and exalt him above
all for ever.

PrAzar 56

O ye seas and rivers, bless ye the Lord: praise and exalt him
above all for ever.

PrAzar 57

O ye whales, and all that move in the waters, bless ye the
Lord: praise and exalt him above all for ever.

PrAzar 58

O all ye fowls of the air, bless ye the Lord: praise and
exalt him above all for ever.

PrAzar 59

O all ye beasts and cattle, bless ye the Lord: praise and
exalt him above all for ever.

PrAzar 60

O ye children of men, bless ye the Lord: praise and exalt him
above all for ever.

PrAzar 61

O Israel, bless ye the Lord: praise and exalt him above all
for ever.

PrAzar 62

O ye priests of the Lord, bless ye the Lord: praise and exalt
him above all for ever.

PrAzar 63

O ye servants of the Lord, bless ye the Lord: praise and
exalt him above all for ever.

PrAzar 64

O ye spirits and souls of the righteous, bless ye the Lord:
praise and exalt him above all for ever.

PrAzar 65

O ye holy and humble men of heart, bless ye the Lord: praise
and exalt him above all for ever.

PrAzar 66

O Ananias, Azarias, and Misael, bless ye the Lord: praise and
exalt him above all for ever: far he hath delivered us from
hell, and saved us from the hand of death, and delivered us out
of the midst of the furnace and burning flame: even out of the
midst of the fire hath he delivered us.

PrAzar 67

O give thanks unto the Lord, because he is gracious: for his
mercy endureth for ever.

PrAzar 68

O all ye that worship the Lord, bless the God of gods, praise

him, and give him thanks: for his mercy endureth for ever.

The Prayer of Manasseh

[The Prayer of Manasses King of Judah]

PrMan 1

O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot life up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth. For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

The Book of Bel and the Dragon [in Daniel]

[The History of the Destruction of Bel and the Dragon]

The History of the Destruction of Bel and the Dragon,
Cut off from the end of Daniel.

Bel 1:1

And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

Bel 1:2

And Daniel conversed with the king, and was honoured above all his friends.

Bel 1:3

Now the Babylons had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

Bel 1:4

And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

Bel 1:5

Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

Bel 1:6

Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

Bel 1:7

Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

Bel 1:8

So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

Bel 1:9

But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

Bel 1:10

Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

Bel 1:11

So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet;

Bel 1:12

And to morrow when thou comest in, if thou findest not that

Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

Bel 1:13

And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

Bel 1:14

So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of

the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

Bel 1:15

Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drinck up all.

Bel 1:16

In the morning betime the king arose, and Daniel with him.

Bel 1:17

And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

Bel 1:18

And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

Bel 1:19

Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

Bel 1:20

And the king said, I see the footsteps of men, women, and children. And then the king was angry,

Bel 1:21

And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

Bel 1:22

Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

Bel 1:23

And in that same place there was a great dragon, which they of Babylon worshipped.

Bel 1:24

And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

Bel 1:25

Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

Bel 1:26

But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

Bel 1:27

Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder : and Daniel said, Lo, these are the gods ye worship.

Bel 1:28

When they of Babylon heard that, they took great

indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

Bel 1:29

So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

Bel 1:30

Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

Bel 1:31

Who cast him into the lions' den: where he was six days.

Bel 1:32

And in the den there were seven lions, and they had given them every day two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

Bel 1:33

Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

Bel 1:34

But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

Bel 1:35

And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

Bel 1:36

Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

Bel 1:37

And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

Bel 1:38

And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

Bel 1:39

So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

Bel 1:40

Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

Bel 1:41

Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee.

Bel 1:42

And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured

in a moment before his face.

End of the Project Gutenberg Etext of Deuterocanonical Books of the Bible
also known as the Apocrypha [Not meant to be a complete listing of of all
the books not included in various editions of the Bible: with your help,
perhaps we can find more.]

The Dead Sea Scrolls Uncovered

Preface

Robert Eisenman is Professor of Middle East Religions and Chair of the Religious Studies Department at California State University, Long Beach. He has published several books on the Scrolls, including *Maccabees, Zadokites, Christians and Qumran: A New Hypothesis of Qumran Origins* and *James the Just in the Habakkuk Peshier*, and he is a major contributor to a Facsimile Edition of the Dead Sea Scrolls.

Michael Wise is an Assistant Professor of Aramaic - the language of Jesus - in the Department of Near Eastern Languages and Civilization at the University of Chicago. He is the author of *A Critical Study of the Temple Scroll from Qumran Cave Eleven* and has written numerous articles on the Dead Sea Scrolls which have appeared in journals such as the *Revue de Qumran*, *Journal of Biblical Literature*, and *Vetus Testamentum*.

Abbreviations, Symbols and Ciphers

Beyer, Texte - K. Beyer, *Die aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, 1984)

DJD - Discoveries in the Judaean Desert (of Jordan)

DSSIP - S. A. Reed, *Dead Sea Scroll Inventory Project: Lists of Documents, Photographs and Museum Plates* (Claremont: Ancient Biblical Manuscript Center, 1991 -)

ER - R. H. Eisenman and J. M. Robinson, *A Facsimile Edition of the Dead Sea Scrolls*, 2 Volumes (Washington, D.C: 1991)

Milik, Books - J. T. Milik, *The Books of Enoch: Aramaic Fragments of Qumran Cave 4* (Oxford: Clarendon Press, 1976)

Milik, MS - J. T. Milik, 'Milki-sedeq et Milki-resha dans les anciens écrits juifs et chrétiens,' *Journal of Jewish Studies* 23 (1972) 95-144.

Milik, Years - J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea* (London: SCM, 1959)

PAM - Palestine Archaeological Museum (designation used for accession numbers of photographs of Scrolls)

4Q - Qumran Cave Four. Texts are then numbered, e.g., 4Q390 = manuscript number 390 found in Cave Four

[] - Missing letters or words

vacat - Uninscribed leather

Ancient scribal erasure or modern editor's deletion

< > - Supralinear text or modern editor's addition

III - Ancient ciphers used in some texts for digits 1 -9

-/ - Ancient cipher used in some texts for the number '10'

3 - Ancient cipher used in some texts for the number '20'

... - Traces of ink visible, but letters cannot be read

-// - Ancient cipher used in some texts for the number '100'

Introduction

Why should anyone be interested in the Dead Sea Scrolls? Why are they important? We trust that the present volume, which presents fifty texts from the previously unpublished corpus, will help answer these questions.

The story of the discovery of the Scrolls in caves along the shores of the Dead Sea in the late forties and early fifties is well known. The first cave was discovered, as the story goes, by Bedouin boys in 1947. Most familiar works in Qumran research come from this cave - Qumran, the Arabic term for the locale in which the Scrolls were found, being used by scholars as shorthand to refer to the Scrolls.

Discoveries from other caves are less well known, but equally important. For instance, Cave 3 was discovered in 1952. It contained a Copper Scroll, a list apparently of hiding places of Temple treasure. The problem has always been to fit this Copper Scroll into its proper historical setting. The present work should help in resolving this and other similar questions.

The most important cave for our purposes was Cave 4 discovered in 1954. Since it was discovered after the partition of Palestine, its contents went into the Jordanian-controlled Rockefeller Museum in East Jerusalem; while the contents of Cave 1 had previously gone into an Israeli-controlled museum in West Jerusalem, the Israel Museum.

Scholars refer to these manuscript-bearing caves according to the chronological order in which they were discovered: e.g. 1Q = Cave 1, 2Q = Cave 2, 3 Q = Cave 3, and so on. The seemingly esoteric code designating manuscripts and fragments, therefore, works as follows: 1QS = the Community Rule from Cave 1; 4QD = the Damascus Document from Cave 4, as opposed, for instance, to CD, the recensions of the same document discovered at the end of the last century in the repository known as the Cairo Genizah.

The discovery of this obviously ancient document with Judaeo-Christian overtones among medieval materials puzzled observers at the time. Later, fragments of it were found among materials from Cave 4, but researchers continued using the Cairo Genizah versions because the Qumran fragments were never published. We now present pictures of the last column of this document (plates 19 and 20) in this work, and it figured prominently in events leading up to the final publication of the unpublished plates.

The struggle for access to the materials in Cave 4 was long and arduous, sometimes even bitter. An International Team of editors had been set up by the Jordanian Government to control the process. The problems with this team are public knowledge. To put them in a nutshell: in the first place the team was hardly international, secondly it did not work well as a team, and thirdly it dragged out the editing process interminably.

In 1985-86, Professor Robert Eisenman, co-editor of this volume, was in Jerusalem as a National Endowment for the Humanities Fellow at the William F. Albright Institute for Archaeological Research - the 'American School' where the Scrolls from Cave 1 were originally brought for inspection in 1947. The subject of his research was the relationship of the Community at Qumran to the Jerusalem Church. This last is also referred to as the Jerusalem Community of James the just, called in sources 'the brother of Jesus' - whatever may be meant by this designation. Prior recipients of this award were mostly field archaeologists, but a few were translators, including some from the International Team. Professor Eisenman

was the first historian as such to be so appointed.

Frustratingly, he found there was little he could do in Jerusalem. Where access to the Scrolls themselves was concerned, he was given the run-around, by now familiar to those who follow the Scrolls' saga, and shunted back and forth between the Israel Department of Antiquities, now housed at the Rockefeller Museum, and the Ecole Biblique or 'French School' down the street from the American School. Had he known at that time of the archive at the Huntington Library in California, not far from his university - the existence of which had never been widely publicized, and was not even known to many at the library itself - he could with even more advantage have stayed at home.

It was from the ranks of the French School - the Ecole as it is called, an extension of the Dominican Order in Jerusalem - that all previous editors were drawn, including the two most recent, Father Benoit, head of the Ecole before he died, and John Strugnell. The International Team had been put in place by Roland de Vaux, another Dominican father. In several seasons from 1954-56 De Vaux did the archaeology of Qumran. A sociologist by training, not an archaeologist, de Vaux had also been head of the Ecole.

After the conquest of East Jerusalem in the Six Day War in 1967, some might call the Israelis the greatest war profiteers; the remaining Scrolls were surely their greatest spoil, had they had the sense to realize it. They did not. Because of the delicacy of the international situation and their own inertia, they did little to speed up the editing process of the Scrolls which had, because of problems centering around the Copper Scroll mentioned above, more or less ground to a halt. The opposite occurred, and the previous editorial situation, which seemed at that point on the verge of collapse, received a twenty-year new lease of life.

In the spring of 1986 at the end of his stay in Jerusalem, Professor Eisenman went with the British scholar, Philip Davies of the University of Sheffield, to see one of the Israeli officials responsible for this - an intermediary on behalf of the Antiquities Department (now 'Authority') and the International Team and the Scrolls Curator at the Israel Museum. They were told in no uncertain terms, 'You will not see the Scrolls in your lifetimes.'

These words more than any others stung them into action and the campaign to free up access to the Scrolls was galvanized. Almost five years to the day from the time they were uttered, absolute access to the Scrolls was attained. This is a story in itself, but it must suffice for our purposes to say that the campaign gathered momentum in June 1989, when it became the focus of a parallel campaign being conducted by the Biblical Archaeology Review in Washington DC and its editor, Hershel Shanks, and caught the attention of the international press. Unbeknowns, however, to either Shanks or the press, behind the scenes events were transpiring that would make even these discussions moot.

Eisenman had been identified in this flurry of worldwide media attention as the scholarly point man in this struggle. As a result, photographs of the remaining unpublished Dead Sea Scrolls were made available to him. These began coming to him in September of 1989. At first they came in small consignments, then more insistently, until by the autumn of 1990, a year later, photographs of virtually the whole of the unpublished corpus and then some, had been made over to him. Those responsible for this obviously felt that he would know what to do with them. The present editors hope that this confidence has been justified. The publication of the two-volume Facsimile Edition two years later, together with the present volume, is the result.

At this juncture Professor Michael Wise of the University of Chicago, a specialist in Aramaic, was brought into the picture. Eisenman began sharing the archive with him in November 1990. Professor Wise describes the impression the sight of the extensive photographic archive made on him when he came to California and mounted the stairs for the first time to the sunny loft Eisenman used as a study:

'The photographs were piled in little stacks everywhere around the room. They were so numerous that stacked together, they would have topped six feet in height. Someone should have taken a picture and recorded the scene, the two of us standing on either side of a giant stack of 1800 photographs of previously sequestered and unpublished Dead Sea Scrolls - the big one

that did not get away.'

Two teams immediately set to work, one under Professor Eisenman at California State University at Long Beach and one under Professor Wise at the University of Chicago. Their aim was to go through everything every photograph individually - to see what was there, however long it took, leaving nothing to chance and depending on no one else's work.

At the same time, and in pursuance of the goal of absolutely free access without qualifications, Eisenman was preparing the Facsimile Edition of all unpublished plates. This was scheduled to appear the following spring through E. J. Brill in Leiden, Holland. Ten days, however, before its scheduled publication in April 1991, after pressure was applied by the International Team, the publisher inexplicably withdrew and Hershel Shanks and the Biblical Archaeology Society to their credit stepped in to fill the breach. But time had been lost and other events were now transpiring that would render the whole question of access obsolete.

Independently and separately, the Huntington Library of San Marino, California, in pursuance of a parallel commitment to academic freedom and without knowledge of the above arrangements-though aware of the public relations benefits implicit in the situation - called Eisenman in as a consultant in June 1991. Thereafter, in September 1991, the Library unilaterally decided to open its archives. The monopoly had collapsed. B.A.S.'s 2-volume Facsimile Edition was published two months later.

What was the problem in Qumran studies that these efforts were aimed at rectifying? Because of the existence of an International Team, giving the appearance of 'official' appointment, the public naturally came to see the editions it produced (mainly published by Oxford University Press in the Discoveries in the Judaean Desert series) as authoritative. These editions contained interpretations, which themselves came to be looked on as 'official' as well. This is important. Those who did not have a chance to see these texts for themselves were easily dominated by those claiming either to know or to have seen more.

This proposition has been put somewhat differently: control of the unpublished manuscripts meant control of the field. How did this work? By controlling the unpublished manuscripts - the pace of their publication, who was given a document to edit and who was not - the International Team could, for one thing, create instant scholarly 'superstars'. For another, it controlled the interpretation of the texts. For example, instead of a John Allegro, a John Strugnell was given access; instead of a Robert Eisenman, a Frank Moore Cross; instead of a Michael Wise, an Emile Puech. Without competing analyses, these interpretations grew almost inevitably into a kind of 'official' scholarship.

A conception of the field emerged known as 'the Essene theory' dominated by those 'official' scholars or their colleagues who propounded it. As will be seen from this work, this theory is inaccurate and insufficient to describe the totality of the materials represented by the corpus at Qumran. Another unfortunate effect of this state of affairs was that it gave the individuals involved, whether accidentally or by design, control over graduate studies in the field. That is to say, if you wanted to study a given manuscript, you had to go to that institution and faculty member controlling that manuscript. It could not be otherwise. Out of this also grew, again inevitably, control of all new chairs or positions in the field - few enough in any case - all reviews (dominated in any event by Harvard, Oxford, and the Ecole Biblique), publication committees, magazine editorial boards, and book series. Anyone opposing the establishment was dubbed 'second-rate'; all supporting it, 'first-rate.'

Whatever the alleged justification, no field of study should have to undergo indignities of this kind, all the more so, when what are at issue are ambiguous and sensitive documents critical for a consideration of the history of mankind and civilization in the West. We had, in fact, in an academic world dedicated to 'science' and free debate, where 'opposition' theories were supposed to be treated honourably and not abhorred, the growth of what in religion would go by the name of a 'curia' - in this case 'an academic curia', promoting its own theories, while condemning those of its opponents.

These were the kinds of problems in Qumran studies that Eisenman decided to resolve, unilaterally as it were, by cutting the

Gordion Knot once and for all by publishing the 1800 or so previously unpublished plates he had in his possession. The present work is a concomitant to this decision, and the fifty documents it contains represent in our judgement the best of what exists. Reconstructed between January 1991 and May 1992, these give an excellent overview of what there is in the previously sequestered corpus and what their significance is.

The fifty texts in this volume were reconstructed out of some 150 different plates, most of the numbers for which are given in the reader's notes at the end of each Chapter. Twenty-five of the most interesting of these plates are presented in this volume not only for the reader's interest, but also so that he or she can check the accuracy of the transliterations and Translations. The rest can be located in A Facsimile Edition of the Dead Sea Scrolls, published by the Biblical Archaeology Society of Washington DC in 1991, to which the corresponding plate numbers are provided.

Thirty-three of these texts are in Hebrew (including one in a cryptic script that required decoding) and seventeen in Aramaic. Aramaic was apparently considered the more appropriate vehicle for the expression of testaments, incantations, and the like. More sacred writings were more typically inscribed in Hebrew, the holy language of the Books of Moses. Writers of apocalyptic visions also often preferred Aramaic, probably because of a tradition that Aramaic was the language of the Angels. This division, while by no means hard and fast, can be seen as characterizing the present collection as well.

Texts and fragments are translated as precisely as possible, as they are; nothing substantive is held back or deleted. A precise transcription into the modern Hebrew characters conventionally used to render classical Hebrew and/or Aramaic writing, is also provided, so the reader can compare these with the original photographs or check Translations, if he or she so chooses. Every Translation might not be perfect, and the arrangement of fragments in some cases still conjectural, but they are precise and sufficient enough to enable the reader to draw his or her own conclusions, which is indeed the point of this book.

Also towards this end commentaries on each text are provided, some lengthy, some less so, which should help the reader pass through the shoals of what are often quite esoteric allusions and inter-relationships. These commentaries also attempt to put matters such as these into a proper historical perspective, though in these matters, it should be appreciated that Professor Eisenman and Professor Wise have ideas concerning these things that, while complementary, are not always the same. Both agree as to the 'Zealot' and/or 'Messianic' character of the texts, but one would go further than the other in the direction of 'Zadokite', 'Sadducee', and/or 'Jewish Christian' theory.

Every effort is also made to link these new documents with the major texts known from the early days of Qumran research which were published in the fifties and sixties, including the Damascus Document, the Community Rule, the Habakkuk Peshier, the War Scroll, and Hymns, which can be found in compendiums in English available from both Penguin Books and Doubleday. Through these commentaries the reader will be able to see these earlier works in a new light as well. Without commentaries of this kind, linking one vocabulary complex with another, one set of allusions with another - sometimes esoteric, but always imaginative - and new documents like those we provide in this work, the interpretation of these early texts must remain at best incomplete.

Nor is the number of documents presented here insubstantial. It compares not unfavourably with the numbers of those already published and demonstrates the importance of open archives and free competition even in the academic world. It also makes the claim that more time was required to study these texts than the thirty-five years already expended, and pleads to the public for more patience, somewhat difficult to understand.

Nor are these documents, as the reader will be able to judge, dull or unimportant. They absolutely gainsay any notion that there is nothing interesting in the unpublished corpus, just as their style and literary creativity gainsay any idea that these are somehow inferior compositions. On the contrary, some, particularly ecstatic and visionary recitals, are of the most exquisite beauty. All are of unique historical interest.

Of the Cave 4 materials in the DJD series and the 1800 photographs or so in the Facsimile Edition, about 5 80 separate manuscripts can be identified. Of these, some 380 are non-Biblical, or 'sectarian' as they are referred to in the field; the rest

Biblical. Non-Biblical or sectarian texts are those not found in the Bible. Except for those apocryphal and pseudepigraphic works that have come down to us through various traditions, most of these are new, never seen before.

During the somewhat acrimonious exchanges that developed in the press in the 1989 controversy over access, some claimed that they were willing to share the documents assigned to them. This was sometimes disingenuous. It may have been true concerning Biblical manuscripts to some extent, which were not particularly new or of groundbreaking significance. It most certainly was not true where non-Biblical or sectarian documents were concerned. These last always remained firmly under the control of scholars connected in one way or another with the École mentioned above, like de Vaux's associate Father Milik, Father Benoit, Father Starky, John Strugnell, and Father Emile Puech.

But these non-Biblical writings are of the greatest significance for historians, because they contain the most precious information on the thoughts and currents of Judaism and the ethos that gave rise to Christianity in the first century BC to the first century AD. They are actual eye-witness accounts of the period. While those responsible for the almost quiescent pace of scholarship may have felt themselves justified from a philological perspective in proceeding in this way, the interests of the historian were in many cases completely ignored.

Most philologists, who are primarily interested in reconstructing a single text or a given passage from that text, just could not appreciate why historians, after waiting some thirty-five years for all materials to become available, did not wish to wait any longer, regardless of the perfection or imperfection of their Translation efforts. The historian needs the materials relating to the given movement or historical current before drawing any conclusion or making a judgement about that movement.

Sometimes even philological efforts, by ignoring the relationships of one manuscript with another, one allusion to another, end in inaccuracy. This is often the case in Qumran studies. Without all the relevant materials available, nothing of precision can ultimately really be said, either by the philologist or the historian, so access to all materials benefits both. In our opinion the results of our labours in this work confirm this proposition.

The same is the case for works in this collection which make actual historical references to real persons. The members of the International Team knew about these references, and occasionally mentioned them over the years in their work, but saw no need to publish them, because they seemed either irrelevant to them - matters of passing curiosity only - or they could make nothing of them. This is illustrative - as anyone who looks at what we have made of these will see. To the outsider's eyes or those of an editor with a different point of view, these materials are of the most far-reaching, historical import. As a matter of fact they go far towards a solution to the Qumran problem.

This should be clear even to the most dull-minded of observers. The same can be said for the disciplinary text at the end of this work, which actually mentions names of people associated with the Community. All references of this kind, together with the actual circumstances of their occurrence, manifoldly increase our understanding of the Qumran Community.

This is also true of the two Letters on Works Righteousness in Chapter 6. Parts of these letters have been circulating under one name or another for some time, but no complete text was ever made available. In fact, efforts to publish them have been incredibly drawn out - insiders knew of their existence over thirty years ago. To see from their public comments what these insiders made of these letters, proves yet again the argument for open access. The implications of these letters, for solving the basic problems of Qumran and also of early Christianity are quite momentous as we shall see below. For our part, in line with our previously announced intentions in this work, we have gone through the entire corpus of pictures completely ourselves and depended on no one else's work to do this. We made all the selections and arrangements of plates ourselves, including the identification of overlaps and joins. The process only took about six weeks. Contrariwise, the information contained in these two letters should have been available thirty years ago and much misunderstanding in Qumran studies would have been avoided.

The same is true for the last column of the Damascus Document with which we close Chapter 6. This was the subject of the separate requests for access Eisenman and Davies addressed to John Strugnell, then Head of the International Team, and the

Israel Antiquities Department - in the spring of 1989 - only to be peremptorily dismissed. It was after these 'official' requests for access to this document that this access issue boiled over into the international press.

What difference could having access to a single unknown column of the Damascus Document make? The reader need only look at our interpretation of this column below to decide. It makes all the difference. Before translating every line and having all the materials at our disposal, we could never have imagined what a difference it actually could make. As it turns out, analysed in terms of the rest of the corpus and compared with certain key passages in the New Testament, we have the basis for understanding Paul's incipient theological approach to the death of Christ, which in turn stands as the basis of the Christian theological understanding of it thereafter.

From the few crumbs the International Team was willing to throw to scholars from time to time, we knew that there was a reference of some kind in this text to an important convocation of the Community at Pentecost - much as we heard rumours about bits from other unpublished texts - but never having been shown it, we did not know that the text was an excommunication text or that the Damascus Document ended in such an orgy of nationalistic 'cursing'. This makes a substantial difference.

Certain theological constructions which Paul makes with regard to 'cursing' and the meaning of the crucifixion of Christ are now brought into focus. With them, notions of the redemptive nature of the death of Christ as set forth in Isa. 53 that a majority of mankind still considers fundamental - are clarified (the reader should see our further discussion of these matters at the end of Chapter 6). This is the difference having all of the documents at one's disposal can make.

So what in effect do we have in these manuscripts? Probably nothing less than a picture of the movement from which Christianity sprang in Palestine. But there is more - if we take into consideration the Messianic nature of the texts as we delineate it in this book, and allied concepts such as 'Righteousness', 'Piety', 'justification', 'works', 'the Poor', 'Mysteries', what we have is a picture of what Christianity actually was in Palestine. The reader, however, probably will not be able to recognize it because it will seem virtually the opposite of the Christianity with which he or she is familiar. This is particularly the case in documents such as the two Letters on Works Righteousness above, and others in Chapter 6 which detail the legal minutiae reckoned as Righteousness or 'works that will justify you'.

The reason again for this is simple. We cannot really speak of a 'Christianity' per se in Palestine in the first century. The word was only coined, as Acts 11:26 makes clear, to describe a situation in Antioch in Syria in the fifties of the present era. Later it was used to describe a large portion of the overseas world that became 'Christian', but this Christianity was completely different from the movement we have before us - well not completely.

Both movements used the same vocabulary, the same scriptural passages as proof texts, similar conceptual contexts; but the one can be characterized as the mirror reversal of the other. While the Palestinian one was zealot, nationalistic, engagé, xenophobic, and apocalyptic; the overseas one was cosmopolitan, antinomian, pacifistic - in a word 'Paulinized'. Equally we can refer to the first as Jamesian, at least if we judge by the letter ascribed to James' name in the New Testament, which both Eusebius and Martin Luther felt should not be included in the New Testament. Of course in their eyes it should not have been, as its general thrust parallels that of many documents from Qumran and it is full of Qumranisms.

It is for these reasons that we felt it more appropriate to refer to the movement we have before us as the 'Messianic' one, and its literature as the literature of 'the Messianic Movement' in Palestine. In so far as this literature resembles Essenism, it can be called Essene; Zealotism, Zealot; Sadduceism, Sadducee; Jewish Christianity - whatever might be meant by this - Jewish Christian. The nomenclature is unimportant and not particularly relevant.

É But what should be clear is that what we have here, regardless of the date one gives it, is an archive of impressive dimensions. If not first century, it certainly leads directly into the principal movements of the first century, all of which adopt its vocabulary and ethos as their own.

For instance, as we have noted, it is impossible to distinguish ideas and terminology associated with the Jerusalem Community of James the just from materials found in this corpus. But the archive as it is has very clear connections with the 'Zealot Movement' as we shall point out below, a theory Professor Wise has been championing for some time. In fact, this was a theory of Qumran origins proposed very early in the history of Qumran research. Those supporting the establishment 'Essene theory' thought they had vanquished it twenty-five years ago by ridiculing its proponents, Cecil Roth and G. R. Driver of Oxford. There were shortcomings in the theory as they propounded it then, because it did not take into account the entire expanse of the literature represented by the corpus at Qumran. However, if our presentation in this volume of this movement as the Messianic one, having both 'Zealot' and 'Jewish Christian' propensities, is taken into account, then a good many of these shortcomings can be made good.

In fact, what one seems to have reflected in this Qumran literature is a Messianic élite retreating or 'separating' into the wilderness as in Isa. 40:3's 'make a straight Way in the Wilderness for our God.' This élite seems to have inhabited 'desert camps', where they were actually 'preparing' to be joined by the Angels, referred to by them as 'the Heavenly Host', and for what appears to be a final apocalyptic Holy War against all evil on this earth. This would appear to be the reason they are practising the regimen of extreme purity in the wilderness in these texts - not the somewhat more retrospective presentation in the New Testament as it has come down to us. This movement consists of a small cadre of committed 'volunteers' or 'Joiners for war', of 'Holy

Ones' or 'Saints' - Messianic 'shock-troops' if one prefers - preparing in the wilderness through 'Perfection of the Way' and 'zeal for the Law for the time of the Day of Vengeance'.

The militancy of this spirit will be unfamiliar to many readers although those with a knowledge of militant Puritanism of seventeenth-century England - particularly under Cromwell - and thereafter in America will recognize it. It is a militancy that is still very much part of the Islamic spirituality as well. It is this kind of spirit which shines through the texts as we have them, a proposition which both editors have been attempting to put forward in their separate analyses of Qumran materials. It is also probably at the core of the movement behind Judas Maccabee's similar military endeavours, coming down through the descendants of his nephew John Hyrcanus - his successors - to so-called 'Zealots' of the war against Rome in the first century, and beyond. These, if you like, were the Holy Warriors of their time. They are the cadre of those willing to live the regimen of extreme purity in preparation for 'the last times'. They are perhaps no more a sect than the Crusaders in the Middle Ages, or similar groups in other times and cultures throughout history. It is difficult for those accustomed to a more Gentile Christian overseas approach to conceive that this was the nature of Christianity at its formative moment in Palestine.

Where dating and chronology generally are concerned, we have not relied on the methods of paleography at all. These methods have in the past too often been employed illegitimately in Qumran research to confuse the non-specialist. The paleographic sequences that were developed, while helpful, are too uncertain to have any real relevance to such a narrow chronological period. In addition, they depend on the faulty assumption of a 'rapid' and straight-line development of scripts at this time, a proposition that is by no means capable of proof.

'Book' or scribal hands are notoriously stubborn, often lasting centuries beyond the point of their initial creation; and informal or 'semi-cursive hands are just not datable in any precise way on the basis of the kind of evidence we have before us. In other words the fact of accurately being able to date the origin of a given scribal hand - a dubious proposition in any time or place - tells us nothing about when a given individual within, for instance, a community such as that represented by the literature at Qumran actually used that hand. It is the same for the equally popular subject in Qumran research, coin data. Dropping a coin with a given date on it only tells us that the coin was not dropped before it was minted, not how long afterwards. All the more so in paleography. Even if it were possible to date a given handwriting style with any precision, we can only know that the handwriting was not used before the date of its theoretical development, not how long after. The whole construction is a tautological absurdity.

Similar problems obtain for AMS Carbon 14 dating techniques. Eisenman and Davies first proposed the application of this

technique in the 19 89 letter to the Israel Department of Antiquities referred to above. But the process is still in its infancy, subject to multiple variables, and too uncertain to be applied with precision to the kind of materials we have before us. Even the tests that were conducted were neither extensive nor secure enough to be of any real use in making definitive determinations. As always in this field, one is finally thrown back on the areas of literary criticism, textual analysis, and a sure historical grasp - debatable enough quantities in any field - to make determinations of this kind.

Among the documents in the present collection are several of the most sublime and incredible beauty. The Hymns and Mysteries in Chapter 7 are examples, as are the visionary recitals in Chapters 1, 2, 3 and 5. In fact, the visionary nature of the Qumran corpus is much under-estimated. Texts of this kind border on what goes in Judaism under the name of Kabbalah, and indeed it is difficult to see how there cannot have been some very direct relationship albeit an underground one. In addition, the allusions and ideas contained in the documents of this collection hang together to an astonishing degree. Correspondences are precise; vocabulary clusters, regular. The ideas and images move so consistently from document to document as to awe the investigator. Everything is so homogeneous and consistent that there can be little doubt that what we have before us is a movement and the archive, its literature.

Since the situation in this field is so fluid, it is always possible that a text included in this work may have been published elsewhere or be in the process of being published, and parts of texts or a whole text included in this work, in fact, were already published or were published after we began working on them. Since we were already working on the text (or texts) in any event and since no complete English Translation was readily available, and it was important to have a fuller literary context by which to judge that text, we have included them. We have also provided a section at the end of each Chapter containing publication and technical information. Generally we limited this bibliography to those books and articles where such a text was published or in which a detailed description, if not every single word, of the text was provided.

We have, also, attempted to keep our Translations as faithful to the original as possible. This may result in what seems to be an uneven style. For instance, we have not turned sentences around or reversed them in favour of more fluent English. In pursuance of this, too, we have capitalized concepts we considered particularly important and relevant to the Qumran ethos, so the reader would also be able to take note that a particular word was recurring across the breadth of the Qumran corpus. Examples of words of this kind are 'Righteousness', 'Piety', 'Truth', 'Knowledge', 'Foundations', 'the Poor', 'the Meek', 'Mysteries', 'Splendour', and 'Fountain'. Often these are terms of very considerable historical import.

Unlike many translators - who appear to go out of their way to be inconsistent or confusing, and seem to have no idea what was an important concept at Qumran and what was not - we have attempted to use familiar expressions to translate key words, for example 'Holy Spirit' instead of 'spirit of holiness', 'the Way' instead of 'the path', 'works' instead of 'deeds', and 'Messiah' instead of 'anointed one'. When we came upon a word such as 'justification', being used in a manner known to early Christian theology, we called it 'justification', not something else. Nothing less would do. Where we saw 'works Righteousness', as for instance in the two letters we entitled by that name, we called it that, however unfamiliar the 'works' therein enumerated might appear.

We have also tried to render familiar words consistently. For instance, some texts refer to 'the Torah'. Sometimes these same texts or others refer to 'Hok' / 'Hukkim', that is ordinance(s) or Law(s). Since occasionally an important terminology for the development of the Zealot Movement like 'Zeal' is associated with these last, we often render them, too, as 'Law' or 'Laws', that is the individual legal requirements of Torah and/or Covenant.

To add to this confusion, there is a further ambiguous legal usage 'Mishpat'. Depending on the context, this can be rendered 'Judgement' or 'ordinance' once again. Since, when used eschatologically, it most often refers to what is, in English usage, 'The Last judgement', we have preferred to render it as 'Judgement' throughout, so that the reader would be able to recognize the underlying Hebrew word in the Translation, even though this occasionally leads to imprecision when applied to everyday, mundane affairs. For instance, the individual we shall discuss in Chapter 6 below, called 'the Mebakker or 'Bishop', when judging individual cases and making individual rulings is, also, referred to as making 'Judgements'.

A key ideology is Hesed. In most cases it means 'Piety', but sometimes, especially when applied to God, it can actually mean that 'Grace' which Paul embraces so heartily in his letters. For the sake of consistency, we have translated it 'Piety' throughout. There are also innumerable instances of the use of the key terminologies: Ebion, 'Ani, and Dal, all referring to 'the Poor' or 'poverty'. For the purposes of consistency and precision, we have preferred 'Poor' for the first, 'Meek' for the second, and 'Downtrodden' for the third. Such are the editorial decisions that must be made in a work of this kind.

Finally there is the reconstruction of various fragments into a single rationalized whole. Often the order of these is arbitrary, representing what seemed in the circumstances the most rational. It is sometimes not sure whether all of these really even belong to the same text. For instance, in a splendid mystic and visionary recital, the Chariots of Glory below, there is an excommunication text comparable to the last column of the Damascus Document, imbedded in somewhat more prosaic material. What are we to do with such a fragment? Yet, the columns in question were preserved continuously, such is the nature of the material before us.

Often we decided simply to leave such passages as part of the same manuscript, even though it is possible they were not. This is true, in some instances too - but certainly not all - as concerns the order of fragments in a given document. But we did not feel this was sufficient cause to hold up work as some 'official' editors seem to have felt for so long, and decided that matters such as these were relatively minor (of greater interest to the specialist than the general reader), as compared with the right of the public to know. It was more important to translate a given manuscript, provide commentary, get it out, and leave the public to judge such fine points for itself as we ourselves would go on to do in other forums.

In closing, the editors wish to thank the members of both teams which worked on these texts, one at California State University and Long Beach and one at the University of Chicago. The first included Rabbi Leo Abrami, Eton Viner, Ilan Cohen, Eyran Eylon, and Dr James Battenfield. The second included David Clemens, Deborah Friedrich, Michael Douglas, and Anthony Tomasino. Where the second team is concerned, Professor Wise wishes especially to thank Mr Douglas and Mr Tomasino. They shared his labours on many manuscripts. Mr Tomasino in particular contributed to all aspects of his work on many manuscripts along every step of the way. They also acknowledge the help and suggestions offered by Professor Norman Golb, Professor Dennis Pardee, Dr Douglas Penny, and Dr Yiftah Zur. These colleagues and students have helped make this a better book.

Translations of this kind are difficult. Work - albeit preliminary was accomplished here under very difficult circumstances and in very short order that has been 'on the back burner', as it were, for the better part of thirty-five years. Those who helped deserve only credit and none of the blame for any errors in reading or interpretation in this work. Final responsibility for all readings, Translations and commentary, however, must and does, of course, lie with the authors. Professor Wise also wishes to express his gratitude to his brother Jamie and wife Cathy, for whom in the words of the poet in the deepest sense, *matre pulchra filia pulchrior*; Professor Eisenman, to his wife Heather and children, Lavi, Hanan, Nadav, and Sarah. The work in this field is now at a beginning. We hope our efforts in this volume will be of help in further illuminating 'the Way'.

Fountain Valley, California Des Plaines, Illinois June 1992

Chapter 1 - Messianic and Visionary Recitals

These texts constitute some of the most thought-provoking in the corpus. We have placed them in the first Chapter because of the importance of their Messianic, visionary and mystical - even Kabbalistic - content and imagery. These are not the only texts with such import. This kind of thrust will grow to a climax in Chapters 5 and 7.

But the Messianic theorizing these texts exhibit is particularly interesting - it has heretofore either been underestimated or for some reason played down in the study of the Scrolls. In at least two texts in this Chapter (not to mention other Chapters), we have definite Messianic allusions: the Messianic vision text we call, after an allusion in its first line, the Messiah of

Heaven and Earth, and the Messianic Leader (Nasi) text. In both there are clear correspondences to recognized Messianic sections in the Prophet Isaiah.

Interestingly, we do not have the two-Messiah doctrine highlighted in a few of the texts from the early days of Qumran research, like the Damascus Document found in two recensions at the end of the last century in the Cairo Genizah or the Community Rule from Cave 1, but rather the more normative, single Messiah most Jews and Christians would find familiar. Though in the Messianic Leader (Nasi) text, this figure is nowhere declared to be a 'Messiah' as such, only a Messianic or eschatological 'Leader', the Messianic thrust of the Biblical allusions underpinning it and the events it recounts clearly carry something of this signification. Its relation to the Damascus Document, further discussed in our analysis of the Messianic Florilegium in Chapter 4, do as well.

But even in the published corpus, there is a wide swath of materials, particularly in the Biblical commentaries (the pesharim) on Isaiah, Zechariah, Psalms, etc., and compendiums of Messianic proof texts, that relate to a single, more nationalist, Davidic-style Messiah, as opposed to a second with more priestly characteristics that has been hypothesized. This last is, of course, in evidence too in the Letter to the Hebrews, where the more eschatological and high-priestly implications of Messiah-ship are expounded.

Even in the Damascus Document, there is some indication in the first column of the Cairo recension that the Messianic 'Root of Planting out of Aaron and Israel' has already come. The 'arising' or 'standing up' predicted in the later sections can be looked upon, as well, as something in the nature of a Messianic 'return' - even 'resurrection' (see Dan. 12:13 and Lam R ii-3.6 using 'amod or 'standing up' in precisely this vein and our discussion of the Admonitions to the Sons of Dawn below). Nor is it completely clear in the Cairo Damascus Document that the allusion to 'Aaron and Israel' implies dual Messiahs, and not a single Messiah out of two genealogical stalks, which was suggested by scholars in the early days of research on it, and is, as we shall see, the more likely reading.

The very strong Messianic thrust of many of the materials associated with Qumran has been largely overlooked by commentators, in particular the presence in the published corpus in three different places of the 'World Ruler' or 'Star' prophecy from Num. 24:17 - that 'a Star would rise out of Jacob, a Sceptre to rule' the world - i.e. in the Damascus Document, the War Scroll, and one of the compendiums of Messianic proof texts known as a Florilegium. There can be little doubt that the rise of Christianity is predicated on this prophecy. Our own Genesis Florilegium, playing on this title, also ends up with an exposition of another famous Messianic prophecy - the 'Shiloh' from Gen. 49:10, which also includes the 'sceptre' aspect of the above prophecy.

The first-century Jewish historian Josephus, an eye-witness to the events he describes, identifies the world ruler prophecy as the moving force behind the Jewish revolt against Rome in AD 66-70 (War 6.317). Roman writers dependent on him, like Suetonius (Twelve Caesars 10.4) and Tacitus (The Histories 2.7 8 and 5.13) do likewise. Rabbinic sources verify its currency in the events surrounding the fall of the Temple in AD 70 (ARN 4 and b. Git 56b). However, reversing its thrust, these last present their hero, the Rabbi Yohanan b. Zacchai as applying it - as Josephus himself does - to the destroyer of Jerusalem and future Roman Emperor Vespasian! The Bar Kochba uprising in AD 132-6 can also be thought of as being inspired by this prophecy, as Bar Kosiba's original name seems to have been deliberately transmuted into one incorporating this allusion, i.e. Bar Kochba - 'Son of the Star'.

The other texts in this section are all visionary and eschatological, most often relating to Ezekiel, the original visionary and eschatological prophet and a favourite in Qumran texts. Whatever else can be said of them, their nationalist, militant, apocalyptic and unbending thrust cannot be gainsaid, nor should it be overlooked.

1. The Messiah Of Heaven And Earth (4Q521) (Plate 1)

This text is one of the most beautiful and significant in the Qumran corpus. In it many interesting themes that appear in other Qumran texts reappear. In the first place, there is continued emphasis on 'the Righteous' (Zaddikim), 'the Pious' (Hassidim),

'the Meek' ('Anavim), and 'the Faithful' (Emunim). These terms recur throughout this corpus (in particular see the Hymns of the Poor below) and should be noted as more or less interchangeable allusions and literary self-designations. The first two are important in the vocabulary of Jewish mysticism; the last two in that of Christianity.

New themes also appear, such as God's 'Spirit hovering over the Meek' and 'announcing glad tidings to the Meek', themes with clear New Testament parallels. These also include the Pious being 'glorified on the Throne of the Eternal Kingdom', which resonates as well with similar themes in the New Testament and the Kabbalah, and God 'visiting the Pious' and 'calling the Righteous by name', both paralleled in the Damascus Document. In CD, i.7 God is said to have 'visited' the earth causing, as we have seen, a Messianic 'Root of Planting' to grow, and following this, in iv.4, 'the sons of Zadok' are described as being 'called by name'. This phrase 'called by name' is also found in column ii. II of the Damascus Document, where it is followed by the statement that God 'made His Holy Spirit known to them by the hand of His Messiah'- words which resonate with the language of the present text as well.

Not only do parallel allusions confirm the relationship of the 'sons of Zadok' with the 'Zaddikim' ('the Righteous'/'Righteous Ones'), but 'naming' and predestination are important themes in both the early columns of CD and Chapters 2 - 5 of Acts, where, for instance, the predestination of Christ and the language of the Holy Spirit are signaled. If the additional fragments of this text - which may or may not be integral to it - are taken into consideration, then there is some allusion to 'anointed ones' or 'messiahs' plural, probably referring to the priests doing service in the Temple. The two columns of the major fragment on this plate (no. 1) very definitely, however, evoke a singular, nationalist Messiah, as does the interpretation of the 'Shiloh Prophecy' related to it in the Genesis Florilegium below.

He is to a certain extent a supernatural figure in the manner of Dan. 7's 'Son of Man coming on the clouds of Heaven'. This imagery is recapitulated in Column xif. of the War Scroll from Cave 1 at Qumran, which interprets the 'Star Prophecy' in terms of it and the rising of 'the Meek' in some final apocalyptic war. The War Scroll, of course, also uses eschatological 'rain' imagery to identify these 'clouds' with the 'Holy Ones' ('the Kedoshim' or 'Heavenly Host'). In the Messiah of Heaven and Earth text, not only are the 'heavens and the earth' subsumed under the command of the Messiah, but so, too, are these presumed 'Kedoshim' or 'Holy Ones' from the War Scroll.

There are also the very interesting allusions to 'My Lord' / Adonai, referred to in Isa. 6 1:1, which seems to underlie much of the present text; but since the sense of this is often so imprecise, it is impossible to tell whether the reference is to God or to 'His Messiah' whom it so celebrates. If the latter, this would bring its imagery closer still to similar New Testament recitations. The reader should note, however, that for Josephus mentioned above, one of the determining characteristics of those he calls Essenes and Zealots was that they would not 'call any man Lord' (*italics ours*).

By far the most important lines in Fragment 1 Column 1 are Lines 6-8 and 11- 13, referring to 'releasing the captives', 'making the blind see', 'raising up the downtrodden', and 'resurrecting the dead'. The last allusion is not to be doubted. The only question will be, who is doing this raising, etc. - God or 'His Messiah'? In Lines 6-8 the reference seems to be to God. But in Lines 11- 13, it is possible that a shift occurs, and the reference could be to 'His Messiah'. The editors were unable to agree on the reconstruction here.

In any event, language from Isa. 6 1:1 (see above) is also clearly identifiable in both line 8 and line 11. But likewise, there are word for-word correspondences to the Eighteen Benedictions, among the earliest strata of Jewish liturgy and still a part of it today: 'You will resurrect the dead, uphold the fallen, heal the sick, release the captives, keeping faith with those asleep in the dust...', referring obviously to God. It should be noted too that these portions include reference to the Hassidim, also evoked several times in the present text. It is also interesting to note that Isa. 60:2 1, which precedes Isa. 61:1, contains the 'Root of Planting' imagery used in the first column of the Damascus Document referred to above and the 'Branch' imagery that will be so prominent in the Messianic Leader (Nasi) text that follows below.

The reference to 'raising the dead' solves another knotty problem that much exercised Qumran commentators, namely whether those responsible for these documents held a belief in the resurrection of the dead. Though there are numerous

references to 'Glory' and splendid imagery relating to Radiance and Light pervading the Heavenly abode in many texts, this is the first definitive reference to resurrection in the corpus. It should not come as a surprise, as the belief seems to have been a fixture of the Maccabean Uprising as reflected in 2 Macc. 12:44-45 and Dan. 12:2, growing in strength as it came down to first-century groups claiming descent from these archetypal events.

TRANSLITERATION



Fragment 1 Column 2

- 1.] השמים והארץ ישמעו למשיחו
- 2.] וכל אשר עם לוא יסנו כמעז קדושים
- 3. החאמנו מכשי אדני בעברתו *vocal*
- 4. הלוא כזאת תמצאו אח אדני כל הנחלים בלבם
- 5. כי אדני חסידים יבקר וצדיקים בשם יקרא
- 6. ועל ענוים רוחו תרחף ואמונים יחלף בכחו
- 7. יכבד את חסידים על כסא מלכות עד
- 8. מתיד אסורים פוקח עורים וזקף כפופים]
- 9. לעולם אדבק]בו [שלים ובחסרו]אכסח]
- 10.]ו]וכו] הקדש לוא יתאדר]
- 11.]תכ>כ>דות שלא היו מעשה אדני כאשר ל]
- 12. אז ירפא חללים ומתים יחיה ענוים יבשר
- 13.] .ש.] קדושים ינהל ידעה]כ]ם יעשה
- 14.]]וכלו כ.]]

Fragment 1 Column 3

- 1.] ואח חק יחרדף ואתר אותם כ]
- 2.] נכבדו באדם אבות על כנים]
- 3.] אשר ברכת אדני ברצונו]
- 4.] נלה ח[אר]ן בכל מק[ום]
- 5.] וכל ישראל בנולה
- 6.] .ג. שב]מכו]
- 7.] מ]

	Fragment 2
[ים ונחליהם]	.1]
[.ה ממונו]	.2]
[.נה]	.3]
	Fragment 3 Column 1
[ם	.1]
[	.2]
[	.3]
[ל>ו<א יעב>ו<ד עם אלה	.4]
[כוח	.5]
[נדלו	.6]
	Fragment 3 Column 2
[	.1]ו
[	.2]
[	.3]ופ
[	.4].
[	.5]...ו
[	.6] ואשר ת.
[	.7] קפדו אדירים
[	.8] וקדמי שמים
[	.9] [ו]לכל אביבם
	Fragment 4
[	.1]
[	.2]
[	.3]
[	.4]
[יפיעו	.5]
[אח אדם	.6]
[יעקוב	.7]
[וכל כלי קודשו	.8]
[. וכל משיחה	.9]
[ש ידבר אדני]	.10]
[את אדני בנבר[חו]	.11]
[עיני	.12]
	Fragment 5
[יראו] א[ח כל]	.1]
[. וכל אשר בה ..]	.2]
[וכל מקודי מים ונחלים]	.3]

[ועושים [א]ת ה... לבני אד[ם ]	] .4
[כאלה נוקל[לים] ולמה לה]	] .5
[ם ה.דה אה בני עמי <i>vacat</i> ]	] .6
[דה ונ.ר. לכם ע ] | אדני ... ]	] .7
[יתה ופתח ]	] .8

Translation

Fragment 1 Column 2 (1)[... The Hea]vens and the earth will obey His Messiah, (2) [... and all th]at is in them. He will not turn aside from the Commandments of the Holy Ones. (3) Take strength in His service, (you) who seek the Lord. (4) Shall you not find the Lord in this, all you who wait patiently in your hearts? (5) For the Lord will visit the Pious Ones (Hassidim) and the Righteous (Zaddikim) will He call by name. (6) Over the Meek will His Spirit hover, and the Faithful will He restore by His power. (7) He shall glorify the Pious Ones (Hassidim) on the Throne of the Eternal Kingdom. (8) He shall release the captives, make the blind see, raise up the do[wntrodden.] (9) For[ev]er will I cling [to Him ...], and [I will trust] in His Piety (Hesed, also 'Grace'), (10) and [His] Goo[dness . . .] of Holiness will not delay ...(11) And as for the wonders that are not the work of the Lord, when He ... (12) then He will heal the sick, resurrect the dead, and to the Meek announce glad tidings. (13)... He will lead the [Holly Ones; He will shepherd [th]em; He will do (14)...and all of it...

Fragment 1 Column 3 (1) and the Law will be pursued. I will free them ... (2) Among men the fathers are honored above the sons ...(3)I will sing (?)the blessing of the Lord with his favor...(4) The 1[an]d went into exile (possibly, 'rejoiced) every-wh[ere . . .] (5) And all Israel in exil[e (possibly 'rejoicing') ...] (6) ... (7) ...

Fragment 2 (1) ... their inheritan[ce...] (2) from him ...

Fragment 3 Column 1 (4) ... he will not serve these people (5) ... strength () ... they will be great

Fragment 3 Column 2 (1) And... (3) And ... (5) And ... (6) And which ... (7) They gathered the noble[s...] (8) And the eastern parts of the heavens ... (9) [And] to all yo[ur] fathers ...

Fragment 4 (5) ... they will shine (6)... a man (7) ... Jacob (8)... and all of His Holy implements (9) . . . and all her anointed ones (10) . . . the Lord will speak . . . (11) the Lord in [his] might (12) . . . the eyes of Fragment 5 (1) . . . they [will] see all . . . (2) and everything in it . . . (3) and all the fountains of water, and the canals . . . (4) and those who make . . . for the sons of Ad[am . . .] (5) among these curs[ed ones.] And what ...(6) the soothsayers of my people ... (7) for you ... the Lord ... (8) and He opened...

2. The Messianic Leader (NASI - 4Q285) (Plate 2)

We released this text at the height of the controversy over access to the Dead Sea Scrolls in November 1991. Since then much discussion has occurred concerning it. Our purpose in releasing it was to show that there were very interesting materials in the unpublished corpus which for some reason had not been made public and to show how close the scriptural contexts in which the movement or community responsible for this text and early Christianity were operating really were.

However one reconstructs or translates this text, it is potentially very explosive. As it has been reconstructed here, it is part of a series of fragments. There is no necessary order to these fragments, nor in that of other similar materials reconstructed in this book. Such materials are grouped together on the basis either of content or handwriting or both, and the criterion most often employed is what seemed the most reasonable.

Here, the key question is whether Fragment 7 comes before or after Fragment 6. If after, as we have placed it in our reconstruction, then the Messianic Nasi or 'Leader' would be alive after the events described in Fragment 6 and could he the one 'put to death'. This was our initial assessment. If before, then it is possible that the Messianic Leader does the 'putting to death' mentioned in the text, though such a conclusion flies in the face of the logic of the appositives like 'the Branch of David...' grouped after the expression 'the Nasi ha--'Edah', which would be clumsy even in Hebrew.

Another question that will arise concerning this text is whether the individual who appears to be brought before 'the Leader of the Community' in Fragment 6 is the same as the one referred to in Fragment 7 by the pronoun 'him', if in fact a 'him' can be read into this line at all and not simply the plural of the verb, 'kill/killed'. In Hebrew the spelling is the same. The reader should keep in mind that whether there is any real sequentiality in these fragments or whether they even go together at all is conjectural, and these questions will probably not be resolved on the basis of the data before us.

In favour of the Nasi ha--'Edah being killed - which, all things being equal, makes most sense if Fragment 7 is considered by itself only - even without the accusative indicator in Biblical Hebrew, 'et' there are many texts at Qumran and from the Second Temple period generally that are not careful about the inclusion of the object indicator in their Hebrew, including the Messiah of Heaven and Earth above and the Eighteen Benedictions mentioned above. Another counter example where the object indicator is not employed occurs in Column ü.12 of the Damascus Document, where reference is made to 'His Messiah making known the Holy Spirit', also mentioned above.

Concerning whether our reconstruction of Line 4 of Fragment 7 attaching 'the Branch of David' to 'the Leader of the Community' is correct, it is interesting to note that not only is 'the Prophet Isaiah' mentioned in Line 1, but Line 2 quotes 11:1: 'A staff shall rise from the stem of Jesse and a shoot shall grow from his roots.' There even seems to be an allusion to its second line, 'the Spirit of the Lord shall rest upon Him', in Line 6 of the Messiah of Heaven and Earth above, and we will see this same passage actually evoked at the end of the beautiful Chariots of Glory text in Chapter 7 below. This prophecy was obviously a favourite proof text at Qumran, as it very definitely was in early Christianity. But this prophecy has already been subjected to exegesis in the already-published Isaiah Commentary {a} from Cave 4. There are many such overlaps in Qumran exegeses, including that of the 'Star Prophecy' already noted.

In 4QpIs{a}, the exegesis of Isa. 11:1-3 is preceded by one of Isa. 10:33-4 about 'Lebanon being felled by a Mighty One' amid allusions to 'the warriors of the Kittim' and 'Gentiles'. This seems to be the case in the Messianic Leader (Nasi) text as well, where allusions to 'the Kittim' in other fragments - including 'the slain of the Kittim' abound, showing the context of the two exegeses to have been more or less parallel. These kinds of texts about 'the falling of the cedars of Lebanon' or 'Lebanon being felled by a Mighty One', as it is expressed in both texts, usually bear on the fall of the Temple or the priesthood. In Rabbinic literature, Isa. 10:33-4 is interpreted in this way, and specifically and one might add definitively - tied to the fall of the Temple in AD 70 (see ARN 4 and b. Girt 56a).

Sometimes 'Lebanon' imagery, which like 'Kittim' is used across the board in Qumran literature, relates especially when the imagery is positive, to the Community leadership. The reference is to the 'whitening' imagery implicit in the Hebrew root 'Lebanon'. This is played upon to produce the exegesis, either to Temple, because the priests wore white linen there or to the Community Council, presumably because its members also appear to have worn white linen. Readers familiar with the New Testament will recognize 'Community' and 'Temple' here as basically parallel allusions, because just as Jesus is represented as 'the Temple' in the Gospels and in Paul, the Community Rule, using parallel spiritualized 'Temple' imagery in viii. 5-6 and ix.6, pictures the Qumran Community Council as a 'Holy of Holies for Aaron and a Temple for Israel'. This imagery, as we shall see, is widespread at Qumran, including parallel allusions to 'atonement', 'pleasing fragrance', 'Cornerstone', and 'Foundation' which go with it.

Completing the basic commonality in these texts, 4QpIs{a} also sympathetically evokes 'the Meek' and goes on to relate Isaiah 11:1's 'Staff' or 'Branch' to the 'Branch of David' in Jeremiah and Zechariah. Highlighting these Messianic and eschatological implications, it describes the Davidic 'Branch' as 'standing at the end of days' (note the language of 'standing' again). In the process, it incorporates 'the Sceptre' language from the 'Star Prophecy', which will also reappear, as we shall

see, in the Shiloh Prophecy in the Genesis Florilegium below. The 'Star Prophecy', too, as the reader will recall, was quoted in a passage in the War Scroll with particular reference to 'the Meek'. The War Scroll too makes continual reference to 'Gentiles' and 'Kittim'.

To complete the circularity, 4Qpls{a} ends with an evocation of 'the Throne of Glory', again mentioned in the Messiah of Heaven and Earth text above and alluded to in jet. 33:18 - which in turn also evokes 'the Branch of David' again and other texts below like the Hymns of the Poor and the Mystery of Existence. We are clearly in a wide-ranging universe here of interchangeable metaphors and allusions from Biblical scripture.

The reference to 'woundings' or pollution's in Line 5 of Fragment 7 of the present text and the total ambiance of reference to Messianic prophecy from Isaiah, Jeremiah, Zechariah, etc. heightens the impression that a Messianic 'execution' of some kind is being referred to. This is also the case in Isa. 11:4 where the Messianic Branch uses 'the Sceptre of his mouth ... to put to death the wicked', however this is to be interpreted in this context.

The reader should appreciate that the Nasi ha-'Edah does not necessarily represent a Messiah per se, though he is being discussed in this text in terms of Messianic proof texts and allusions. 'Nasi' is a term used also in Column v. 1 of the Damascus Document when alluding to the successors of David. In fact, the term 'Nasi ha--'Edah' itself actually appears in CD's critical interpretation of the 'Star Prophecy' in Column vii, which follows. In its exegesis CD ties it to 'the Sceptre' as we shall see in Chapter 3 below. Not only is it used in Talmudic literature to represent scions of the family of David, but coins from the Bar Kochba period also use it to designate their hero, i.e. 'Nasi Israel' 'Leader of Israel'. Today the term is used to designate the President of the Jewish State.

This reference to meholalot (woundings) in Line 5 of Fragment 7, followed by an allusion to ha-cohen (the priest) - sometimes meaning the high priest - would appear to refer to an allusion from Isa. 53:5 related to the famous description there of the 'Suffering Servant', so important for early Christian exegetes, i.e. 'for our sins was he wounded' or 'pierced'. Though it is possible to read meholalot in different ways, the idea that we have in this passage an allusion to the 'suffering death' of a Messianic figure does not necessarily follow, especially when one takes Isa. 11:4 into consideration. Everyone would have been familiar with the 'Suffering Servant' passages in Isaiah, but not everyone would have used them to imply a doctrine of the suffering death of a Messiah.

In fact, it is our view that the progenitors of the Qumran approach were more militant, aggressive, nationalistic and warlike than to have entertained a concept such as this in anything more than a passing manner. It has also been argued that this Messianic Nasi text should be attached to the War Scroll. This would further bear out the point about violent militancy, because there is no more warlike, xenophobic, apocalyptic and vengeful document - despite attempts to treat it allegorically - in the entire Qumran corpus than the War Scroll.

There can be no mistaking this thrust in the present document, nor the parallel 4QpIs{a}. Its nationalistic thrust should be clear, as should its Messianism. If these fragments do relate to the War Scroll, then they simply reinforce the Messianic passages of the last named document. The 'Kittim' in the War Scroll have been interpreted by most people to refer to the Romans. The references to Michael and the 'Kittim' in the additional fragments grouped with the present text simply reinforce these connections, increasing the sense of the Messianic nationalism of the Herodian period. However these things may be, the significance of all these allusions coming together in a little fragment such as this cannot be underestimated.

TRANSLITERATION

Fragment 1

- 1. | ה לויאים והעזיה
- 2. | יו|כל לדיע בהמ
- 3. | כחיים ו.ם.

Fragment 2

- 1. | ם ועל
- 2. | ם למען שמכה
- 3. | אה מוכאל ג
- 4. | עם בחירי]ם

Fragment 3

- 1. |]טו.
- 2. |] מטר [ומלקוש
- 3. |] כהר לרוב והארץ]
- 4. |] .לאין משכלה
- 5. |] לוא יראה בתבונה
- 6. |] מן הארץ ואין דבר
- 7. |] קודשו נקרא .
- 8. |] לכם ובקרבכם

Fragment 4

- 1. |] למו עד
- 2. |] אחכם אל ע
- 3. |] ר וכשמים
- 4. |] בעתו ולת.
- 5. |]]כב ל
- 6. |] ולוא
- 7. |] ון כול ג.
- 8. |] ןך כיא אל .
- 9. |] ..ל..

Fragment 5

- 1. |] מתוך]ה]עדה
- 2. |] כ הון]ו]כצע
- 3. |] ר ואכלכם א]
- 4. |] להם קברים
- 5. |] ..ל חלליה]ם
- 6. |] כי עון ישוכו
- 7. |] כרחמים ו]
- 8. |] ישר|אל עו]
- 9. |]

[.8] יִשְׂרָאֵל עוֹן
 [.9] שׁוֹא

Fragment 6

[.1] חַתְּ הַנִּגְף רִשְׁעָה]
 [.2] נְשִׂיא הָעֵדָה וְכוּל יִשְׂרָאֵל
 [.3] הַ כְּתָב .]
 [.4] עַל הָרִי]
 [.5] הַכְּתִיִּים]
 [.6] נְשִׂיא הָעֵדָה עַד הַיָּם הַגְּדוֹל
 [.7] וְ מִפְּנֵי יִשְׂרָאֵל בַּעַת הַהֵיִאָה]
 [.8] יַעֲמֹד עֲלֵיהֶם וְנִעְכְּרוּ עֲלֵיהֶם]

[.9] יִשְׁבוּ אֶל הַיְכָשָׁה בַּעַת הַהֵיִאָה
 [.10] יִכְיָאוּהוּ לִפְנֵי נְשִׂיא הָעֵדָה

Fragment 7

[.1] יִשְׁעֵיהֶּי הַנִּכְיָא וְנִיקְפֵּי סִבְכֵי הַיַּעַר כְּבָרוּל]
 [.2] וְלִבְנוֹן בְּאֵדִיר יִפּוֹל וְיֵצֵא חוֹטֵר מִמֶּנּוּ יִשָּׁא וְנִצַּר מוֹשְׁרֵשֵׁי יִשְׂרָאֵל]
 [.3] צִמְחָה דְרִיד וְנִשְׁפַּט אֶת]
 [.4] וְחִמְיֹתוֹ נְשִׂיא הָעֵדָה צִמְחָה דְרִיד]
 [.5] אִם וּבְמַחֲלֹלוֹת וְצָחָה כּוֹהֵן]
 [.6] חַלְלֵי כְּתִיִּים]

Translation

Fragment 1 (1) ... the Levites, and ha[lf...] (2) [the ra]m's horn, to blow on them ... (2) the Kittim, and ...

Fragment 2 (1)... and against ...(2) for the sake of Your Name ... (3) Michael ...(4) with the Elec[t...]

Fragment 3 (2)...rain ...and spring [rain ...] (3) as great as a mountain. And the earth ... (4) to those without sense ... (5) he will not gaze with Understand[ing ...] (6)from the earth. And noth[ing ...] (7) His Holiness. It will be called ... (8) your...and in your midst...

Fragment 4 (1) ... until ... (2) you to (or 'God')...(3)and in Heaven ...(4) in its time, and to...(5)[he]art, to...(6)and not... (7) all... (8) for God...

Fragment 5 (1) ...from the midst of[the]community ...(2) Riches [and] booty .. (3) and your food . . . (4) for them, grave[s . . .] (5) the[ir] slain . . . (6) of iniquity will return . . . (7) in compassion and . . . (8) Is[r]ael . . .

Fragment 6 (1)... Wickedness will be smitten ...(2) [the Lea]der of the Community and all Isra[el . . .] (4) upon the mountains of . . . (5) [the] Kittim . . . (<) [the Lea]der of the Community as far as the [Great] Sea . . . (7) before Israel in that time . . . (8) he will stand against them, and they will muster against them ...(9) they will return to the dry land in th[at] time ...(10) they will bring him before the Leader of [the Community ...] Fragment 7 (1) ... Isaiah the Prophet, [The thickets of

the forest] will be fell[ed with an axe] (2) [and Lebanon shall f]all [by a mighty one.] A staff shall rise from the root of Jesse, [and a Planting from his roots will bear fruit.'](3) . . . the Branch of David. They will enter into judgement with ... (4) and they will put to death the Leader of the Community, the Bran[ch of David] (this might also be read, depending on the context, 'and the Leader of the Community, the Bran[ch of David]', will put him to death) ... (5) and with woundings, and the (high) priest will command ... (G) [the sl]ai[n of the] Kitti[m] . . .

3. The Servants Of Darkness (4Q471)

This is a text of extreme significance and another one related to the War Scroll. The violence, xenophobia, passionate nationalism and concern for Righteousness and the Judgements of God are evident throughout. Though these may have a metaphoric meaning as well as an actual one, it is impossible to think that those writing these texts were not steeped in the ethos of a militant army of God, and hardly that of a peaceful, retiring community. Their spirit is unbending, uncompromising. They give no quarter and expect none.

There is the particularly noteworthy stress on 'Lying', a theme one finds across the spectrum of Qumran literature, in particular where the opponents of the community or movement responsible for these writings are concerned. There is also the actual use of the verb *ma'as* (meaning to 'reject' or 'deny') in Fragment 2.7, paralleling similar usages in the Community Rule, the Habakkuk Peshet, etc.

In texts such as these, *ma'as* is always used to portray the activities of the ideological adversary of the Righteous Teacher, the 'Liar'/'Spouter' who 'rejects the Law in the midst of the whole congregation' or the parallel activities of those archetypical 'sons/servants of Darkness' who do likewise. Here it is used in contradistinction to 'choosing' in this case the groups' opponents reverse the natural order; they 'choose the Evil', instead of 'the Good', which they 'reject'.

Similar reversals occur across the board in Qumran literature - one particularly noteworthy one in Column i of the Damascus Document, where 'justifying the Wicked and condemning the Righteous' on the part of 'the Breakers' of both 'Law and Covenant' is juxtaposed in Column iv with the proper order noted below of 'justifying the Righteous and condemning the Wicked'. This last is definitive of 'the sons of Zadok', itself synonymous probably too with 'the Zaddikim' in Line 5 of the Messiah of Heaven and Earth text. Both texts use the same reference, 'called by name', as descriptive of these respective terminologies.

There is the usual emphasis on fire, presumably the judgements of Hellfire, and there is no shirking the duty for war, which is to be seen in some sense, if Fragment 4 is taken into account, as being fought under levitical or priestly command (cf. War Scroll ii. 1- 3). There is the usual emphasis on 'works' (Fragment 2, Column 4 reconstructed) and particularly noteworthy is the reference to 'Servants of Darkness' as opposed presumably to 'Servants of Light'.

The Jamesian parallels to the theme of 'works' should be clear; so too should Paul's characterization in 2 Cor. 11-12 of the Hebrew 'archapostles' - presumably including James - as disguising themselves as 'Servants of Righteousness' (cf. the actual use of this allusion in the Testaments of Naphtali below) and 'apostles of Christ', when in fact they are 'dishonest workmen and counterfeit apostles'. Paul also employs 'Light' terminology in this passage, not to mention an allusion to 'Satan' so important in referring to Mastemoth /Mastema and its parallels below, i.e. 'even Satan disguises himself as an Angel of Light.' Emphasizing 'Truth' (the opposite, it will be noted, of 'Lying') and at the same time parodying the position of everyman according to his works, in 11:31 he revealingly insists, 'he does not lie', thus demonstrating his awareness of the currency of these kinds of accusations at this time. His application of such 'Lying' terminology so widespread in these Qumran documents - to himself, even if inadvertently, is noteworthy indeed.

One should also note, in particular, the widespread vocabulary of 'Judgement', the 'Heavenly Hosts' and even 'pollution'. Notice, too, the consistent emphasis on 'Righteousness' and 'Righteous judgement', and on 'keeping', i.e. 'keeping the Law' - 'Covenant' in this text. The group responsible for these writings is extremely Law oriented and their zeal in this regard is unbending. The very use of the word 'zeal' connects the literature with the Zealot mentality and movement.

The terms 'keeping' and 'Keepers of the Covenant' also relate to the second definition in Column 4 of the Community Rule of 'the sons of Zadok', a term with probable esoteric parallels and variations in 'sons of Righteousness', as we have seen above. One should also note the use of the word 'reckoned' in Line 5 of Fragment 1, which resonates with the use of this term in the key Letters on Works Righteousness below in Chapter 6.

TRANSLITERATION	Fragment 1
[לעת צויתם לבלתי]	.1 |
[ם וחשקרו כבדיתו]	.2 |
[אמרו נלחמה מלחמתו כיא נאלנו]	.3 |
[כם ישפלו ולוא ידעו כיא באש]	.4 |
[תצברו למלחמה ואחם נחשבתם]	.5 |
[בקיאר <i>awaw</i> משפט צדק תשאלו ועבדת]	.6 |
[התנשאו ויבחר ככמה] לעסקה]	.7 |
[וחשורף] ומחוק]	.8 |

	Fragment 2
[א ש.]	.1 |
[לשמר עדוות בריתנו]	.2 |
[ור כול צבאותם באורך א]פים]	.3 |
[ולהניא לבבם מכול מ]עשה]	.4 |
[ע]ברי חושך כיא משפט]	.5 |
[.. באשמת נורלו]	.6 |
[למאוס בש]ב ולכחור ברע]	.7 |
[שגא אל ויצוב ל]	.8 |
[כול הטוב אשר]	.9 |

	Fragment 3
[אל ול]	.1 |
[עולמים ושימונו]	.2 |
[שפ]ש עמו בצדק ול]אומנו]	.3 |
[ם בכול חוקי .]	.4 |
[לנו כנעוות]נו]	.5 |
[לוע]	.6 |

	Fragment 4
[ה מכול אשר]	.1 |
[כול איש מאחיו מפני]	.2 |
[ו יהיו עמו תמיד וש]רתו]	.3 |
[כול שכס ושכ]ט] איש]	.4 |
[ששה ועש]רים ומן]ה]לזים שנים]	.5 |
[וש]רתו לפניו] תמיד על]	.6 | עשר]
[למען יהיו מלמדי .]	.7 |

Translation

Fragment 1 (1) ... the time You have commanded them not to (2) ... and you shall lie about His Covenant (3) ... they say, 'Let us fight His wars, for we have polluted (4)... your [enemie]s shall be brought low, and they shall not know that by fire (5)... gather courage for war, and you shall be reckoned (6)... you shall ask of the experts of Righteous judgement and the service of (7) . . . you shall be lifted up, for He chose [you] . . . for shouting (8) ... and you shall bur[n...]and sweet...

Fragment 2 (2) to keep the testimonies of our Covenant ...(3) all their hosts in forbear[ante . . .] (4) and to restrain their heart from every w[ork ...(5) Se]wants of Darkness, because the judgement ...(6) in the guilt of his lot . . . (7) [to reject the Go]od and to choose the Evil . . . (8) God hates and He will erect ... (9) all the Good that...

Fragment 3 (2) Eternal, and He will set us ...(3)[He jud]ges His people in Righteousness and [His] na[tion in ...] (4) in all the Laws of ...(5) us in [our]sins...

Fragment 4 (1) from all tha[t...] (2) every man from his brother, because (3) ... and they shall remain with Him always and shall se[rv]e (4) ... each and every tribe, a man (5) . . [twen]ty-[six] and from [the] Levites six(6) [teen . . .] and [they] shall se[rv]e before Him] always upon (7) . . . [in] order that they may be instructed in ...

4. The Birth Of Noah (4Q534-536)

A pseudepigraphic text with visionary and mystical import, the several fragments of this text give us a wonderfully enriched picture of the figure of Noah, as seen by those who created this literature. In the first place, the text describes the birth of Noah as taking place at night, and specifies his weight. It describes him as 'sleeping until the division of the day', probably implying noon.

One of the primordial Righteous Ones whose life and acts are soteriological in nature, Noah is of particular interest to writers of this period like Ben Sira and the Damascus Document. The first Zaddik (Righteous One) mentioned in scripture (Gen. 6:9), Noah was also 'born Perfect', as the rabbis too insist, as is stressed in this passage. Because of this 'Perfection', Rabbinical literature has Noah born circumcized. However this may be, 'Perfection' language of this kind is extremely important in the literature at Qumran, as it is in the New Testament. See, in this regard, the Sermon on the Mount's parallel: 'Be perfect as your Father in Heaven is Perfect' (Matt. 5:48).

'Perfection' imagery fairly abounds in the literature at Qumran, often in connection with another important notation in early Christianity, 'the Way' terminology. For Acts, 'the Way' is an alternative name for Christianity in its formative period in Palestine from the 40s to the 50s thrust. Noah is, therefore, one who is involved in Heavenly 'ascents' or 'journeying' or at least one who 'knows' the Mysteries of 'the Highest Angels'. For more on these kinds of Mysteries see Chapters 5 and 7 below, particularly the Mystery of Existence text.

This emphasis on 'Mysteries' is, of course, strong again in Paul, who in 2 Cor. 12:1- 5 speaks of his own 'visions' and of knowing someone 'caught up into the Third Heaven' or 'Paradise'. One should also not miss the quasi-Gnostic implications of some of the references to 'knowing' and 'Knowledge' here and throughout this corpus. These kinds of allusions again have particular importance in Chapters 5 and 7.

As the text states, echoing similar Biblical and Kabbalistic projections of Noah, Noah is someone who 'knows the secrets of all living things'. Here, the 'Noahic Covenant' is not unimportant, not only to Rabbinic literature, but also in directives to overseas communities associated with James's leadership of the early Church in Jerusalem from the 40s to the 60s AD. (James also seems to have absorbed some of Noah's primordial vegetarianism.) This abstention from 'blood', 'food sacrificed to idols' (i.e. idolatry), 'strangled things' (probably 'carrion' as the Koran 1 6:115 delineates it) and 'fornication', which Acts attributes to James in three different places, are also part and parcel of the 'Noahic Covenant' incumbent on all 'the

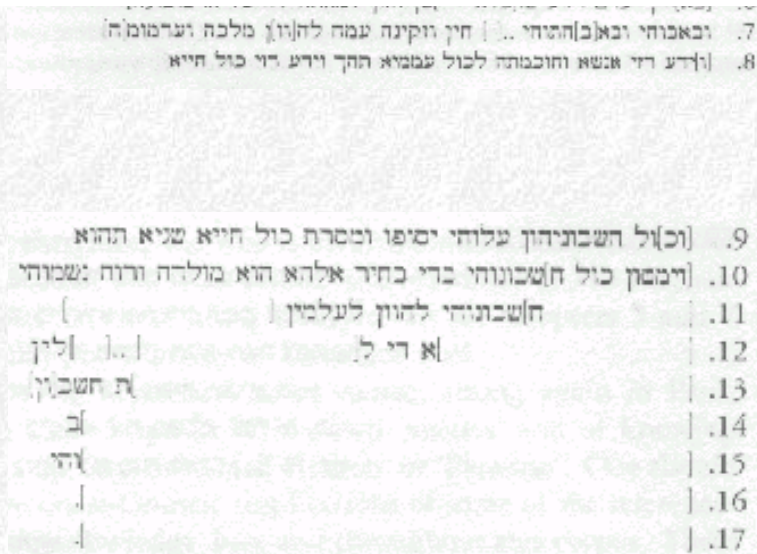
'Righteous' of mankind delineated in Rabbinic literature. They survive, curiously enough, as the basis of Koranic dietary regulations, in this sense, the Arabs being one of the 'Gentile peoples' par excellence.

The specifics of Noah's physical characteristics are also set forth in this text, and the reference to his being 'the Elect of God' is extremely important. A synonym for Zaddik or 'Righteous One' in the minds of the progenitors of this literary tradition, the term 'the Elect' is also used in the Damascus Document in the definition of 'the sons of Zadok' (iv.3f.), showing the esoteric or qualitative - even eschatological - nature of these basically interchangeable terminologies. It also appears in an extremely important section of the Habakkuk Peshier, having to do with 'the judgement God will make in the midst of many nations', i.e. 'the Last judgement', in which 'the Elect of God' are actually said to participate (x.13).

The reference to the 'Three Books' is also interesting, and certainly these 'books' must have been seen as having to do with the mystic knowledge of the age, or as it were, the Heavenly or Angelic Mysteries. In regard to these, too, the second half of this text has many affinities with the Chariots of Glory and Mystery of Existence texts in Chapter 7. AD (Acts 16:16, 18:2 4f., and 2 4:22). At Qumran it is widespread and also associated with 'walking', as well as the important 'Way in the wilderness' proof text. One has phrases like the Perfect of the Way', 'Perfection of the Way', 'walking in Perfection', and the very interesting 'Perfect Holiness' or 'the Perfection of Holiness' also known to Paul in 2 Cor. 7:1.

In this text, too, the Kabbalistic undercurrents should be clear and the portrayal of Noah as a Wisdom figure, or one who understands the Secret Mysteries, becomes by the end of Fragment 2 its main

TRANSLITERATION	Fragment 1
[	.1 | מוֹחִלֵד יִהְיוּן מִיָּמֵשׁ כִּדְרָחַ |
[	.2 | שׁ בְּלִילִיא מוֹחִלֵד וּנְפִק עֲלֵם |
[	.3 | בְּמִתְקֵל תְּקִלִין תֵּלַח מֵאֵה רַחֲמֵשׁ |
[	.4 | יֵא דְמִךְ עַד מִפְּלַע יוֹמִיא עַ |
[	.5 | בִּינְמֵא עַד מִשְׁלַם שְׁנִין חַ |
[	.6 | נִחַח לֵה מַגָּה לֹא ... | שְׁנִין יִין |
Fragment 2 Column 1	
[	.1 | יֵא תְהוּא |
[	.2 | קְרִישִׁין יִדְכֵרִין |
[	.3 | לַח יִתְעִלוּן נְדִירִין |
[	.4 | יֵאֲלֵפ־גֹּנֵה כֹּלֵחַ זִי |
[	.5 | חֲבֵמַת אֲנֵשׁ וּכְבִיל חֲכִים |
[	.6 | בְּנִתְחַא וּרְבֵה לְדֵא |
[	.7 | יִתְחִיעַ אֲנֵשׁא וְעַד |
[	.8 | נֵלֵא רִזִין כְּעִלְיוּן |
[	.9 | יִן וּבִשְׁעֵם רִזִי |
[	.10 | אֵא הֶאָךְ |
[	.11 | כְּעִפְרָא |
[	.12 | סֵלֶק רִיֵא |
[	.13 | מִנְהָ |
Fragment 2 Column 2	
[	.7 | מִן דַּ |
[	.8 | עִבְדַּ |
[	.9 | דִּי אַתְחָה יַעֲרַף מִנְה לְכוּל אֲמַ |
[	.10 | כְּסוּחָה בְּסוּף מוֹחֲסִךְ אִתְקַף מוּבוּדַ מַ | קַ |
[	.11 | וְלֹא יִטוּחַ בְּיַדִּי רִשְׁעָא וְלִכְתֵּב סְכֵלֵא דִּי שְׁכַר יִרְמַעֲבַח |
[	.12 | חֲזִכַּה לְמַנְחָה בְּן יִכְתִּיב מִלֵּא אֵלֵה כְּתָבֵב דִּי לֹא יִכְלֵא וּמֵאֲבַרְזִי |
[	.13 | תְּעַרְדָּה עֲרִי וְעַרְךָ הִשְׁעִיק יִדְעַךְ לְעֵלְמוּן נִכְרֵ דִּי לְעִבְרִיךָ לַ |
Fragment 3 Column 1	
[	.1 | דִּי יִרְאָה תְרַחֵן אֵן | כְּמַח | וְ שוּמַת שְׁבַק מִן |
[	.2 | שְׁעֵרָה | וְשְׁלוּפְחִין עַל |
[	.3 | וְשׁוּמַן וְזַעֲרִין עַל יִדְכֵתָה וּמִן כְּתֵרִין שְׁנִין דִּין בְּן דִּין יִדַע .. לֵיחַ |
[	.4 | כְּעִלְמִיתָה לְהוּחַ כְּלִתוּן | כְּאִישׁ דִּי לֹא יִדַע מִדְּעֵם עַד | עַדְן דִּי |
[	.5 | יִגְדַע תְּלֵתָה סְפִרְיא <i>vacat</i> | <i>vacat</i> |
[	.6 | כְּאִישׁ יִעֲרַם וְיִדַע שׁוּכְלֵא | שִׁין חֲזִין לְמֵאֲחָה לֵה עַל אֲרִכּוּבַתְהָ |
[	.7 | וּבִאֲכוּרֵי וּבִאֲמִתְחִיזֵי ... | חִין וּקִינָה עִמָּה לְחַוִּין מִלְכָּה וְעִרְמוּמַתְהָ |
[	.8 | וְלִישׁ דִּי אִישׁא וְחִזְכוּתָה לְכוּל עִמְמֵאָה תְחַדֵּי וְיִדַע דִּי כֹּל חִיָּא |



Translation

Fragment 1 (1) ... (When) he is born, they shall all be darkened together . . . (2) he is born in the night and he comes out Perfe[ct . . .] (3) [with] a weight of three hundred and fifty] shekels (about 7 pounds, 3 ounces) . . . (4) he slept until the division of the days . . . (5) in the daytime until the completion of years . . . (6) a share is set aside for him, not ...years...

Fragment 2 Column 1 (1)... will be ...(2) [H]oly Ones will remem[ber ...] (3) lig[hts] will be revealed to him (4)... they [will] teach him everything that (5) . . . human [Wi]sdom, and every wise ma[n . . .] (6) in the lands(?),and he shall be great (7)... mankind shall[be]shaken, and until (8) . . . he will reveal Mysteries like the Highest Angels (9) . . . and with the Understanding of the Mysteries of (10) . . . and also (11) ... in the dust (12) ... the Mystery [as]cends (13) ... portions ...

Fragment 2 Column 2 (7) from . . . (8) he did . . . (9) of which you are afraid for all . . . (10) his clothing at the end in your warehouses. (?) I will strengthen his Goodness ...(11) and he will not die in the days of Wickedness, and the Wisdom of Your mouth will go forth. He who opposes You (12) will deserve death. One will write the words of God in a book that does not wear out, but my words (13) you will adorn. At the time of the Wicked, me will know you forever, a man of your servants...

Fragment 3 Column 1(1) ... of the hand, two ... it lef[t] a mark from ... (2) barley [and] lentils on ... (3) and tiny marks on his thigh ...[Aftertw]o years he will be able to discern one thing from another ... (4) In his youth he will be... all of them ...[like a ma]n who does not know anyth[ing, until] the time when (5) he shall have come to know the Three Books. (6) [Th]en he will become wise and will be disc[rete ...] a vision will come to him while upon [his] knees (in prayer). (7) And with his father and his forefa[th]ers . . . life and old age; he will acquire counsel and prudence, (8)[and] he will know the Secrets of mankind. His Understanding will spread to all peoples, and he will know the Secrets of all living things.

(9)[A1]1 their plans against him will be fruitless, and the spiritual legacy for all the living will be enriched. (10) [And all] his [p]lans [will succeed], because he is the Elect of God. His birth and the Spirit of his breath (11) ... his[p] fans will endure forever ... (12) that ... (13) pl[an ...

5. The Words Of Michael (4Q529)

This text, which could also be referred to as "The Vision of Michael", clearly belongs to the literature of Heavenly Ascents and visionary recitals just discussed regarding the birth of Noah and alluded to by no less an authority than Paul. Such recitals are also common in the literature relating to Enoch and Revelations. They are part and parcel of the ecstatic and visionary tendencies in the Qumran corpus that succeeding visionaries are clearly indebted to, including those going underground and re-emerging in the Kabbalistic Wisdom of the Middle Ages and beyond. In our discussion of the Mystery

of Existence text in Chapter 7 we highlight some of these correspondences to the work of a writer like Solomon ibn Gabirol in the eleventh century AD.

This genre can be seen as having one of its earliest exemplars here. The reference to the Angel Gabriel in Line 4 is of particular importance and follows that of one of the first such visionary recitals, Daniel, a book of the utmost importance for Qumran visionaries and in the Qumran apocalyptic scheme generally. Daniel, too, is a work integrally tied to the Maccabean Uprising, as are - at least in spirit - many of the Qumran documents. As in Dan. 8:16, Gabriel is here the interpreter of the vision or, if one prefers, the Heavenly or mystic guide though by the end of the vision as extant in this fragment, it is no longer clear whether Michael or Gabriel is having the vision.

In the Islamic tradition - a later adumbration clearly owing much to the tradition we see developing here - Gabriel serves as the revealing or dictating Angel co-extensive with what in Christian tradition might otherwise be called the Holy Spirit. Here, whatever else one might say of him, Gabriel is the guide in the Highest Heaven - traditions about Muhammad too are not immune from such Heavenly Ascents - not unlike the role, Dante ascribes to Virgil and finally Beatrice in his rendition of a similar ecstatic ascent and vision.

Here the Archangel Michael ascends to the Highest Heaven. Some practitioners of this kind of mystic journeying speak of three 'layers' (again see Paul in 2 Cor. 12:2), some of seven, and some of twelve. He then appears to descend to tell the ordinary Angels what he has seen, though, as we have noted, how his role differs from Gabriel's is difficult to understand in the text as presently extant. While in Heaven Michael beholds the 'Glory of God' - literally 'Greatness' in Aramaic. Ezekiel - a prophet of the utmost importance in Qumran tradition, not only for works of this kind, but also for the notion of the 'sons of Zadok' terminology generally - is one of the first to have had such visions relating to the divine 'Glory'. The terminology is also important in the New Testament and fairly widespread at Qumran.

Most of the vision is incomprehensible, but one idea, which reappears in Paul and Kabbalistic tradition generally, is found here that of the New or Heavenly Jerusalem, i.e. while in Heaven Michael learns of a city to be built. This apocalyptic and visionary genre clearly owes much to imagery in Daniel and is reiterated in the pseudo-Daniel works in Chapter 2. But the actual themes of Heavenly Ascents and a Heavenly Jerusalem again go all the way back to Ezekiel's visions. Not only is Ezekiel picked up by an Angel-like 'Holy Spirit' and deposited in Jerusalem as part of his ecstatic visionary experience early in that book (Ezek. 8:3), but at the end of the book ascribed to him, he is picked up again and proceeds to measure out a new Temple (40-48). This theme is the crux of the next work, which was either directly ascribed to Ezekiel or operated as part of a pseudo-Ezekiel genre.

TRANSLITERATION

1. מלי כתבא די אמר מיכאל למלאכי אל [מן כתר די סלק לשמא עליא]
2. אמר די בודדי נורא תמה השכח[ת]
3. [והא] תשעה פורין תדין למרת[הא] והדין לצפונא ותדין למערבא והדין
4. [לדר]ומא תמה חזית לגבריאל מלאכ[א] אמרת לח[
5.]... והחזיתת חזוה ואמר לי]
6. בספרי די רבו מרא עלמא בתיב ח[]
7. [] בני חם לבני שם והא רבו מרא עלמא]
8. כדי כשכיך דמעא מן .. דרא]
9. והא מתכניה קריה לשמה די רבו [מרא עלמא ולא
10.] יתעבר כל די באיש קודם רבו מרא עלמא
11.] וידבר רבו מרא עלמא לכריחה ל[שב ברכתא ויקרא ותשבחהא]
12. [לר]בו מרא עלמא לה רחמין ולה]
13.] במודינתא רחיקתא להוא גבר ל[
14.] הוא ולהוא אמר לה הא דן ה[]
15.] לי כספא ודהבא] והא[]

Translation

(1) The words of the book that Michael spoke to the Angels of God [after he had ascended to the Highest Heaven.] (2) He said 'I found troops of fire there . . . (3) [Behold,] there were nine mountains, two to the eas[t and two to the north and two to the west and two] (4)[to the south. There I beheld Gabriel the Angel... I said to him, (5)!'... and you rendered the vision comprehensible.' Then he said to me . . . (6) It is written in my book that the Great One, the Eternal Lord . . . (7) the sons of Ham to the sons of Shem. Now behold, the Great One, the Eternal Lord ...(8) when ... tears from . . . (9) Now behold, a city will be built for the Name of the Great One, [the Eternal Lord] . . . [And no] (10) evil shall be committed in the presence of the Great One, [the Eternal] Lord ...(11) Then the Great One, the Eternal Lord, will remember His creation [for the purpose of Good]... [Blessing and honor and praise](12)[be to] the Great One, the Eternal Lord. To Him belongs Mercy and to Him belongs . . . (13) In distant territories there will be a man ...(14) he is, and He will say to him, 'Behold this... (15) to Me silver and gold ...'

6. The New Jerusalem (4Q554) (Plate 3)

The Aramaic work known as 'The New Jerusalem' has turned up in Qumran Caves 1, 2, 4, 5 and 11 with the most extensive portions coming from Caves 4 and 5. The author is obviously working under the inspiration of Ezekiel's vision of the new Temple or the Temple of the end of days referred to above (Ezek. 40-48), which he elaborates or extends into the ideal picture of Jerusalem. This vision is reminiscent not only of Ezekiel's description of how he measures out the new Temple, but also of parts of the Temple Scroll from Qumran and the New Testament Book of Revelation.

In the New Jerusalem the visionary, most likely Ezekiel himself though in the extant fragments no name is accorded him - is led around the city that will stand on the site of Zion. His companion, presumably an Angel - possibly even Gabriel or Michael of the previous visionary recitals - points out various structures while measuring them with a cane seven cubits long, i.e. about 10.5 feet.

A precise understanding of the text remains elusive because of several problems: the use of rare or previously unknown vocabulary, the many breaks in the manuscripts, and the inherent difficulty of using words to convey ideas that really require an architectural drawing. In spite of these problems, these Cave 4 materials contribute substantially to our knowledge of the city that the author envisaged.

He conceived of a city of immense size, a rectangle of some 13 x 18 miles. Surrounding the city was a wall through which passed twelve gates, one for each of the twelve tribes of Israel. In keeping with the priestly emphasis of the text, an emphasis common to other texts like the Testament of Levi or the Testament of Kohath, which might indicate a Maccabean or at least a pro-Maccabean ethos to the vision, the Gate of Levi stood in the position of greatest honour in the centre of the eastern wall - that is to say, directly in line with the sacrificial altar and the entrance to the Temple.

With the Cave 4 additions to what was previously known of this text, we find that nearly 1,500 towers, each more than 100 feet tall were to guard the city. The final fragment, if it is part of the manuscript in the manner indicated (Column 11 or later), moves into more apocalyptic and eschatological motifs. The 'Kittim' are specifically referred to. It is generally conceded that, as in the Book of Daniel, the Kittim refer to the Romans (Dan. 11:30), though in 1 Macc. 1:1 the expression is applied to Alexander the Great's forces.

These 'Kittim', as noted, are a key conceptuality in the literature found at Qumran, and reference to them, as we have seen, is widespread in the corpus, particularly in texts like the War Scroll, the Nahum Peshar, the Habakkuk Peshar, the Isaiah Peshar a, etc., not to mention the Messianic Leader (Nasi) text. The reference here reinforces the impression of the total homogeneity of the corpus, i.e. that manner of the War Scroll, the Nahum Peshar (where they come after Greek Seleucid Kings like Antiochus and Demetrius) and the Habakkuk Peshar, then references to Edom, Moab and the like could refer to various petty kingdoms what in the Damascus Document are called 'the Kings of the Peoples' like the Herodians and others.

At the end of the New Jerusalem the Aramaic equivalent to the word 'Peoples' is also signalled. This is an expression used in the jargon of Roman law to refer to petty kingdoms in the eastern part of the Empire. In both the Damascus Document, where the expression 'Kings of the Peoples' is actually used (viii. 10) and in the Habakkuk Peshar, where the terms ha-'Amim and yeter ha-'Amim ('the additional ones of the Peoples') are expounded (Ox. 5T), similar meanings can be discerned. This expression also has to be seen as generically parallel to Paul's important use of it in Rom. 11:11-13 when describing his own missionary activities (i.e. he is 'the Apostle to the Peoples'). However, it is possible that we do not have a chronological sequentiality here.

At the end of Column 11 according to our reconstruction, it is clear that Israel is to emerge triumphant; and there may even be a reference to that Messianic 'Kingdom' that 'will never pass away' first signalled in Dan. 2:45 and, in fact, referred to in the Pseudo-Daniel texts later in this collection. The intense imagery of these great eschatological events centred in some way on Jerusalem might seem strange to the modern reader, but such ideas are directly in line with the scheme of the War Scroll already referred to, not to mention the Book of Revelation, where the same word 'Babylon' occurs and is clearly meant to refer to Rome. That such religious and nationalistic intensity could be bound up with measurement and the matter-of-factness of often barren description is precisely the point: the future could be so certain as to acquire such a patina. This was reassuring indeed.

TRANSLITERATION

Column 2

9.] שתה עשר] .[]]
 10.]נה וכלחין מבתיך דן
 11.] ומשה מן זוית מרנחא די כצפונא
 12.]לדרומא עד תרעא קרמיא ר[אסין תלחין וחמשה ושם
 13.]תרעא דן קרין לה תרע[שמעון ומן תרעא דן עד תרעא מציע(ר)א
 14.]משה ראסין תלחין וחמשה] ושם תרעא דן די [קרין לה תרע
 15.]לוי ומן תרעא דן משה לדר[ומא ראסין תלחין וחמשה
 16.]ושם תרעא דן קרין לה תרע יהודה ומן] תרעא דן משה עד זוית
 17.]מרחא די בדרומא ומשה] מן זויתא דא למערבא
 18.]ראסין IIIII ושם תרעא דן] קרין לה תרע יוסף
 19.]ומשה מן תרעא דן עד תרעא מציעא ראסין] IIIII ושם
 20.]תרעא דן קרין לה בנימין ומן תרעא דן] משה עד תרעא
 21.]תלחיא ראסין IIIII וקרין לה] תרע ראובן :[מן תרעא דן
 22.]משה עד זויתא למערבא ראסין] IIIII ומן דא זויתא משה עד

Column 3

5.] משה[ראסין]
 6.] III (13) ושם [תרעא דן קרין לה תרע דן ומשה] מן תרעא [דן עד תרעא]
 7.] מציעיא רסין [IIIII] ושם תרעא דן קרין לה תרע נפתלי ומן [דן]
 8.] תרעא משה עד תרעא ת[לחיא ר[סין III (11) ושם תרעא דן קרין
 9.] לה תרע אשר ומשה מן תרעא דן עד זוית(א) די מרחא רסין
 10.] IIIII *vacat*
 11.] ואעלני לגוא קריתא ומ[שה כל פר]תא אורכא ופתיא קנין
 12.] 33-1 מ 33-1 מ[רבעה] *vacat* אמין III-33-33
 13.] IIIII ולכל רזה ושכק [מ]חר סחר לפריתא ברית שוק קנין
 14.] תלחה אמין 13 ו[כ]דן [א]חויני משה[ת] פרויא כלהן בין פרוא לפרוא
 15.] שוק פחה קנין שחה [אמין IIIII] ושקיא רברכיא די נפקין
 16.] מן מרחא למערבא קנין] עשרה פוזי שוקא אמין

17. 333-II מנהון ות[לי]תיא די על [שמאל] מקדשא משה
18. קנין אמין - IIIIIII פחי אמין [] - IIII ופתי
19. שוקיא די נפקין מן דרו[בוא לצפונא] חרי גנהון קנין IIIIIIIII
20. ואמין IIII לשוק חד לאמין שחין ושבע ומציעיא די במוציעת
21. קריחא משה פתיה קנין - III ואמה חדה ואמין 3333 - II
22. וכל שוקא וקריחא [רציפין באבן חור] *vacat*

Column 4

1. [] שש ויהלם ואחויני
2. [משחת שפשיא חמנין פותיהון די שפשיא קנין תרין אמין ארבע עשרה]
3. [על כל תרע ותרע דשין תרין די אבן פותיה די דשיא]
4. [קנה חד אמין שבע ואחויני משחת... יא חרי עשר פוחי]
5. [תרעיהון קנין תלתה אמין עשרין וחדה על כל תרע ותרע דשין]
6. [תרין פוחי דשיא קנא חד ופלג אמין עשר ופלג]
7. [וליד כל תרע חרי מגדלין חד מן ימינא]
8. [וחד מן שמאלא פותיהון ואורכהון משחה חדה קנין חמשה בחמשה אמין]
9. [תלתין וחמש ודרנא די סלק ליד תרעא בנוא על ימין מגדליא ברום]
10. [מגדליא פתיה אמין חמש מגדליא ודרנא קנין חמשה בחמשה אמין]
11. [חמש לאמין ארבעין ככל רוח תרעא *vacat*]
12. [ואחויני משחת תרעי פרויא פותיהון קנין תרין אמין ארבע עשרה]
13. [ופתי] יא משחתה אמין [ונשה] פתיה די כל אספא
14. קנין תרין א[מין - IIII וית שלולא אמה חדה [ומשה על כל] א[ספא ית]
15. דשין לה ומשה בנוא אספא ארכה אמין - II] II ופתיה אמין [עשרים וחד]
16. אעל[ני] לנא אספא והא אסוף אהין ותרעא עור כחלא נוא די ליד ימינא
17. כמש[ח]ת תרעא כריא פתיה אמין ארבע רומה אמין IIIIIII ודשין לה תרין וק[דום]
18. [תרעא דן אסף עללה פתיה קנה ח[ד] אמין שבע וארכה עלל קנין תרין א[מין]
19. - IIII רונגה קנין תרין א - II] I] II ותרע לקבל תרעא פתוח לנוא פרויח[א]
20. כמשחת תרעא כריא ועל שמאל מעלה דן אחויני בית דרג סחר וסלק [פתיה]
21. משחה חדה קנין תרין בתרין אמין ארבע עשרה ות[רעין לקבל תרעין]
22. כמשח[ח]ת[ח] ועמוד [ב]נה די דרגא סחר וסלק עלוהי פתיה וארכה]

Column 5

1. [משחה חדה אמין שת בשח מרבע] ודרנא די סלק לידה] פתיה אמין ארבע וסחר
2. [וסלק רום קנין תרין עד] *vacat*
3. [ואעלני לנוא פרויחא ואחויני כה בתין מן תרע ל]תרע חמשת עשר תמניה כחדה רוח עד ויחא
4. [ושכעה מן ויחא עד תרעא אחרנא <פוחי[חון] > ארך כתיא קנין תלתה אמין 13 ופתיהון
5. [קנין תרין אמין - IIII וכדן כל תוניא] רומהון קנין תרין אמין - IIII ותרעהון במציעתא
6. [א]רבע ארך ורום קנה חד אמין שבע
7. [א]רכהון ופתיהון אמין - II בית

[לידה אמה בריתא]	.8
רו]ם קדמיתא אמין]	.9
[יא ופוחיהון אמין]	.10
[קנין תרין אמין ארבע]	.11
א]מה חדה ופלג ורומח גו]	.12 [עשרה
[...]. תנא ית פלולא די עליהון]	.13

Column 9 (or later)

קנין תרין]	.14
[ואמין]	.15 [אמין ארבע עשרה
[.. משחה]	.16
תח]ומי קריחא]	.17

Column 10 (or later)

[]]	.13 []]
ארבע ע]ש[רא ורומח קנין שבעה אמין ארבעין ותשע וכלה]	.14
בניה בחש[מל] וספיר וכרכוד ועעיתה רהב ומגדליה אלף]	.15
[ארבע מא]ה תלתין ותרין ופחיהון וארכהון משחה חדה]	.16
[]	.17 [ורמחון קנין עשרה
[אמין שבעין]	.18 [קנין תרין אמין] - IIII
[]	.19 [אר]כהן
[]	.20 [מצעיא אמין
[]	.21 [תרין לתרעא
[]	.22 [לכל רון]חיא תלת תלת מגדליא נפקין

Column 11 (or later)

[]	.14 []
[]	.15 [באתרה ומלכות מן]
[]	.16 [כהיא באתרה כלהון בסוף כלהון]
[]	.17 [אחרין שניאן ורשין עמחון מן]
[]	.18 [עמחון ארום ומואב ובני עמון]
[]	.19 [די בכל ארעא כלה לא יש.]
[]	.20 [ויבאשון לודעך עד עדן די .]
[]	.21 [בכל עמון]ין] מלכות[א] כ.ל]
[]	.22 [ויעב]רון] כהון עממין]

Translation

Column 2 (9)...sixteen ...(10) and all of them, from this building ... (11)[and he measured from] the northeast [corner] (12) [towards the south, up to the first gate, a distance of] thirty-five [r]es. The name (13) [of this gate is called the Gate] of Simeon. From [this gat]e [until the middle [g]ate (14) [he measured thirty-five red. The name of this gate, by which they

desig[nate] it, is the Gate (15) [of Levi. From this gate he measured south]wards thirty-five res. (16) [The name of this gate they call the Gate of Judah. From] this gate he measured until the corner (17) [at the southeast; then he measured] from this corner westwards (18) [twenty-five res. The name of this gate] they call the Gate of Joseph. (19) [Then he measured from this gate as far as the middle gate,] twenty-five [re]s. (20) [This gate they call the Gate of Benjamin. From] this ga[te] he measured as far as the [third] gate, (21) [twenty-five res. They call this one] the Gate of Reuben. And [from] this [ga]te (22)[he measured as far as the western corner, twenty-five res.] From this corner he measured as far as ...

Column 3 (5)... he meas]ured (6)[twenty]five [res. They call this gate the Gate of Dan. And he measured] from [this] gate [to] (7) the middle [gate], [25] res. And they call that gate the Gate of Naphtali. From (8) the gate he measured to the [g]ate . . . and they call the name of that gate (9) the Gate of Asher. And he m.eas]ured from] that ga[te] to the northern corner, (10) 25 res. (11) And he brought me into the city, and measured every block for length and width: 51 (12) canes by 51 canes square, 357 (13) cubits in every direction. And a free space [s]urrounded the squares on the outside of (each) street: (its measurement) in canes (14) three, in cubits 21. In Mike manner he [sh]owed me the measurements of all the squares. Between every two squares (15) ran a road, width (measuring) in canes six, [in cubits 42]. As for the great roads which went out (16) from east to wes[t, (they measured) in canes] as to width ten, in cubits (17) 70 for 2 of them; a t[hi]rd, which was on the n[orth] of the temple, he measured (18) at 18 canes width, [which is in cubits one-hundred and twenty s]ix. As for the width (19) of the streets which went out from s[outh to north, two of them were] nine caked (20) 4 cubits each, [which is sixty seven cu]bits. And he measured [the central one, which was in the mid]dle of the (21) city. Its width: [13 ca]nes [and one cubit, in cubits 9]2.(22) And every street and the entire city was [paved with white stone].

Column 4 (1)... marble and jasper. And he showed me (2) the dimensions of the eighty side doors. The width of the side doors was two canes, i.e., fourteen cubits. (3) ... each gate had two doors made of stone. The width of the doors (4) was one cane, i.e., seven cubits. Then he showed me the dimensions of the twelve . . . The width (5) of their gates was three canes, i.e., twenty-one cubits. Each such gate possessed two doors. (6) The width of the doors was one and one-half canes, i.e., ten and one-half cubits ... (7) Alongside each gate were two towers, one to the right (8) and one to the left. Their width and their length were identical: five canes by five canes, by cubits (9) thirty five. The staircase that ascended alongside the inner gate, to the right of the towers, was of the same height as (10) the towers. Its width was five cubits. The towers and the stairs were five canes and five cubits, (11) i.e., forty cubits in each direction from the gate. (12) Then he showed me the dimensions of the gates of the blocks of houses. Their width was two canes, i.e., fourteen cubits.] (13) And the width of the . . . their measurements in cubits. Then he [measured] the width of each threshold, (14) two canes, i.e., fourteen cubits; and the roof, one cubit. [And above each thres]hold [he measured] (15) the doors that belonged to it. He measured the interior structure of the threshold, length four[teen cub]its and width twe[nty-one cubits.] (16) He brought me inside the threshold, and there was another threshold and yet another gate. The interior wall off to the right had (17) the same dimensi[ons] as the exterior gate: its width, four cubits; its height, seven cubits. It had two doors. In fron[t of] (18) this ga[te] was a threshold extending inwards. Its width was [o]ne cane-seven cubits-and its length extended toward the inside two canes or (19) fourteen [cu]bits. Its height was two canes, i.e., fou[r]teen cubits. Gates opposed gates, opening toward the interior of the bloc[ks] of houses, (20) each possessing the dimensions of the outer gate. On the left of this entry way he showed me a building housing a sp[iral] staircase. Its wid[th] was (21) the same in every direction: two canes, i.e., fourteen cubits. G[ate] opposed gate], (22) each with dimensions corresponding to those of the house. A pillar was located in the middle of the structure [upon which] the staircase was supported as it spir[aled] upward. Its (the pillar's) width and length

Column 5 (1) were a single measurement, six cubits by six cubits square.] The staircase tha[t rose by its side] was four cubits wide, spiraling [upward to a height of two canes until . . .] (3) [Then he brought me inside the blocks of houses and showed me houses there,] fifteen [from gat]e to gate: eight in one direction as far as the corner, (4)[and seven from the corner to the other gate.] The length of the houses was three canes, i.e., twenty-one cubits, and their width (5) [was two canes, i.e., fourteen cubits. Of corresponding size were all the chambers.] Their height was two canes, i.e., fourteen cubits, and each had a gate in its middle. (6)[...flour. Length and height were a single cane, i.e., seven cubits. (7) ... theirleng [th], and their width was twelve cubits. A house (8) . . . alongside it an outer gutter (9) [. . . The heig]ht of the first was . . . cubits. (10) The . . . , and their width was . . . cubits. (11) . . . two canes, i.e., four[teen] cubits (12) [. . . cu]bits one and one-half, and its interior (?) height (13) . . . the roof that was over them

Column 9 (or later) (14) . . . two [can]es, (15) [i.e., fourteen cubits . . .] cubits (16)... the measurement of (17)[... the bound]eries (?) of the city

Column 10 (or later) (13) . . . its foundation. Its width was two canes, (14) i.e., fourte[n] cubits, and its height was seven canes, i.e., forty-nine cubits. And it was entirely (15) built of elect[rum] and sapphire and chalcedony, with laths of gold. Its (the city's) towers numbered one thousand (16)[four hundr]ed thirty-two. Their width and their length were a single dimension, (17) . . . and their height was ten canes, (18) [i.e., seventy cubits . . . two canes, i.e.] fourteen [cubits.] (19) [. . . th]eir length (20)... the middle one ... cubits (21)... two to the gate (22)[in every dir]ection three towers extended

Column 11 (or later) (15) after him and the Kingdom of . . . (16) the Kittim after him, all of them one after another . . . (17) others great and poor with them ...(18) with them Edom and Moab and the Ammonites... (19) of Babylon. In all the earth no ...(20) and they shall oppress your descendants until such time that ...(21) among all natio[ns,the] Kingdom ...(22)andthe nations shall ser[ve] them ...

7. The Tree Of Evil (A Fragmentary Apocalypse-4Q458)

We close this Chapter with another work in the style of the Words of Michael and these final sentences of the New Jerusalem. This Hebrew apocalypse, while fragmentary, again recapitulates themes known across the broad expanse of Qumran literature, most notably tem{c}a (polluted), teval{c}a (swallow or swallowing), 'walking according to the Laws', yizdaku (justified or made Righteous), etc. These themes should not be underestimated and reappear repeatedly in the Damascus Document, the Temple Scroll, Hymns, and the like.

'Swallowing' has particular importance vis-à-vis the fate of the Righteous Teacher and his relations with the Jerusalem establishment, i.e. 'they consumed him.' 'Justification' also has importance via-à-vis his activities and those of all the 'sons of Zadok' (primordial Zaddikim Righteous Ones), who in CD, iv above 'justify the Righteous and condemn the Wicked' - this in an eschatological manner. It also has to do, as Paul demonstrates, with the doctrine of Righteousness generally. 'Pollution' - particularly Temple Pollution - is one of 'the three nets of Belial', referred to as well in Column iv of the Damascus Document, and we shall discuss it below. It usually involves charges against this upper-class establishment, relating to the foreign appointment of high priests, consorting with foreigners and foreign gifts or sacrifices in the Temple.

As fragmentary as the Tree of Evil text is, there are apocalyptic references to 'Angels', 'burning', 'flames', etc. Images like 'burning fire' have an almost Koranic ring to them, as do references to 'the moon and stars'. There is also an intriguing reference to 'the beloved one' - possibly referring to Abraham as 'friend of God' - of the kind one finds in texts like the Damascus Document and notably the Letter of James. We shall meet these references to Abraham as 'beloved' again below. Some might wish to consider its resonance's with 'the beloved apostle' in the Fourth Gospel. The text also evokes 'the Tree of Evil', most likely an eschatological reference to the Adam and Eve story.

The language of 'polluting' and 'pollution' runs all through Qumran literature, particularly the Damascus Document, the Habakkuk Peshar, the Temple Scroll and the two Letters on Works Righteousness in Chapter 6 below. Its use in this text, particularly in relation to the parallel allusions to 'swallowing' and 'foreskins', is important.

One finds the same combination of themes in the Habakkuk Peshar, xi.13 - 15. There the usage deliberately transmutes an underlying scriptural reference to 'trembling' into an allusion about the Wicked Priest 'not circumcizing the foreskin of his heart'. This image plays on Ezek. 44:7 -9's reconstructed Temple vision, also including the language of pollution of the Temple. This last image is specifically related to the demand to ban from it rebels, Law-breakers, foreigners and those 'of uncircumcized heart'. This is also the passage used to define 'the sons of Zadok' in the Damascus Document above. Here in the Habakkuk Peshar, what is being evoked is the imagery of apocalyptic vengeance relating to the 'swallowing' of the Wicked Priest and his 'swallowing', i.e. destruction, of the Righteous Teacher (xi.5 -7 and xii.5 -7). These passages also play upon the image of the 'cup' of the Lord's divine 'anger'. This genre of apocalyptic imagery is also found in Isa. 63:6 and Rev. 14:10.

This 'swallowing' imagery at Qumran is linguistically related too to a cluster of names like Bela{c}(an Edomite and Benjaminite king name), Balaam and Belial - this last a name for the Devil at Qumran. For New Testament parallels to all of these names, see Paul on Christ and 'Belial' in 2 Cor. 6:15, 2 Pet. 2:15, Jude 1:11 (interestingly enough preceded by an allusion to the Archangel Michael disputing with the Devil) and Rev. 2:14. This cluster parallels the more Righteousness oriented one we have been delineating above.

In this text, too, the allusion that follows is to the fact that 'they were justified' or 'made Righteous', again heavy with portentousness for early Christian history. The 'justification' referred to has, of course, to do with 'walking according to the Laws', a typically 'Jamesian' (as opposed to 'Pauline') notion of justification. It is encountered across the spectrum of Qumran documents - for instance, at the end of the Second Letter on Works Righteousness in Chapter 6 below and in the definition of 'the sons of Zadok' above.

Again, the nationalist, Law-oriented nature of the apocalypse should be clear, but the last line is portentous too. We have read the word mashuah in it as 'anointed', but it could just as easily be read 'Mashiah' - Messiah (i and ulo being interchangeable in Qumran epigraphy) - which then adds to the weightiness of the text. However this may be, that this text is now moving into some concept of 'Kingdom' or 'Kingship', possibly that 'Kingdom' in Dan. 2:44 mentioned above 'that will never be destroyed', is self-evident.

TRANSLITERATION	Fragment 1
[	] ב לידיר . | .1
[	] ה הידיר . | .2
[	] באהל | .3
[	] לוא ידעו א]ת | .4
[	] שריפות אש | .5
[	] ועמדו עמי ב] | .6
[	] א]מר לרישון לאמור | .7
[	] להכים ושלך המלאך הרישון | .8
[	] ב מחרבת וידך את עין הרשע | .9
[	] צדים ל.. | .10
	Fragment 2 Column 1
ם...[	] .1
היר]ה והכוכבים	] .2
השנות [	] .3
ו]יברח בקו]ן]ה	] .4
ת המצא	] .5
הזות [	] .6
	Fragment 2 Column 2
[	] אח ב] .1
[	] ויאכדו ואח ח.. | .2
[	] ותבלע אח כל הערלים והק. | .3
[	] ויצדקו והלך על החוקים | .4
[	] משיח בשמן מלכות ה] | .5

Translation

Fragment 1 (1) ... to the beloved one ... (2) the beloved one ... (3) in the tent . . . (4) they did not know . . . (5) burning of fire . . . (6) and the peoples of the ... arose ... (7) spoke to the first, saying ... (8) flames, and He will send the first Angel . . . (9) drying up. And he smote the Tree of Evil...

Fragment 2 Column 1 (2) [... the mo]on and the stars (3)... the years (4)... he fled in (5) ... the polluted (one) (6) ... the harlots(?)

Fragment 2 Column 2 (2) And he destroyed him, and ... (3) and swallowed up all the uncircumcised, and it ... (4) And they were justified, and walked according to the L[aws . . . (5) anointed with the oil of the Kingship of ...

Notes

(1) The Messiah of Heaven and Earth (4Q5 2 1)

Previous Discussion: R. H. Eisenman, 'A Messianic Vision', *Biblical Archaeology Review* Nov/Dec (1991) p. 65.
Photographs: PAM 43.604, ER 1551.

(2) The Messianic Leader (Nasi-4Q285)

Previous Discussions: None. A discussion, taking as its starting point our announcement of this text in November 1991: G. Vermes, 'The Oxford Forum for Qumran Research Seminar on the Rule of War from Cave 4 (4Q285)' will be forthcoming in the *Journal of Jewish Studies*. Photographs: PAM 43.285 and 43.325, ER 1321 and 1352.

(3) The Servants of Darkness (4Q57 I)

Previous Discussions: None. Photographs: PAM 42.914 and 43.551, ER 1054 (43.551 not listed). The DSSIP lists the text as 4QM(g).

(4) The Birth of Noah (4Q534 - 5 36)

Previous Discussions: J. Starcky, 'Un texte messianique araméen de la grotte 4 de Qumrân', *École des langues orientales anciennes de l'Institut Catholique de Paris: Mémorial du cinquantenaire 1914 -1964* (Paris: Bloud et Gay, 1964) 51-66; Milik, *Books of Enoch*, 56. Photographs: PAM 4 3.572 (bottom), 43.575, 43.590 and 43.591, ER 1520, 1523, 1537 and 1538. Our Fragment 1 is an eclectic text based on Birth of Noah Manuscripts C and D. Fragment 2 represents portions of Manuscript D. Fragment 3 has been known as 4QMessAram; it is not certain - merely probable that it is a third copy of the Birth of Noah text.

(5) The Words of Michael (4Q529)

Previous Discussion: Milik, *Books of Enoch*, 91. Photograph: PAM 43.572 (top), ER 1520.

(6) The New Jerusalem (4Q549)

Previous Discussions: Milik, DJD 3, 184-9 3; J. Starcky, 'Jerusalem et les manuscrits de la met Morte', *Le Monde de la Bible* 1 (1 97 7) 3 8-40; Beyer, *Texte*, 214-22. Photographs: PAM 41.940, 43.564 and 43.589, ER 521, 15 12 and 15 3 6. The restorations of column 4 are possible because it overlaps with preserved portions of the New Jerusalem text from Cave 5. (7) The Tree of Evil (A Fragmentary Apocalypse - 4Q4 5 8)

Previous Discussions: None. Photograph: PAM 43.544, ER 1493.

Chapter 2 - Prophets and Pseudo-Prophets

Jews in the Second Temple period and Christians thereafter never ceased believing in prophecy. God had never stopped sending His heralds to call the people back to obedience. For Paul and the early churches following him, the usage perhaps implied something a little different. In Antioch, it seems to have been associated with teachers, the 'prophets and teachers' of Acts 13:1. Individuals like the messengers sent down from Jerusalem by James to assess the situation in Antioch are also called 'prophets' in Acts 11:21, as are Philip's daughters in 21:10. Perhaps the paradigmatic 'prophet' of this kind was Agabus who, 'seized by the Spirit' in Acts 11:22, predicted the famine and in like manner later in 21:12, got hold of Paul's girdle to try to dissuade him from going to Jerusalem.

Most Jews at this time appear to have equated prophecy with prediction, and associated it with soothsaying or fortune-telling. Josephus gives a number of examples, beginning, interestingly enough, with Judas the Essene, who 'never missed the truth' in any of his prophecies (War 1.78ff.). Among other things, he seems to have predicted the rise of Alexander Jannaeus, the Maccabean priest-king who will figure so prominently in our texts. In fact, for Josephus these early 'Essenes' seem to have constituted a species of fortune-tellers, hanging around the Temple and producing 'prophecies' to flatter the vanity of some important personage. Later, self-proclaimed 'Pharisees' like Rabbi Yohanan ben Zacchai in Talmudic literature, or even Josephus himself, seem to fulfill a similar role.

For the Jews of the Second Temple period, prophecy lived. A true prophet proved himself by accurately predicting the future. What had ceased was the certain knowledge of just which prophets carried on the succession. Josephus, contrasting the relatively small number of Jewish holy books with the situation among the Greeks, also provides the following description: 'The prophets subsequent to Moses wrote the history of the events of their own times in thirteen books ... From Artaxerxes (464-4 24 BC) to our own time the complete history has been inscribed, but it is not considered equally trustworthy compared to the earlier records, because of the lapse of the exact succession of the prophets' (Against Apion 1.40f.)

The door was open for false prophets and Josephus notes all the impostors and deceivers, pretending divine inspiration, provoking revolutionary actions and driving the masses to madness. They led them out to the wilderness, so that God would show them signs of impending freedom [from Rome] (War 2.259). Actually, for Josephus, these kinds of impostors and deceivers' were in intent more dangerous even than the bandits he so fulminates against, because they envisaged both revolutionary change and religious innovation. This was a dangerous combination, and may, in fact, characterize some of the works we have collected in this book.

When speaking of prophets in ancient Israel, scholars commonly distinguish two types: those who wrote books, and those who did not. Like Elijah, the latter relied on charismatic qualities to gain an audience. Both types of prophets are in evidence in the period of the Scrolls. Although the Qumran texts by definition contain only the records of the first type, it would be rash to conclude that the readers and writers of the Qumran materials were unaffected by the charismatic, miracle-working prophets of the second. As we have seen, such individuals proliferated as the first century progressed and the tensions with Rome grew.

The last participants in the tradition represented by the literature collected in this work almost certainly were a part of this broad, anti-foreign and ultimately anti-Roman movement. The modern name for this movement is derived from the behaviour of the archetypical son of Aaron, Phineas. Because of his 'zeal' in opposing bringing foreign women into the camp, God's wrath was turned away from the community and His 'Covenant of Peace [including the priesthood] was won for him and his descendants in perpetuity' (Num. 25:10-13).

It is important to catalogue all incidents of this 'zeal' in Qumran texts, where most often it is expressed in terms of 'zeal for the Laws', 'zeal for the judgements of Righteousness' or 'zeal for the Day of Vengeance'. Fortunately, we are now in a position to study the visionary and prophetic writings that appear to have so motivated and inspired these revolutionary currents of thought. Among the Qumran writings of this kind claiming visionary and prophetic inspiration are numerous pseudo-Moses texts (some previously published, although we provide a new example, the Angels of Mastemoth and the Rule of Belial), Pseudo-Jeremiah, Second Ezekiel, and the cycle of writings related to the Book of Daniel.

8. The Angels Of Mastemoth And The Rule Of Belial (4Q390)

This apocalyptic text, which we have named after the splendid allusions in the text itself, could have been placed in the first Chapter because of its visionary nature, or even below in Chapter 7 with Hymns and Mysteries. Since it is written in the first person rather than the third, however, and is evidently meant to be a direct expression of God's words, we place it in this prophetic section. Relating to both Ezekiel and Daniel, it contains an allusion from Hosea as well. The text, which could be referred to as a pseudo-Moses text, or even possibly a pseudo-Aaron one, also has strong thematic parallels with Jubilees and Enoch.

Its parallels with the exhortative section of the introductory columns of the Damascus Document are intrinsic, including an emphasis on 'breaking the Covenant' (CD,i.20), 'pollution of the Temple' (iv.18), 'going astray' (i.15) and 'walking in the stubbornness of their hearts' found there.(ii17, iii. 5, 11-12). The expression 'They will pollute My Temple' directly parallels what goes under the heading of one of the 'three nets of Belial' in the Damascus Document. These are 'fornication', 'riches' and 'pollution of the Temple', which Belial is characterized as setting up 'as three kinds of Righteousness' and by which he is said to have 'taken hold of Israel'. Of course, allusion to 'the rule of Belial' is strong in both the Angels of Mastemoth and the Damascus Document texts, as it is in many of the documents noted under our comments concerning 'swallowing'. allusion above.

These kinds of allusions are strong in the Habakkuk Peshar as well, where many of the same words are used, in particular 'breaking' or 'Breakers of the Covenant' (ü.6, viii. 16, as opposed to 'keeping' or 'Keepers of the Covenant' - related to the definition of 'the Sons of Zadok' in the Community Rule), and the general emphasis on 'pollution', 'robbing Riches' (1QpHab,viii.11, xii. 10; another of 'the three nets of Belial'), 'profiteering' (ix. 5, 12), 'violence' (viii. 11, xii. 6-9) and that 'anger' linked with 'destruction' in 1QpHab,xi-xii discussed above in the introduction to the Tree of Evil text.

Again the basic homogeneity of images and vocabulary, and their movement from document to document, is confirmed, reinforcing the impression that what we have to do with here is a movement - in this instance an apocalyptic, Messianic, eschatological one. The appositives of 'keeping' and 'breaking' the Law or Covenant, not to mention the emphasis on 'doing' ('doing the Law') in evidence in this document, are also the backbone of the Letter of James (1:2 2- 27 and 2:9- 11). The same can be said for allusions to 'stubbornness of heart" and 'Riches'.

In Line 11 of Fragment 1, a new expression is introduced, the Angels of Mastemoth. Based on imagery in Hos. 9:7 -8, which, interestingly enough, is preceded by a reference to that 'visitation' mentioned in the Messiah of Heaven and Earth text above and echoed in the Damascus Document, it is based on a variation of the parallel 'Satan', meaning 'to hate', 'be hostile', or 'oppose'. These are obviously the same fallen Angels or heavenly 'Watchers' prominent in Enoch and the Damascus Document. The mastema usage moves into the Pseudo-clementine literature (Hellenistic novels ascribed to Peter's assistant Clement, achieving their final form in the third to fourth century AD) as the 'hostile man', 'enemy', or 'adversary'

terminology (apparently applying to Paul, i.e. 'the enemy of God'; cf. James 4:5 discussing Abraham as 'the friend of God'). Here the allusion can be understood as the 'Angels of Darkness' or the 'Enemy Angels'.

The chronology of this apocalypse to a certain extent follows jubilees and brings us down to the same period presaged in the Damascus Document. There is also direct reference to the 'seventy years' of Dan. 9:2. The only question is whether the chronology followed by these literary practitioners is any more exact than that encountered in Josephus or Talmudic traditions, which is often not reliable at all. Do they have a clear idea of seven jubilees in absolute chronological terms?

There is also an anti-priestly thrust to the apocalypse, in the sense that as in Ezekiel the priests have been 'warned', but their breaking of the Law and the Covenant, robbing of Riches, and violence goes even as far as 'polluting the Temple'. Whether this relates to a pre-Maccabean, the Maccabean, or the Herodian period is difficult to say, but the unbending, nationalist and anti-corruption stance is constant. Nor is this stance particularly retiring or uninterested in the affairs of men.

TRANSLITERATION Fragment 1

- | | | | | | |
|---|----|---|----|---|-----|
| [|]. | [|]. |] | 1. |
| [| [| [| [| [| 2. |
| | | | | | 3. |
| | | | | | 4. |
| | | | | | 5. |
| | | | | | 6. |
| | | | | | 7. |
| | | | | | 8. |
| | | | | | 9. |
| | | | | | 10. |
| | | | | | 11. |
| | | | | | 12. |
| | | | | | 13. |

Fragment 2 Column 1

- | | | | | | |
|---|---|---|---|---|----------------|
| [|] | [|] |] | 1. |
| [| | | | | 2. |
| | | | | | 3. |
| | | | | | 4. |
| | | | | | 5. |
| | | | | | עבדי הנביאים |
| | | | | | 6. |
| | | | | | אשר יפרו תחתים |
| | | | | | 7. |
| | | | | | 8. |
| | | | | | 9. |
| | | | | | 10. |
| | | | | | 11. |
| | | | | | 12. |

Fragment 2 Column 2

- | | | | |
|---|---|---|----|
| [|] |] | 1. |
| [| | | 2. |

[	]	.2
[	ה]	.3
[	מעליה]	.4
[	וכדבר]	.5
[	אנחנו שת]	.6
[	ידעו ואשלתה	.7
[	וכרחמים לבקש	.8
[	בקרוב הארץ [ו]על א.	.9

[אחוותם ויזבחו בה] .10
 [יחללו בה ו[א]ת מזבח] .11

Translation

Fragment 1 (2) [and] break[ing . . .] again (?) . . . the sons of Aaron . . . seventy years ... (3) and the sons of Aaron shall rule them, but they shall not walk in My Wa[ys,] which I comm[an]d you and which (4) you shall warn them about. They also (i.e., sons of Aaron) shall do what is Evil in my eyes, exactly as Israel did (5) in the early days of its Kingdom-apart from those who will come up first from the land where they have been captive, to build (6) the Temple. And I will speak to them and send them Commandments, and they will understand to what extent (7) they have wandered astray, they and their forefathers. But from the end of that generation, corresponding to the Seventh jubilee (8) since the desolation of the land, they will forget Law and festival, Sabbath and Covenant. They will break (i.e., violate) everything, and do (9) what is evil in My eyes. Thus I shall turn My face away from them, and give them into the hands of their enemies, delivering [them] (10) to the sword. Yet I will spare a remnant, so th[at] in My anger and My turning away from them, they will not be des[royed]. (11) And the Angels of Mas[t]emoth will rule over them and ... they will turn aside and (12) do . . . what I consider Evil, walking in the stub[bornness of their hearts ...]

Fragment 2 Column 1, (2) [My] house [and My altar and] the Hol[y] Temple ... (3) thus it will be done ... [for these things shall come upon them ... and (4) the rule of Belial will [be] upon them, and they will be delivered to the sword for a week of year[s... From the] beginning of that jubilee they will (5) break all My Laws and all my Commandments that I commanded th[em, though I send them] my servants the Prophets. (6) And they wi[ll be]gin to quarrel with one another. Seventy years from the day when they broke the [Law and the] Covenant, I will give them (7)[into the power of the An]gels of Mastemoth, who will rule them, and they (i.e., the people) will neither know nor understand that I am angry at them because of their rebellion, (8)[because they aban]doned Me and did what was evil in My eyes, and because they chose what displeases Me, overpowering others for the sake of Riches and profiteering (9) . . . They will rob their neigh[b]ors and oppress one another and defile My Temple (10) ... and] My festivals . . . through [their] children they will pollute their seed. Their priests will commit violence . . .

Fragment 2 Column 2 (4) from it ... (5) and with a word ... (6) we ... (7) they will know, and I will send ... (8) and with compassion to as[k...] (9) in the midst of the land [and] on ... (10) their possession and they will sacrifice in it ... (11) they will pollute it and the alta[r...]

9. Pseudo-Jeremiah (4Q385)

This text, attributed to the prophet Jeremiah, contains many interesting characteristics. In the first place, one should note the

seemingly interchangeable references to the Lord and God. The emphasis on 'keeping the Covenant' encountered above is continued - in this case even in captivity. The style shifts in the second and third fragments if in fact all the fragments are part of the same document - to the first person, where it would appear to become more of a pseudo-Ezekiel than a pseudo-Jeremiah composition, though one could even opine this for the curious historical information presented in Fragment 1.

Of course, in this context, the very term 'pseudo' is perhaps inappropriate, as many people have doubted that the Biblical Jeremiah is entirely the work of a single individual by that name. Presumably after Jeremiah died many of his disciples continued to revere his words and gather his pronouncements, and many people believe they actually arranged or composed some of the portions found in the Biblical book. We do not know how long this process continued, but at a certain point it has to be considered pseudepigraphic. It would be difficult to know where the historical prophet left off and tradition began, and therefore where this fragment fits in. Indeed the present work may have been considered an authentic one, and in fact it does contain many interesting historical details.

In the second and third fragments, not only do we have what appears to be the 'son of Man' terminology from Ezekiel, but also a probable parallel to Dan. 11:2's allusion to resurrection. Again, this is consistent with the ethos of other Qumran documents. In this context, one should note the positive attitude to David, paralleled, for instance, in Column v of the Damascus Document, as well as in Lines 28ff. of the Second Letter on Works Righteousness in Chapter 6 below, where David is referred to as a man of 'pious works', whose sins were 'forgiven' him. Another interesting reference is to 'the land of Jerusalem' in Line 2 of Fragment 1. This greatly enhances the sense of historicity of the whole, since Judah or 'Yehud' (the name of the area on coins from the Persian period) by this time consisted of little more than Jerusalem and its immediate environs.

TRANSLITERATION	Fragment 1 Column 1
[ירמיה הנביא מלפני יהוה	] .1
אשר נשבו מארץ ירושלים ויבואו	] .2
לנות נכח רב השבחים	] .3
[ים ויקח א]ח בלי בית אלוהים ואת הכהנים	] .4

- 5.] ו[בני ישראל ויביאם ככל וילך ירמיה הנביא
- 6.] הנהר ויצום את אשר יעשו בארץ שביא[ם]
- 7.] בקול ירמיה לדברים אשר צוהו אלהים
- 8.] ישמרו את ברית אלהי אבותיהם באר[ץ]
- 9.] אשר עשו הם ומלכיהם וכהניהם [שבים
- 10.] לל[] ו[אלהים ל[]

Fragment 2

- 1. מאהרי פני ולא רם לבכו ממנ[י]
- 2.] וישלמו ימיו וישב שלמה [בנו על כסאו
- 3.] ואתנה נפש איביו בנפש]
- 4.] ואקחה עידי עולה
- 5.] ל[]

Fragment 3

- 1.] ...[]
- 2.] .[יהוה ויקומו כל העם ויד[כרו] .ע.
- 3.] ל את יהוה עבאת ואף אני בן[] תי עמה .
- 4.] *vacat* ויאמר יהוה אלי בן [אדם | אלהים]
- 5.] .חם ישכבו עד אש[ר]
- 6.] .יכם ומן הארץ]
- 7.] [<נאשם> ..מצ]

Translation

Column 1 Fragment 1 (1) . . . Jeremiah the Prophet before the Lord (2)[... wh]o were taken captive from the land of Jerusalem, and they went (3) . . . Nabuzaradan the captain of the guard (4) . . . and he too[k th]e vessels of the House of God and the priests (5) [. . . and] the children of Israel and brought them to Babylon. And Jeremiah the Prophet went (6)...the river, and he commanded them concerning what they were to do in the land of their captivity (7)...to the voice of Jeremiah, concerning the things that God commanded him (8)... and they will keep the Covenant of the God of their fathers in the la[nd of] (9)[their captivity ...]that they did, they and their kings and their priests (10)... God ...

Fragment 2 (1) from following Me, nor did his heart become too proud to serve M[e . . .] (2) and his days were completed, and Solomon [his son] sat [on his (David's) throne . . .] (3) and I gave the soul of his enemies in exchange for the soul ... (4) and hook the witnesses of Evi[1...]

Fragment 3 (1)...(2)... the Lord, and all the people arose and sa[id ...] (3) the Lord of Hosts, and I also ... her people ...(4) And the Lord said to me, 'Son of [man...] God... (5) they shall sleep unti[1...] (6) and from the land ... (7) he was rendered guilty...

10. Second Ezekiel (4Q385-389)

This text again recapitulates the themes we have been encountering in this Chapter. Beginning in Fragment 1 with a more or less familiar vision of Ezekiel's Chariot, in succeeding fragments it moves into more apocalyptic and eschatological themes. In Lines Off. of Fragment 3 Column 1, the well-known 'bones' passage from Ezekiel is evoked with an obviously even greater emphasis on the idea of resurrection encountered in several texts above and associated with these passages from Ezekiel in the popular mind. For instance, the 'bones' passage from Ezekiel, also used the tell-tale words 'stand up' we have encountered above, and was found buried under the synagogue floor at Masada, probably not without reason.

Here the passage is actually tied in Lines 1-2 to the reward of those who have 'walked in the ways of Piety and Righteousness', i.e. we are in the framework of eschatological judgement. The Hesed (Piety) and Zedek (Righteousness) doctrines are absolutely fundamental to Qumran, as they are to Christianity thereafter, and not surprisingly to the tradition of Jewish Kabbalah. They are also the twin underpinnings of the 'opposition' movement in this period; as Josephus puts it, John taught 'Righteousness towards men and Piety towards God' (Ant. 18.116). Josephus ties these to 'Essene' practice as well (War 2.128ff. and Ant. 15.375), and they are the basis of the two 'love' commandments also reported in the Gospels of Jesus' teaching: 'Thou shalt love thy neighbour as thyself - loving men - and 'Thou shalt love the Lord thy God'- loving God (Matt. 22:37ff., Mark 12:30f., Luke 10:27). Here, too, Piety is defined as 'loving Your Name', showing these concepts to be absolutely consistent across the breadth of Second Temple literature. Under them were subsumed all of one's duties, earthly and heavenly.

At Qumran, as in early Christianity and James 2:8, 'loving one's neighbour as oneself' had an economic dimension ending up in the condemnation of 'Riches' and the 'Poor' terminology. If you made economic distinctions between men it was impossible to be perfectly Righteous. In this context, see Column vi.20-21 of the Damascus Document, where the Righteousness Commandment is immediately followed up by reference to 'the Meek and the Poor'.

The text now moves on to more historical allusions, including a mysterious one to 'a son of Belial'. The language it uses in Fragment 3, Column 3 is typically that found in other Qumran texts. There is the reference to 'Downtrodden' (Dal) and 'cup' imagery denoting, as we have seen above, that divine vengeance so important to the Habakkuk Peshar and recapitulated also with reference to Babylon in Rev. 14:8- 11. This 'cup' imagery in the Habakkuk Peshar is extremely important, because it has been mistaken by many commentators as denoting drunkenness - the drunkenness of the Wicked Priest. But this is totally inaccurate. It actually denotes, as here, that divine vengeance being visited on the Wicked Priest for his destruction of the Righteous Teacher and his colleagues.

In Line 5 of Fragments 4-6, we have the language of 'rejecting' (ma'as) which one finds generally in relation to the activity of the liar in the Habakkuk Peshar and other Qumran documents. In Line 15, there is also a reference to 'the priests of Jerusalem' - cf. Habakkuk Peshar, ix.4-5: 'the last priests of Jerusalem' - and once again a reference to 'the Angels of Mastemoth', the Satan or Belial we encountered in the Angels of Mastemoth and the Rule of Belial text above. Because of these references and the first person quality of both narratives, it is likely these two texts either belong generically together or are part of the same document.

These references to an Era of Wickedness dominated by 'the Angels of Mastemoth' and to both a 'blasphemous king' and a 'son of Belial' increases these connections and the portentous quality of the text. It has been claimed that allusions from Second Ezekiel reappear in the Epistle of Barnabas, a second-century work brimming with the same kinds of references as this collection. The Epistle of Barnabas is so full of allusions like 'the Way of Light', 'the Way of Darkness', 'the Way of Holiness', 'the Way of death', 'keeping the Law', 'Righteousness', 'the Last judgement', 'uncircumcized heart' and 'the Dark Lord' (paralleling both Belial and mastema above) that it would be difficult not to find parallels.

TRANSLITERATION

Fragment 1

1. וחיו עמי הן |
 2. בלב טוב ובנפש חפצה |
 3. וחכא קמועט קס |
 4. ומבקיעים |.
 5. המראה אשר ראה יחזקאל |
 6. גנה מרכבה וארבע חיות היתן | ובלכתן לא יסבו |
 7. אחור על שתיים תלך החיה האחת ושתי רגליה |
 8. [רגל] [ל] [ל] |.. [ת] חיה נשמה ופניהם זה בעקר זה [ה] ודמות |
 9. הפנים אחד ארי אחד | נשר ואחד עגל ואחד של אדם והי[תה] יד |
 10. אדם מחברת מגבי החיות ודבקה ב[כנפיהן] | וחא[ופנים] |
 11. אופן חובר אל אופן בלכתן ומשני עברי הא[ופנים] שבלי אש |

12. ו[ה]יה בתוך גהלים חיות כנחלי אש | כמראה לפידים כינות |
 13. האופנים והחיות והאופנים ויהי על ראשם רקיע כעין |
 14. הקרה הנורא ויהי קול [מעל הרקיע] |

Fragment 2

1. | תחת דוני | ולכי |
 2. הומה את נפשי ויתבהלו הימים מחר עד אשר יאמרו [כל בני |
 3. האדם הלא נומהרים הימים לנוען יירשו בני ישראל [אח ארצם] |
 4. ויאמר יהוה אלי לא אש[י]ב פניך יחזקאל ה[נ]ה א[מ]דרד [העת וקצרת] |
 5. את הימים ואת השנים | ל |
 6. מצער כאשר אמרת ל |
 7. [כי] פי יהוה דבר אלה |

Fragment 3 Column 1

1. | ואמרה יהוה ראיתי רבים מישראל אשר אה[בו] את שמך |
 2. | וילכו בדרכי צדק ואלה מתי יחיו ו[חכמה] ישתלמו חסדם |
 3. | ויאמר יהוה אלי אני אראה א[ת] בני ישראל וידעו |
 4. | כי אני יהוה ויאמר בן אדם חנ[כא] על העצמות |
 5. | ואמרת הקרבו עצם אל עצמו ו[פרק] ולפרקו ויהי |
 6. | כן ויאמר שנית הנבא ויעל בשר עליהם ויקרמו עוד |
 7. | [מלמעלה] | ויעלו עליהם גרים |
 8. | ויהי כן ויאמר שוב הנבא א[ל] ארבע רחות |
 9. | השנוים ויפחו הרחות כם ויעמוד ע[ם] רב אנשים |

Fragment 3 Column 2

1. וידעו כי אני יהוה vacat ויאמר אלי התכתן

1. וידעו כי אני יהוה *vacat* ויאמר אלי התכתן
2. בן אדם באדמת ישראל ואמר ראיתי יהוה והנה חרכה
3. ומתי תקבצם ויאמר] יהוה בן בליעל יחשב לענוה את עמי
4. ולא אניה לו ומשלו לא יהיה וחמך הממא זרע לא ישאר
5. ומנצפה לא יהיה תירוש וחיוז לא יעשה דכש [] ואת
6. חרשע אחרג במקף ואח בני אוציא ממקף ועל ש[א]רם אהפך
7. כאשר יאמרו היה השל[ו]ם והשדך ואמרו תש[כו]ן הארץ
8. כאשר חיתה בימי [] קדם בכך: שיר] [הם במו] [
9. [כאר]בע רחות השמים [] את []
10. [כא]ש בערת כ []

Fragment 3 Column 3

1. ודל לא יהן ויביא אל בכל וככל ככוס ביד יהוה כרמ[ן]
2. ישליכנה []
3. בכבל והיתה []
4. מדור שדיך []
5. חרכה [א]רצם []

Fragments 4-6

2. [] והממלכה תשוב לנוי[ם] שנים ר[ב]ים וכני ישראל[ל]
3. [] על ככר בארצות שבים ואין *vacat* משיע להם
4. יען ב.ען חקתי מאסו ותרתי געלה נפשם על כן הסתרתי
5. פני מ[הם] עד] אשר ישלמו עונם *vacat* וזה להם האות בשלם
6. עונם [] עזבתי את הארץ ברום לבכם ממני ולא ידע[ו]
7. כ[י] ש[כו] ועשו רעה *vacat* .. [] .. [ש] [ת
8. [והפרו את הברית אשר כרתי] עם אב[רהם] ועם י[צחק] ועם
9. [יעקב ובימים] ההמה יקום מלך לגוים גדפן ועשה רעות
10. ב[] את ישראל מעם כימו אשכור את מלכות
11. מצרים [] ואת מצרים ואת ישראל אשכור ונתתי לחרב
12. [ב]מחתי א[רץ] [רץ] ורחקתי את האדם ועזבתי את הארץ
13. ביד מלאכי המשטמות הסתרתי [את פני מיש]ראל וזה להם
14. האות ביום עזבו את הארץ בד []
15. כהני ירושלים לעבוד אלהים אחרים []
16. [מלכים] שלשה אשר ימלכו []

Translation

Fragment 1 (1) and my people shall be ... (2) with contented heart and with wil[l]ing soul...](3) and conceal yourself for a little while ...](4) and cleaving ...](5) the vision that Ezek[iel] saw ... (6) a radiance of a chariot, and four living creatures; a

living creature [. . . and they would not turn] backwards [while walking;] (7) each living creature was walking upon two (legs); [its] two le[gs ...](8) was spiritual and their faces were joined to the oth[er. As for the shape of the] (9) fa[ces: one (was that) of a lion, and on]e of an eagle, and one of a calf, and one of a man. Each [one had the hand of] (10) a man joined from the backs of the living creatures and attached to [their wing.] And the whe[els...] (11) wheel joined to wheel as they went, and from the two sides of the whe[els were streams of fire] (1 2) and in the midst of the coals were living creatures, like coals of fire, [torches, as it were, in the midst of] G& the whe[e]ls and the living creatures. [Over their heads] was [a firmament that looked like] (14) the terrifying]ice.[And from above the firmament] came a sound ...

Fragment 2 (1) . . . in place of my grief . . . [And my heart] (2) is in confusion, together with my soul. But the days will hasten on fast, until [all humankind] will say, (3) 'Are not the days hurrying on in order that the children of Israel may inherit [their land?]' (4) And the Lord said to me: 'I will not re[fu]se you, Ezekiel. Behold, I will me[as]ure [the time and shorten] (5) the days and the year[s . . .] (6) a little. As you said to . . .' (7) For the mouth of the Lord has spoken these things.

Fragment 3 Column 1 (1)[And I said: 'Lord, I have seen many men from Israel who] loved your Name (2)[and walked in the Ways of Righteousness. And these things, when will they happen, and] how will their Piety be rewarded?' (3) [the Lord said to me, 'I shall show t]he children of Israel, so that they will know (4) [that I am the Lord.' Then he said, 'Son of Man, pro]phesy over the bones (5)[and say: 'Draw together, bone to its bone and] joint to its joint.' And it was (6)[so. Then he said a second time, 'Prophecy, and let flesh cover the]m, and let them be covered with skin (7) [from above...]and let sinews come upon them.' (8) [And it was so. Then he said again, 'Prophecy t]o the four winds (9) [of Heaven, and let the winds blow on them, and th]ey will stand up- a great peo[ple], men...'

Fragment 3 Column 2 (1) and they will know that I am the Lord.' And he said to me, 'Consider carefully, (2) Son of Man, the land of Israel.' And I said, 'I see, Lord; it is desolate. (3) When will you gather them together?' And the Lord sai[d], 'A son of Belial will plan to oppress my people, (4) but I will not allow him to do so. His rule shall not come to pass, but he will cause a multitude to be defiled (and) there will be no seed left. (5) The mulberry bush will not produce wine, nor the bee honey ...(6) I will slay the Wicked in Memphis, and leading My sons out of Memphis, I will turn upon the re[s]t. (7) Just as they will say, 'Pe[a]ce and quiet is (ours), 'so they will say 'The land r[es]ts quietly.' (8) Just as it was in the days of . . . ancient . . . , so . . . (9) [in the fo]ur corners of heaven . . . (10) [like a] consuming [fi]re ...

Fragment 3 Column 3 (1).. . nor shall he have mercy on the Downtrodden, and he shall go to Babylon. Now, Babylon is like a cup in the Lord's hand; like re[fu]se] (2) he will hurl it . . . (3) in Babylon, and it will be ... (4) the dwelling of your fields . ..(5) their land will lie desolate ...

Fragments 4-6 (2)... and sovereignty will devolve upon the Genti[les] for [m]any[years,] while the children of Israel [1...](3)a heavy yoke in the lands of their captivity, and they will have no Deliverer, (4) because ...they have rejected My Laws, and their soul has scorned My teaching. Therefore I have hidden (5) My face from [them, until] they fill up the measure of their sins. This will be the sign for them, when they fill up the measure of (6) their sin ...I have abandoned the land because they have hardened their hearts against Me, and they do not kno[w] (7) tha [t...they have] done Evil again and again . . . (8) [and they broke My Covenant that I had made] with Ab[raham, I]saac and (9) [Jacob. [In] those [days] a blasphemous king will arise among the Gentiles, and do evil things ... (10) Israel from (being) a people. In his days I will break the Kingdom (11) of Egypt... both Egypt and Israel will I break, (and) give (them) over to the sword. (12)... [hi]gh places of the l[and ...] I have removed (its) inhabitants and abandoned the land into (13) the hands of the Angels of Mastemoth (Satan/Belial). I have hidden [My face from Is]rael. This will be their (14) sign: in the day when they leave the land ...(15) the priests of Jerusalem to serve other gods ... (16) three [kings] who will rul[e ...

11. Pseudo-Daniel (4Q243-245)

The pseudo-Daniel portions that follow describe one or more occasions on which Daniel stood before King Belshazzar (cf. Dan. 5). Like Pseudo-Jeremiah, Second Ezekiel, and the Damascus Document, they furnish a tantalizingly mysterious and

often apocalyptic view of history. This text refers to: 1. the flood and the tower of Babel; 2. the exodus from Egypt; 3. the exile to Babylon; 4. the first four kingdoms (see also the Vision of the Four Kingdoms below); 5. seemingly the Hellenistic era; and 6. probably the Roman era of the 'last days' or 'end of time'.

The Greek Translation of the Old Testament known as the Septuagint, which was used by the Jews of Alexandria and Egypt and later by Christians in the east, includes several additional Daniel stories woven into the Biblical book. Some of these texts might even antedate Daniel, while others simply interpret it. For his part, Josephus provides a glimpse of how Daniel was seen by a first-century Jewish historian: 'One of the greatest prophets ... for the books that, he wrote (note the plural here) and left are read by us even now ... He not only predicted the future, like the other prophets, but specified when the events would happen (Ant 10.266-8).

This description would not only have relevance for this text, but also for the view of prophets as soothsayers and fortune-tellers with special knowledge about the future in the first century, which we discussed in the introduction, in this Chapter. The belief that Daniel had predicted not only what would happen, but when, was no doubt a significant factor in the timing of the war with Rome -in AD 66. For instance, the 70 years of wrath in Dan. 9:3 - a known interest in the War Scroll at Qumran - could have been seen as the period between the first outbreak of revolutionary activity at the time of Herod's death in 4 BC (not un-coincidentally the time assigned to Jesus' birth) and the final proclamation of the uprising (AD 66); or 'the time, two times, and a half' leading up to 'the End Time' in Dan. 12:7, the 312 years between the stoning of James the Just in AD 62 and the outbreak of the uprising.

This brings us to the important apocalyptic references to the 'Kings of the Peoples' and 'the Kingdom of the Peoples' in the present text, paralleling references to a 'boastful King' or a 'son of Belial' in the previous text. These references are tantalizing. If they refer to the first century, then there is every possibility, depending on the interpretation and reconstruction of the names, that there is a reference to Herod, and perhaps even his father Antipater, in Lines 30- 31.

The reference to 35 years in Line 31 is, of course, very close to the number of years of Herod's rule between 39 B.C and 4 BC, but this is only a suggestion and must be treated with care. Whether such a reconstruction is possible is probably tied to the interpretation of these allusions to 'the Kings of the Peoples'/'Kingdom of the Peoples' in Lines 24, 35 and 36. The 'Kings of the Peoples', as we have said, is an allusion found in a crucial section of the Damascus Document (viii. 10) about 'pollution of the Temple', the 'treasury', 'fornication' (even possibly incest), the 'poison of vipers' - the 'Kings' being specifically identified with the vipers - etc. There are also parallel references in the Habakkuk Peshar to 'peoples' and 'additional ones of the peoples' as we have noted.

The term 'peoples' used in this manner is known in Roman jurisprudence, where it specifically refers to petty provinces particularly in the eastern part of the Empire, and their kings. Even Paul in Rom. 11:13 uses this terminology in addressing the 'peoples', designating himself as 'Apostle to the Peoples'. Certainly petty kings like the Herodians were referred to in this manner in Roman jurisprudence as a matter of course and have to be considered among these 'Kings of the Peoples'.

On the other hand, the 'Kingdom of the Peoples' may reflect an earlier stage in this usage. Then it would be more obscure. The term is known in Roman administrative practice during this period; for instance in Cicero in De Domo 90 or Suetonius, on Caligula, 35.3. Where Paul is concerned, he very likely refers to his own Herodian origins and relationship to such 'peoples' in Rom. 16:11. Indeed such an explanation, if substantiated, is helpful in illuminating his Roman citizenship and easy relations with high Roman officials or their protégés throughout his career.

In Line 12, it is possible that one encounters a 400-year symbolic historical scheme, beginning with the going out from Egypt of the kind one encounters in the Damascus Document (i.5 -6; 390 years). As noted above, one should be careful of the chronological precision of these visionary reckonings and take them as symbolic or as approximations only. Where the 390 years in the Damascus Document is concerned, for instance, there can be little doubt that this relates to Ezek. 4:9 - an important prophet at Qumran - having to do with the absence of prophecy in Israel. The reference to 'seventy years' in Line 22, as with similar chronological reckonings in the Angels of Mastemoth and the Rule of Belial text above, ties this text to

TRANSLITERATION

[	דניאל קורום	] 1.
[	בלשצר	] 2.
[	יך	] 3.
[	מן בחר מכולא	] 4.
[	זח בן לוכר (מרא	] 5.
[	קדיח	] 6.
[	א מגדלא רומח	] 7.
[	...]	] 8.
[	על מגדלא ושל	] 9.
[	לבקרה בני	] 10.
[	ס]	] 11.
[	שין ארבע מאה ..]	] 12.
[	כולחון ויהן בן טא	] 13. ית. (הון וי)
[	ולחוא) מעברחון ירנא ובלא)	] 14. מצרין ביד.
[	ובניהון .]	] 15.
[	ית.	] 16.
[	כדרו בני ישראל אנפיהון בן (אנפי אלוהין)	] 17.
[	והון רבהין לבניהון לשירי טעחא ורנו עליהון אלוהין וא(מר) למנהן	] 18.
[	אנון ביד נבוכדנזר מלך בבל ולאחרבא ארע>ה>ון בעהון מידי שן	] 19.
[	בני גלחא .]	] 20.
[	ובדר אנון	] 21.
[	איך שב(ע)ין שנין .]	] 22.
[	מלכותא) דה רבחא וישע אנון	] 23.
[	הסינין מלכות עמומיא	] 24.
[	היא מלכותא קר(מ)ותא	] 25.
[	ימלך שנין .]	] 26.
[	.. בלכרוס	] 27.
[	תח	] 28.
[	שין ..]	] 29.
[	רחום בר	] 30.
[	וימלך (וס שנין תלחין וחמש	] 31.
[	י מללה	] 32.

[	רשע]א[אשע . ]	] .33
[	בעדנא] דנה יתכנשון קריאי . ]	] .34
[	מלכי] עממיא ולהוז מן יום ]	] .35
[	קרי]שין ומלכי עממיא ]	] .36
[	ע]בדין עד יומא]דנה	] .37
	א.]	] .38
	ו]מה די	] .39
	דניאל ]	] .40
	כתב די יחב ]	] .41
	קה ]	] .42
	ו]סי עו]תיה]	] .43
	ן] א'כ]תה	] .44
	ק]יה ]	] .45
	י]חניה ]	] .46
	ג]ן שמוען	] .47
	רויד שלומיה ]	] .48
	א]חניה ]	] .49
	]	] .50
	ל]מספ רשעא ]	] .51
	א]לן בעור ישעו ]	] .52
	א]לן אדין יקומן	] .53
	ק]ריש]יא יחובין	] .54
	רשעא] vacat	] .55

Translation

(1)... Daniel befo[re...] (2) Belshazzar ... (4) after the flood ... (5) Noah from Lubar [the mountain ...] (6) a city ... (7) the tower; [its] heig[ht ...] (9)[up]on the tower and ... (10) to visit the sons of ... (12) [fo]ur hundred [years ...] (13) ... all of them, and they will go out from (14) Egypt by the hand of ... and their crossing [will be](at)[the] River Jordan ... (15) and their sons . . . (17) the children of Israel preferred their presence (i.e., that of the false gods) to the [presence of God.] (18) [They were sacrific]ing their sons to the Demons of Falsehood, and God was angry at them and de[tided] to give (19) them into the power of Nebu[chadnezzar the king of Ba]bylon, and to lay waste to their land before them by the hands of ... (20) members of the exilic community . . . (21) and He scattered them . . . (22) an oppression of seve[nt]y years ... (23) this great [kingdom], and He will save the[m . . .] (24) powerful, a Kingdom of the Peop[les . . .] (25) this is the fi[rst] Kingdom ... (26) [he will] rule (some number of) years... (27) Balakros ... (29) [y]ears ... (30) ... rhosthe son of ... (31) [and ... rh]os [will rule] thirty-five years . . . (32) to say . . . (33) [Ev]i[1] has led astray . . . (34) [in] this [time] the called ones will be gathered . . . (35)[the Kings of] the Peoples, and from (that) day on there shall be ... (36)[Holy] Ones and the Kings of the Peoples ... (37) they shall be doi[ng] until [this] day .. (39) and what (40). .. Daniel (41) ... a book that he gave (42)... Kohath (43) ... Uzzi[ah...] (44) A[b]iathar... (46) Jehoniah (47) ... Simeon (48) ... David, Solomon (49) ... Ahazi[ah, ...] (51) to bring Evil to an end (52) . . . these will wander astray in blindness (53) . . . [th]ese (people.) Then there shall arise (54) . . . [H]oly O[n]es shall return (55)... Evil.

12. The Son Of God (4Q246) (Plate 4)

This is another Messianic pseudo-Daniel fragment in Aramaic, relating to the literature centering about that figure. It is full of the language and heightened imagery of these apocalyptic visionary recitals. In fact, it takes its cue from a reference in the Biblical Daniel to the 'Kingdom' that 'the God of Heaven will set up ... which shall never be destroyed', nor be conquered or absorbed, but rather 'last forever' (Dan. 2:44). There are also parallels in style with the 'little Apocalypse' in the New

Testament, where Jesus is pictured as foretelling the future woes leading to the destruction of Jerusalem (Luke 21:20).

A key phrase in the text is, of course, the reference to calling the coming kingly or Messianic figure, whose 'rule will be an eternal rule', 'the son of God' or 'the son of the Most High', while previous kingdoms, because of their transitoriness, are compared only to 'shooting stars'. Other imagery in the Biblical Daniel also helped define our notions about Jesus as a Messianic figure, imagery relating to the 'Son of Man coming on the clouds of Heaven' (Dan. 7:13). This imagery is strong in the War Scroll, where it is used to interpret 'the Star Prophecy' (Columns xiff. This is repeated even more forcefully in Column xixf., where the Heavenly Host is depicted as coming on the clouds of Heaven and 'shedding judgement' like 'rain' on all mankind).

There can be no denying the relation of allusions of this kind to the Lukan prefiguration of Jesus: 'He will be great, and will be called the son of the Most High; and the Lord God will give him the Throne of his father David ... For that reason the Holy offspring will be called the Son of God' (Luke 1:32-35). Images of this kind, however, abound in Old Testament scripture, particularly in honouring great kings. See, for instance, Ps. 2:7: 'You are My son; on this day have I begotten you' (in Christian tradition, part of the prefiguration of Jesus' baptism; for a more Jewish Christian presentation of this, see Heb. 1:5 and 5:5). See, too, 2 Sam. 7:14: 'I will be a father to him [David] and he shall be a son to Me', or Ps. 89:27: 'He shall say to Me, "You are my father, my God - the Rock of my deliverance."'

Scriptural pre-figurations such as these are also strong in Wisdom and at Qumran, where all 'the Righteous' are reckoned as 'the sons of God'. This is particularly true in the Qumran Hymns where the 'sonship' imagery regarding the Righteous and its putative author 'the Teacher of Righteousness' is strong throughout. In the Son of God text, one should also note the emphasis on 'Truth' or 'Righteousness' two central Qumran concepts (hence, our capitalization of them throughout this work). Nor can there be any mistaking its eschatological nature and its emphasis on 'judging' or 'the Last judgement', more key Qumran conceptuality's probably stemming from Daniel's proclamation of 'the end time' in 8:20, 11:25, etc.

That the concepts incorporated in words of this kind have gone directly into Christian presentations of its Messiah and his activities is hardly to be doubted. See, for instance, Line 4 in Column 2 and Matt. 10:34: 'I came not to send peace, but a sword.' This kind of 'sword' allusion is also found in Column xix. 12 above of the War Scroll, 'the sword of God', used in the war against 'the Kittim'. Further to this, one should note the allusion again to 'Peoples' in Line 8.

One point, however, should be emphasized: the Messianic figure envisaged in texts like the Son of God, War Scroll, etc., whether taken figuratively or otherwise, is extremely war-like. This is in line with the general uncompromising, militant and nationalist ethos of the Qumran corpus; the Messianic figure was to be a triumphant, quasi-nationalist king figure. One should also note that the peace envisaged in this text will only come after the cataclysmic Messianic war. As in the War Scroll, God will assist in this enterprise with His Heavenly Host. For the War Scroll, this is the point of the extreme purity regulations and being in camps in the wilderness, which is put in vii-5-6 as follows: 'because the Angels of Holiness are with their hosts,' i.e. 'the war volunteers, the Perfect in Spirit and body ready for the Day of Vengeance'. We shall learn more about the extreme purity regulations required in the 'camps' in the last column of the Damascus Document in Chapter 6 below.

TRANSLITERATION

Column 1

1. [מלכא וכדי רוחא ע]לוחי שרה: נפל קדם כרסיא
2. [אדין קם דניאל ואמר מ]לכא עלמא אתה רנו ושניך
3. [מחרק מה לחוה אל ר]בא חויך וכלא אתה עד עלמא
4. [חמס לחוה ובאשין רב]רכין עקה תהא על ארעא
5. [עממין יעבדון קרב] ונחשירין רבו [מ]דינתא
6. [עד יקום מלך עם אל ולחוה] מלך אחור [ו]מ]צדין
7. [כל עממא לה יסגדון ו]רב לחוה על ארעא
8. [כלא שלם יע]בדון וכלא ישמשון
9. [לה בר אל ר]בא יחקרא ובשמה יחבנה

Column 2

1. ברה די אל יהאמר ובר עליון יקרונה כזיקא
2. די חויחא כן מלכותהן תהוא שנין] ימלכון על
3. ארעא וכלא ידשון עם לעם ידוש ומדינה למדינה
4. vacat עד יקום עם אל וכלא ייה מן חרב
5. מלכותה מלכות עלם וכול ארחתה בקשום ידן]
6. ארעא בקשט וכלא יעבד שלם חרב מן ארעא יק
7. וכל מדינתא לה יסגדון אל רבא כאילה
8. הוא יעבד לה קרב עממין תןן כידה כלחן
9. ירבה קרבוהי שלמנה שלמן עלם וכל תחומי

Translation

Column 1 (1) [the king. And when the Spirit] came to rest upo[n] him, he fell before the throne. (2) [Then Daniel arose and said,] 'O Wing, why are you angry; why do you [grind] your teeth? (3)[The G]rear [God] has revealed to you [that which is to come.] It shall indeed all come to pass, unto eternity. (4) [There will be violence and gr]eat [Evils.] Oppression will be upon the earth. (5) [Peoples will make war,] and battles shall multiply among the nations, (6)[until the King of the people of God arises. He will become] the King of Syria and [E]gypt. (7) [All the peoples will serve him,] and he shall become [gre]at upon the earth. (8)[... All w]ill make [peace,] and all will serve (9) [him.] He will be called [son of the Gr]eat [God;] by His Name he shall be designated.

Column 2 (1) He will be called the son of God; they will call him son of the Most High. Like the shooting stars (2) that you saw, thus will be their Kingdom. They will rule for a given period of year[s] upon (3) the earth, and crush everyone. People will crush people, and nation (will crush) nation, (4) until the people of God arises and causes everyone to rest from the sword. (5) His Kingdom will be an Eternal Kingdom, and he will be Righteous in all his Ways. He [will jud]ge (6) the earth in Righteousness, and everyone will make peace. The sword shall cease from the earth, (7) and every nation will bow down to him. As for the Great God, with His help (8) he will make war, and He will give all the peoples into his power; all of them (9) He will throw down before him. His rule will be an Eternal rule, and all the boundaries...

13. The Vision Of The Four Kingdoms (4Q547)

This is another tantalizing apocalypse in Aramaic relating to the Daniel cycle of literature, as well as to a certain extent Enoch. In it, the king (possibly either Belshazzar or Nebuchadnezzar) sees a vision of four trees, each represented by an Angel. As each tree represents a kingdom, some relationship with the Dan. 7-8 vision of the four kingdoms is evident.

When the text assigns Angels to trees, and thereby to the kingdoms, it is developing an already ancient idea prominent in

Daniel. In Dan. 10:13, the seer encounters an Angel, presumably the Heavenly interpreter of visions, Gabriel. This Angel is also of fundamental importance to the heir to many of these traditions, Islam. He tells Daniel that he would have come earlier, but 'the prince of the Kingdom of Persia opposed' him for 2 1 days. Thus Israel's Angel seems to have been engaged in heavenly combat with the Angel of the Kingdom of the Persians. Only with the aid of another Angel, Michael - already figuring prominently in many of these texts - was he able to advance. A similar understanding of the interplay between the worlds of the seen and the unseen would appear to animate this vision.

It would be interesting to know the identities of all the trees in the Four Kingdoms text, for then one might better appreciate just how the work relates to parallel visions in the Biblical Daniel or Enoch. Only the identity of the first, Babylon, is preserved in Line 5. Does the work end with Alexander of Macedon, or does it come down to the Roman period? Does it contain material of equal antiquity and authority as the Biblical Daniel or Enoch? Or, is this work rather an explication of Daniel, composed later?

The use of trees to represent kingdoms has ample precedent in the ancient motif of the cosmic tree (cf. Ezek. 17 and 31 and Zech. 1 1:2), and parallels the use of other symbols like animals and horns in Daniel and Enoch. In Dan. 4, Nebuchadnezzar has a dream in which he sees '... a tree in the middle of the earth of great size. The tree became large and strong, and its height reached up to the heavens...' Daniel later tells the king that this tree represents the king himself and his kingdom, but the book of Daniel does not develop this equation any further.

TRANSLITERATION

Fragment 1 Column 1

ן |	.1
ם |	.2
א. |	.3
|	.4
ן]הור מלאכא די הור	.5
| אמר להון לחוא vacat כולה	.6
| ..הא ריבון הוא vacat דן	.7
| ואמר לי מלכא בדיל vacat כך	.8
| ןך איך בלא עביד הו קאמין	.9
| אמר להון ומפקא להון בפרוש	.10
| מראיתון ..הי מנחן	.11
אדין מלאכא די עלוהי	.12

Fragment 1 Column 2

1. נונהא קאם וארבעה אילניא מן בחר לה
2. קאם אילנא ורקחי מנה ואמר לי מן
3. עורתא ואמרת אן אחוא ואחבין ב]ה וחזית
4. אילנא די vacat באשים ב]]
5. ושאלתה מן שמך ואמר לי בכל]אמרת לה
6.]אנתה הוא די שלים כפרס]חזית אילנא
7.]אהרנא די ת]הות לנא וימא ל]] ואמר
8. למשנה [] ושאלתה מן שמך ואמר לי [ל
9. ואמרת לה אנתה תיא די שלים ב]ועל
10. תקפי ימא ועל מחווא] וחזית
11. אילנא חליחיא]אמרת לה מן שמך ואמר לי
12. הווך]

Fragment 2

1.] מודי ואמרת לה היא דא מן שלים [
2.]ת לעלין]ת וחזוןך [
3.]ל ב] [
4.]היל [

|	אֱלֹהִים	|	.3
|	הַיְהוָה	|	.4
|	לְאֵלֵינוּ	|	.5
Fragment 3			
|	מֵרֵאשִׁית	|	.9

[	אֵל עֲלֵינוּ לֹא	|	.10
[	שֶׁאֵין דִּי עֲלֵינוּ וִיב.	|	.11
[	מֵרֵאשִׁית אֵל דִּי כּוֹל מוֹתֵבָה דִּינִין ]	|	.12

Fragment 4			
ה	|	.8	
יְחִידוֹן [	|	.9	
הַזֹּהָה |	|	.10	
יָמִים מִלְּלֵחָא	|	.11	
מִלְּכָא דִּי יִפְלֵט	|	.12	

Translation

Fragment 1 Column 1 (5) ... the [Li]ght of the Angels who were (6) ... he said to them, 'It will all happen ...'(7) high. It is he who ... (8) and he said to me, 'O King, because . . .' (9) as everything was done, they would arise (10) . . . he said, 'They shall be.' And he explicated to them clearly (11) ... their lords. One of them (12) [... Then the Angel upon w]hom

Fragment 1 Column 2 (1) (rested) the brilliant Light arose, and the four tree[s after him.] (2) A tree arose, and (the others) moved away from it. He (the Angel) sai[d to me ...'What](3) kind of tree is it?' I replied, 'If only I could see and underst[an]d it.' [Then I saw] (4) a balsam tree . . . (5) I asked it, 'What is your name?' It replied, 'Babylon.' [Then I said to it,] (6) '[Yo]u are he who shall rule over Persia.' Then [I saw another tr]ee (7) [that was be]low where we were standing, and it swore . . . and claimed (8) to be different. (superior to the previous tree?) . . . So I asked him, 'What is [your] name?' [He replied ...] (9) I said to him, 'You are he wh[o shall rule over . . .]' [By] (10) my power and by the region . . . he swore [. . . And I saw] (11) [the] third tree, [and] I said to [him, 'What is your name?' He replied,] (12)'Your vision ...'

Fragment 2 (1) ... and I said to him, 'This is it. Who is the ruler of...'

Fragment 3 (9) ... the lord of ... (10) the Most High God ... (11) which is upon them ... (12) [the Lor]d of all, he who appoints judges ...

Fragment 4 (9) ... they shall seize (10) ... the vision (11) ... you have spoken (12) [...the kin]g who shall escape ...

Notes

(8) The Angels of Mastemoth and the Rule of Belial (4Q3 90)

Previous Discussions: J. T. Milik, Books, 254-5; D. Dimant, 'New Light from Qumran on the Jewish Pseudepigrapha - 4Q390', in J. Treballe Barrera and L. Vegas Montaner (eds), Proceedings of the International Congress on the Dead Sea Scrolls - Madrid, 18-21 March 1991 (Universidad Complutense/ Brill: Madrid/Leiden, 1992). Photograph: PAM 43.5 06. This text may be called a pseudo-Moses, but it is uncertain that Moses is the 'author' or person addressed. The language of the text is reminiscent of the book of Jeremiah, so this might be a pseudo-Jeremiah text; it may also have been addressed to some other visionary.

(9) Pseudo-Jeremiah (4Q 385)

Previous Discussions: None. Photographs: PAM 42.505 and 43.496. Because of the geography of this text and its vocabulary, it can also be viewed as a pseudo-Ezekiel text.

(10) Second Ezekiel (4Q385 -89)

Previous Discussions: J. Strugnell and D. Dimant, '4Q Second Ezekiel', Revue de Qumran 13(1988)54-8; D. Dimant and J. Strugnell, 'The Merkabah Vision in Second Ezekiel (4Q385 4)', Revue de Qumran 14(1990)331-48. Photographs: PAM 43.493, 43.495, 43.501, 43.503 and 43.504. The order of the fragments is uncertain; we present them roughly as their relation to the book of Ezekiel would suggest. The reference to 'the Angels of Mastemoth' in Fragments 4-6 ties it to the first text we have given this name to.

(11) Pseudo-Daniel (4Q243-245)

Previous Discussion: J. T. Milik, "'Prière de Nabonide" et autres écrits d'un cycle de Daniel. Fragments araméens de Qumran 4', Revue Biblique 63 (1956)411-15. Photographs: PAM 43.247, 43.249, 43.252 and 43.259. The text presented here is a tentative composite of the three manuscripts. Because these texts are so fragmentary, the order of the portions is uncertain, nor is it certain that Manuscript C is the same literary work as Manuscripts A and B. Manuscript C certainly preserves the end of its text (here, Lines 5 1 - 5).

(12) The Son of God (4Q246)

Previous Discussions: J. Fitzmyer, 'The Contribution of Qumran Aramaic to the Study of the New Testament', New Testament Studies 20 (1974) 391-4; Milik, Books, 60, 2 13, 2 61; F. Garcia-Martinez, '4Q24 6: Tipo de Anticristo o Libertador escatológico?' in El Misterio de la Palabra. Homenaje a L. Alonso Schôkel (Cristiandad; Madrid, 1983) 229-44. Photographs: PAM 42.601 and 43.236.

(13) The Vision of the Four Kingdoms (4Q547)

Previous Discussion: J. T. Milik, "'Prière de Nabonide" et autres écrits d'un cycle de Daniel. Fragments araméens de Qumran 4', Revue Biblique 66 (1956) 411 note 2. Photographs: 4 3.57 6 (Manuscript A), 43.579 (Manuscript B). We present Manuscript A, with reconstructions following Manuscript B. Not all reconstructions, however, are found in Manuscript B. Some reflect our own insight into the text.

Chapter 3 - Biblical Interpretation

The Jews at the time of the writing of the Scrolls can truly be described as a 'people of the Book'. But which writings were recognized as sacred? The situation represented by the literature before us was still to a certain extent fluid. The Bible recognized by Jews and Protestants was put in its final form around AD 100 after the fall of the Temple in AD 70 by those in the process of developing Rabbinic Judaism. Nor would the decisions made by these heirs of the Pharisee Rabbi Yohanan ben Zacchai, the individual who in Talmudic sources is described as having applied 'the Star Prophecy' to Vespasian - the destroyer of Jerusalem and future emperor in Rome - have been particularly welcome among the supporters of the tradition represented by the literature of the Scrolls.

Yet it is possible to say a few things about which books were already considered holy or authoritative merely on the basis of inspecting the Scrolls themselves. Certainly the Law as we have come to know it (that ascribed to Moses), as well as the Prophets, had already acquired the aura of sacredness, and they are referred to in this manner by the authors of the Scrolls, though additional books like the Temple Scroll and additions like those to Ezekiel above would appear to have still been in the process of being created. Psalms, too, with some additions, would appear to have been recognized.

Most surviving writings from Qumran and later materials about these times, like the Rabbinic Mishnah and Tosefta, are concerned with understanding and applying the requirements of books and writings already considered sacred. Where the books ascribed to Moses and the Prophets, and to David (the Psalms) were concerned, there appear to have been few sceptics. The problem in the literature before us was not really where to look for God. Writings like the Law, Prophets and Psalms represented His direct communication with His people. The problem was how to understand that communication.

Various techniques developed to solve this. One method was to extrapolate the basic principles of life from the literature already recognized as sacred and then weave an entertaining story illustrating them. Books like Judith and 3 Maccabees, not so far found at Qumran, represent this kind of approach, as do the stories of Tobit and the Persian Court in this Chapter. A related technique was to 'rewrite' Biblical stories, expanding or revising them with new details in accordance with one's own understanding of what God required or how certain aspects of this legacy needed to be interpreted or approached.

The Genesis Apocryphon from Cave 1, published earlier, is an example of such rewriting. So are parts of the document with which we start this Chapter, the Genesis Florilegium. Both of them are concerned with rewriting certain aspects of the Genesis narrative which their writers for some reason considered important. As in the story of the Biblical flood, they insert interpretative words into long passages of Biblical text while at the same time paring away what they regarded as dross. In this way, a new, more focused - if tendentious story emerges; and overlaps, reflecting the amalgam of previous textual traditions, either by design or otherwise disappear.

The various stories involving the mysterious Enoch who, because he was described as 'walking with God' in Gen. 5:24, was thought not to have died, are another variation of this genre. A lively pseudepigraphic tradition developed in Enoch's name, intent on capitalizing on the apocalyptic, visionary and mystical insights implicit in his having visited Heaven and lived. The Jubilees cycle is another example of rewriting and developing aspects of the Genesis tradition with an eye towards enhancing certain parts of it which were considered important by the author. Pseudo Jubilees in this Chapter is a variation of this tradition, though aspects of Enochic literature also shine through the fragmentary document that has survived.

Perhaps the most important method for enhancing previously recognized Biblical texts at Qumran was using the direct interpretative one, called *peshar* because of the constant allusion throughout in the text to the Hebrew word *pishro* ('its interpretation is'). At Qumran this approach usually involved a high degree of esotericism, as the exegesis played on a passage or some vocabulary from older texts like Isaiah, Nahum, Hosea, Habakkuk or Psalms, and developed it in the most intense and imaginative manner conceivable, relating it to the present life of the community, its heroes and enemies, and the people of Israel.

Pesharim (plural for *peshar*) such as these were even embedded in documents like the War Scroll, where 'the Star Prophecy' was treated in this manner, and the Damascus Document, where, as we have seen, Ezek. 44:15's reference to 'the sons of Zadok' and similar prophecies were interpreted in the most graphic and vivid manner in relation to contemporary events and

the interests of the community. The document we have called (recalling John Allegro's similar usage) the Genesis Florilegium contains examples of this kind of pesher as well, particularly when it comes to interpreting the Messianic 'Shiloh Prophecy' (Gen. 49:10).

Such interpretations often had nothing whatever to do with the underlying Biblical text, often playing on but a few words or an isolated allusion in it to produce the desired commentary. Sometimes words in the underlying were deliberately changed to produce the desired exegesis having to do with contemporary events and almost nothing to do with the original prophecy, except casually. This is the case in passages in the Habakkuk Pesher and Ezek. 44:15 in the Damascus Document above. Parallel processes of this kind can also be said to have taken place in the Gospels.

Finally, an author might wish to launch a direct attack on some overarching problem that particularly exercised him, such as Biblical chronology or genealogy. This approach is again illustrated in the presentation of the flood chronology in the Genesis Florilegium, as well as the Biblical Chronology and Hur and Miriam texts which follow it below. These very easily flow into what it is called later in Rabbinic circles Midrash (i.e. homiletic story).

14. A Genesis Florilegium (4 Q252) (Plate 5)

This text is one of the most fascinating in the corpus. It consists of some six columns as we have reconstructed it and skims over the main Genesis narrative, alighting only on points and issues it wishes for some reason to clarify or re-present. These include the flood, Ham's son Canaan's punishment, the early days of Abram/Abraham, Sodom and Gommorah, and Reuben's offence against his father. It ends, perhaps most importantly, with Jacob's blessing of his children. This last, more of an interpretation (pesher) than a rewrite, incorporates some of the most telling Messianic pronouncements of any Qumran text in this or any other volume.

In the process, the author picks up some of the major modern scholarly problems in Genesis textual analysis and attempts what in his terms is clearly a resolution. For instance, he attempts to set forth a proper chronology of the flood story, coming up with a 364-day calendar of the Jubilees type. Contradictory elements are either harmonized, passed over or deleted in the interests of rationalizing a coherent calendar and explaining its intrinsic applicability to the flood story. In the process it sorts out inconsistent elements in what modern scholars refer to as the Yahwist or Elohist (Priestly) parts of the narrative.

Since the main concern of the first two columns about Noah and the flood is calendrical, the traditional story is subordinated to this interest. The calendar is an extremely important matter, and it has been said that whoever controls the calendar, its feast days and rituals, controls the society. Rabbinic literature, building on the Pharisee tradition that preceded it, was originally dependent on a lunar calendar that was only later harmonized, following Roman developments, with a solar year. It should, however, be noted that a 'pre-Rabbinic' form of the lunisolar calendar already existed in our period, as several of the 'Priestly Courses' texts in Chapter 4 below demonstrate.

In theory, this calendar depended on human observation for new moons and the like. Qumran abjured this, attempting a solar harmonization of an intellectual kind and obviously wishing to develop very early on a harmonious total mathematical scheme that did not depend on human failings. In the process, feast days were located at the beginning of weeks, and everything regularized to accord with a full 364-day, one-year scheme including intercalated days.

For instance, the full year, 364-day cycle is completed at the bottom of Column 1 and the beginning of Column 2 with the notice that the earth was completely dry on the seventeenth day of the first month, not the twenty-seventh as in Biblical tradition. The tradition that the flood lasted only one year is known in Jubilees (5:31), but its author seems to have tried to have it both ways and adopt an intermediate position between the text before us and the Biblical tradition of more than one year. For him, though the land was dry on the seventeenth day of the second month, it was not until the twenty-seventh day - the end of the flood in the Biblical text we are familiar with that Noah sent the animals out of the ark. Noah himself did not really leave the ark until the first day of the third month, two weeks later (6:1).

Our text disagrees, noting in Lines 2 - 3 of Column 2 that 'on Sunday, on that very day, Noah went forth from the ark'; and as if to further punctuate this point, it adds, 'thereby completing a full year of 364 days'. It returns to this point, showing it to be a major concern, in the next line (4- 5), repeating: 'Noah {went forth} from the ark at the appointed time - one full year.' Because the polemic is so emphatic, it would appear that the author of the text is familiar with the traditional text, which is probably the Pharisaic one. That this is the point he wants to hammer home, i.e. that the flood came to an end on the same Sunday the 17th one full year after it began, could not be clearer. The rest of the narrative is subordinated to this. Colourful detail, like the size of the ark, the kinds of animals and the raven are discarded.

Because of the author's abstract, mathematical flair and because his calendar is mathematically speaking so harmonized, days of the week do not fluctuate over the month, whatever the year, and he proceeds to give the exact calendrical day of the week for all significant events in the story. In fact, he adds extra days, some perhaps coinciding with significant festival days as in 1.8 or 1.22. For a precise analysis of the scheme of this calendar in this text, see the notes at the end of this Chapter. For more on the calendar as it related to courses in the Temple, and other matters of Temple service, see further discussions in Chapter 4.

In the next story from the Noah cycle, the author shows again that his intention is to explain an inherent contradiction in the narrative as it has come down to us, namely why God cursed Canaan, son of Ham, when it was Ham who had actually 'uncovered his father's nakedness' (Gen. 9:2 6). Though any reasonable person would notice this problem, normative tradition usually does not. Showing that the author both knows the traditional text and is intent on rationalizing certain obvious problems in it, Column 2.7 explains, somewhat triumphantly, that since God had already blessed Noah's sons, He could hardly retract that blessing. Despite its facileness, it is an explanation, and shows that people of this school of thought in the Qumran period (as opposed to some others) were already doing elementary text criticism, a fact which also stands out in the reconstruction of the flood narrative preceding it.

This is again clear in the treatment of the next episode about Abraham; we are dealing with one interesting problem after another in the traditional Genesis text. Column 2.8 shows that the author knows that Abraham will receive a name change in Gen. 17:5. But in 9ff. it switches back to the earlier name Abram as it moves on to the story it is really interested in, Sodom and Gomorrah. In the process, it confronts another problem that seems to have puzzled many commentators, such as Philo in *de migratione Abrahami* 177 and the author of the Book of Acts 7:4, i.e. the apparent implication in Gen. 12:4 that Abraham left Haran after the death of his father.

Gen. 11:32 had already put Terah's age at the time of his death at 205. In 11:2 6 it specified his age at the time of 'Abram's' birth as 70. Some traditions - most notably the version of the Pentateuch possessed by the Samaritans and one Septuagint manuscript obviously related to it - add the number 75 after these two passages to denote Terah's age at the time of his death - thereby adding to the conundrum.

Our text is trying to clarify this problem. In the process it rejects the position of Philo and Acts above, that since Gen. 12:4 is placed after Gen. 11:32, it likewise has to be thought of as recording an event that happened chronologically after it. Rather, it adds its own more precise, numerical specifications, as it did in the flood narrative preceding it, definitively clarifying this problem in the traditional text. Column 2.8 adds the key piece of numerical data not found in the Bible, that Terah was 140 years of age when he migrated to Haran, i.e. that he had lived 70 more years in Ur before migrating to Haran.

In another mathematical rationalization not found in the Bible, the text now deduces Abram's age at the time of Terah's migration as also being 70 (Line 9), to it also fills an important lacuna in Abraham's biographical chronology. It then moves on to add another five years to Abram's age (and by implication Terah's too) to make up the total of 75, his age in Gen. 12:5 when he departed for Canaan. Finally, by implication granting the traditional number 70 for Terah's age at the time of Abram's birth, it affixes some last numerological data, i.e. Terah lived 65 years in Haran after Abram's departure, thereby making up the total of 205 the author started with (2.10). That his concerns are mathematical could not be more apparent.

Another important point it makes, before moving on to even more serious concerns and the second of the two Genesis

'salvation of the Righteous' stories, is that Abraham was the 'friend of God'. The actual terminology used in 2.8 is 'beloved of God'. This is precisely the language the Damascus Document uses to describe Abraham. Interestingly, CD,ii.18ff. does so following an allusion to the 'Heavenly Watchers' and the Noah story just as here. For it, the former fell 'because they walked in the stubbornness of their heart' and 'did not keep the Commandments of God' (*italics ours*).

Interestingly too, this is precisely the language James. 3:2 3 and 4:4 uses to discuss how his adversary turned himself into 'the Enemy of God' 4:4. We noted this language above when discussing the meaning of Mastema - 'Enemy' or 'Adversary'. For the Damascus Document, Abraham was designated 'beloved of God', language very familiar to Islam, because 'he kept the Commandments' (language also familiar to the Letter of James), and it proceeds to designate Isaac and Jacob as 'friends of God' as well, just as later Muhammad designates them along with Abraham as 'those who have surrendered to God' i.e. Muslims (Koran 2:133ff.).

The first of these 'escape and salvation' stories in Genesis is, of course, the Noah story. Gen. 6:9 describes Noah as 'Righteous and perfect in his generation', important terminologies in Qumran literature. The second is the story of Lot. This is picked up in Column 3, which follows in the document before us. This interest, in a compendium as short as the Florilegium which simply skims Genesis for interesting issues, in the two first escape and rescue stories involving 'Zaddikim' in the bible is probably not accidental. It reflects the preeminent position 'the Righteous' play in Qumran ideology generally, as they do in Jewish Christianity to follow, and Kabbalah thereafter.

This interest is also apparent in the Gospel of Thomas 12, as is, of course, the parallel interest in James: 'In the place where you are to go, go to James the Righteous One for whose sake Heaven and Earth came into existence'. Curiously the best place to look for an explanation of the allusions here is in the medieval Jewish work of mysticism, the Zohar. Discussing this Noah episode in 59b, it describes 'the Zaddik' in Prov. 10:25's words as the 'Foundation of the world, and ... the Pillar that upholds it'. In the Zohar's view, and in much of Jewish mysticism thereafter, the very existence of the universe is predicated on the existence of the Righteous/ Righteous One.

In the Genesis Florilegium, there is a collateral interest in sexual matters reflecting the condemnation of 'fornication' which one finds in other Qumran documents like that in the 'three nets of Belial' section of the Damascus Document. This is a main concern of James' instructions to overseas communities in Acts, as it is in the letter attributed to his name. This concern is not only prominent in both the Ham/ Canaan and Sodom/Gomorrah episodes before us, but also the stories which follow these about blotting out Amalek's name 'from under Heaven' and Reuben's disqualification from his rightful legacy owing to his sexual relations with his father's concubine Bilha. This latter was seemingly as jarring to ancient ears as it is to modern. Referred to in the Blessings of Jacob at the end of Gen. 49:3-4, Reuben's disqualification sets the stage for the blessings on Judah that follow, which are themselves, as we shall see, of very great interest and the climax of the present text as well.

The problem of Reuben's supposed transgression also seems to have disturbed the author of Jub. 33:10ff., who wrestled with the question of why Reuben was not treated according to the Law and stoned as per Lev. 18 and 20. He explains - again somewhat facetiously - that the laws of incest had not as yet been revealed. The Damascus Document takes the same approach to David's 'multiplying wives unto himself' (a practice it described as 'fornication' in a previous column), explaining that this ban did not come into effect until 'the coming of Zadok' whenever this was, it was obviously conceived of as being after David's time (v. 1 - 5). This approach is portentous for the history of Western civilization, because Paul uses this point and in Gal. 3 and Rom. 4, makes it the centerpiece of his approach to Abraham and the Law, i.e. Abraham came before the Law and therefore was not 'justified' ('made Righteous') by it. Muhammad interestingly enough also uses a variation of this to describe his approach to Abraham, namely that he came before both Judaism and Christianity.

Here the Genesis Florilegium somewhat laconically adds the words, 'and he reproved him' (Line 5). In other words, it makes it clear that this was all Reuben did. We will find the same words actually used in a text dealing with matters of 'bodily emissions' involving Community discipline at the end of this work. However in noting that Reuben was only first theoretically and implying that Judah would be first in actuality, it again inadvertently reveals its main concern Jacob's blessings on Judah to follow.

The issue of the Amalekites is a different one, but also interesting. Column 4.1 distinctly designates them as the issue of another questionable relationship with a concubine, i.e. 'fornication' again. 4.2-3's almost word-for-word evocation of a speech of Moses from Exod. 17:14 shows the modus operandi of the author, i.e. 1. he knows the entire Bible text (at least those books mentioned above), and 2. he is doing Biblical commentary on or exegesis of it.

The addition of the eschatological phrase 'the last days' in the same line, which our text deliberately adds to the speech attributed to Moses in Exod. 17:14, is also instructive. Otherwise both speeches are identical. This, of course, highlights the eschatological themes with which the text ends, as it does what is expected in 'the last times' regarding Amalek.

This leads to another point. Moses predicts the absolute eradication of the Amalekites, i.e. their name would be 'blotted out from under Heaven'. Though the text in 4.1 refers to Saul's smiting the Amalekites (showing once again that the author knows that Biblical story as well), and it is possible to think that for him, this fulfilled the Biblical prophecy, the point is that Saul did not do so. Samuel had put the Amalekites under ban, but Saul did not carry this out, and even though, according to the Bible, he later repented of this, he was 'rejected' (note - again the use of the tell-tale word ma'as repeatedly throughout the Biblical account).

Saul's failure to do this leads directly to the anointment of David in 1 Sam. 16. This is crucial, and the author of our text is most surely aware of it. But that is what he is interested in - the anointment of David and the elevation of Judah to be set forth in an eschatological manner in the interpretation of the 'Shiloh Prophecy' that follows. With the deftest hand and the most delicate of brush strokes, our author is doing extremely sophisticated Biblical criticism.

Also illustrative is the completely unbending and militant attitude in evidence here. This is absolutely characteristic of the attitude of Qumran and is consistent across the corpus. No peaceful Essenes these. The addition of 'the last days' or 'end of days' to Moses' speech is also then purposeful and clearly eschatological. Since Saul failed to do it, the memory of Amalek will only 'be erased from under Heaven' properly in 'the last days'. And who will do it? Clearly the Messiah, with whom the text closes.

Column 5 moves on to Judah. The exegesis it contains has to be considered the climax of the work and for our purposes, exegesis generally at Qumran. Nor are we any longer in the realm of Biblical rewrite or condensation, but exegesis pure and simple. This takes as its starting point Jacob's blessing on Judah in Gen. 49:10: 'The Sceptre shall not pass from Judah, nor the Staff from between his feet until the coming of the Shiloh to whom the peoples will gather.'

In an exegesis of the most far-reaching eschatological significance, Column 5.1 interprets 'the Sceptre', also mentioned in the Star Prophecy in Num. 24 - the 'Star' and the 'Sceptre' are equivalent - in terms of the Government. It will be recalled that the latter prophecy is also interpreted, as we have seen above, in the Damascus Document. Though the first part of the exegesis of the Shiloh Prophecy is missing from the present document, it is clear that this is to involve a Davidic descendant, i.e. someone from 'the seed' of David mentioned in Line 5.5, which was so important in Christian Messianic expectations we've mentioned. In 5.2 the 'Staff or 'Law-Giver' (the Mehokkek) in the Shiloh Prophecy is interpreted in terms of 'the Covenant of the Kingdom'. In Lines 3 -4, the 'feet' in this prophecy are interpreted as the leaders or military commanders of Israel and finally, most significantly of all, 'Shiloh' is distinctly identified as 'the Messiah of Righteousness'. That he is to be a descendant of David is made explicit in Line 5.5 as we have seen.

This Mehokkek or 'Staff' is also mentioned in another prophecy from Num. 24:18. Like the Star Prophecy from Num. 24 that follows it, this too is interpreted in the Damascus Document (vi.3 - 11). In Column vii. 20 of the Damascus Document, the 'Sceptre' referred to in the Star Prophecy is definitively interpreted in terms of the Nasi ha--'Edah/'the Leader of the Community', the subject of the text by that name in Chapter 1.

In the interpretation of the Mehokkek prophecy that precedes it, 'Damascus' is mentioned, from which the Damascus Document takes its name. So are 'the penitents of Israel', who are also mentioned in the exegesis of Ezekiel's 'sons of Zadok'

prophecy two columns prior to this in Column iv. These 'penitents' - called 'the Priests' in the Column iv exegesis - 'go out from the land of Judah' in both exegeses 'to dwell in the land of Damascus'. The 'Staff' is delineated as the 'seeker after the Torah'; and the 'well', which he digs in the Num. 21 reference, is again 'the Torah'. The 'staves' in Num. 21, i.e. the Laws, are what they (the Mehokkek's followers) are commanded to walk in 'during all the Era of Evil' until 'the One who pours out Righteousness (Yoreh ha-Zedek) arises (or stands up) at the end of days.'

Here the 'Messiah of Righteousness', i.e. Mashiah ha-Zedek resonating with Yoreh ha-Zedek above and other equally pregnant usages, is definitely identified with 'the Branch of David'. But this expression is also mentioned in the Messianic Leader (Nasi) text in Chapter 1 above. This now brings all these usages full circle, including the Nasi ha-'Edah ('the Leader of the Community') called 'the Star' in CD, vii above. As we have seen, too, 'peoples' in the Shiloh Prophecy above is in some sense an important eschatological usage at Qumran. In the present text in Line 5.4, it gives way to 'His people', 'the Covenant of whose Kingdom was given unto him (i.e. the Messianic 'Branch' or 'Star') forever'.

Put another way, one has irrefutable proof here that the Messianic 'Leader', mentioned in the text by that name, is to be identified with this 'Messiah of Righteousness', because the allusion to 'the Branch of David' is used in both as an identifying epithet. This makes the matter of whether the Messianic Leader is doing the killing or being killed more important than ever. Later in this work we shall find additional support for the latter interpretation, when we reconstruct the phraseology hemitu Zaddikim at the end of the Demons of Death ('Beatitudes') text in Chapter 5 as 'they put to death the Righteous' (plural).

The conjunction of 'the Righteousness' terminology with 'the Messiah', much in the manner that it is co-joined with 'the Teacher' and 'the Pourer' above (the Moreh and the Yoreh) in the definition of the Shiloh in Gen. 49:10, is of the utmost significance. This is consistent with the total ethos of Qumran and has, in fact, important resonance's with presentations of the Melchizedek ideology ('the King of Righteousness') in relation to the eschatological priesthood set forth in Heb. 5:7 - 10 (including, interestingly enough, reference to 'the Logos of Righteousness' in Line 5:14).

The explanation in the final decipherable line of this exegesis 'because he, i.e. the Messiah of Righteousness, kept ...the Torah' together with the others 'of the Community' is also important, not only for Qumran Messianic notions but for Qumran ideology as a whole and its overtones with early Christianity of the Jamesian mould. We have already mentioned that the Community Rule defines the 'sons of Zadok' in terms of 'keeping' or being 'Keepers of the Covenant'. This is a qualitative exegesis, not a genealogical one. It is reinforced in the Damascus Document's exegesis of Ezek. 44:15 - also qualitative - and an eschatological element is added, that of 'the last days'.

These also have supernatural connotations, e.g. in CD, iv.3 and 7, 'they stand in the last days' (as does the Yoreh ha-Zedek) and 'justify the Righteous and condemn the Wicked'. If these notations are consistent, then the words 'keeping ...the Torah' also imply that the Messiah or Shiloh was also to be reckoned among 'the sons of Zadok'. It should also be clear that Zedek and Zadok are to be reckoned as variations of the same terminology - that is, the 'sons of Zadok' and 'sons of Zedek' are equivalent - and that allusions to Melchizedek amount simply to a further adumbration.

Here, too, the allusion in 5.5 to 'the men of the Community' with 'the Messiah of Righteousness' as 'Keepers of the Covenant' implies that the Messiah has either already come, is eschatologically to return, or is, in fact, at that very moment connected to or among 'the Yahad' (Community). That the Community honours a Davidic-style, singular Messiah associated in some manner with the concept of Righteousness - a matter of some dispute in Dead Sea Scrolls studies heretofore - is no longer to be gainsaid. All these are very important conclusions indeed with serious implications for Qumran studies. This is the importance of publishing these texts completely and not in bits and pieces.

The text ends in Column 6, a little anticlimactically, with portions from Gen. 49:20-21 about blessings on Asher and Naphtali, of which little is intelligible.

TRANSLITERATION

Column 1

1. [ובשנת ארבע מאות ושמונים לחיי נוח בא קצם לנה ואלוהים
2. [א]מר לא ירור רוחי בארם לעולם ויחזכו ימיכם נואה ועשרים
3. [שנה] עד קץ מי מכול ומו מכול היו על הארץ בעת שש מאות שנה
4. לחיי נוח כהודש השני באחד בשבת בשבעה עשר בו כיום ההוא
5. נבקעו כול מעינות החום רבה וארבות השמים נפתחו ויהי הנשם על
6. הארץ ארבעים יום וארבעים לילה עד יום עשרים ושעה בהודש
7. השלישי יום חמשה בשבת ויגברו המימים על הארץ חמשים ומאה יום
8. עד יום ארבעה עשר כהודש השביעי [יום] שולשה בשבת וכסוף חמשים
9. ומאת יום הסרו המים שני ימים יום הרביעי ויום החמישי ויום
10. הששי נחה התבה על הרי החרם [הוא יום] שבעה עשר בהודש השביעי
11. והמים הלך הלך והסיר עד החודש [העשירי] באחד בו יום רביעי
12. לשבת נראו ראשי ההרים ויהי מקץ ארבעים יום להראות ראשי
13. ההרים ויפתח נוח את הלון התבה יום אחד בשבת הוא יום עשרה
14. בעשתי עשר [החודש] וישלח [נוח] את היונה לראות הקלו המים ולוא
15. מצאה מנוח ותבוא אליו [אל] התבה ויחל עוד שבעת ימים [הרים]
16. ויוסף לשלחה ותבוא אליו ועליו זית טרף בפיה [הוא יום עשרים]
17. וארבעה לעשתי עשר החודש כאחד בשבת [ידע] נה כי קלו המים
18. מעל הארץ ומקץ שבעת ימים אחרים וישלח נוח את היונה ולוא
19. יספה לשוב עוד הוא יום [אחד] לשנים עשר [החודש] יום אחד
20. בשבת ומקץ שלושים [ואחד] יום משלח אשר לא יספה
21. שוב עוד הרבו המים מעל הארץ ויסר נוח את מכסה התבה
22. וירא והנה [חרבו] המים מעל פני הארמה [באחד] בחודש הראשון

Column 2

1. באחת ושש מאות] שנה לחיי נוח ובשבעה עשר יום לחודש השני
2. יכשה הארץ באחד בשבת כיום ההוא יצא נוח מן התבה לקץ שנה
3. חמישה ליום שלוש מאות ששים וארבעה באחד בשבת בשבעה
4. *vacat* אחת ושש *vacat* נוח מן התבה למועד שנה
5. חמישה *vacat* ויקץ נוח מינו וידע אח אשר עשה
6. לו בנו הקמן ויאמר ארור כנען עבד עבדים יהיה לאחיו לא
7. קלל את חם כי אם בנו כי כרך אל את בני נוח ובאחלי עם ישכון
8. ארץ נחן לאברהם אחיו *vacat* בן מאה וארבעים שנה הרה כצאתו
9. מאור כשדים ויבוא חרן ואברהם בן שבעים שנה וחמש שנה ישב
10. אברהם בחרן ואחר יצא [אברהם אל] ארץ כנען ששים וחמש שנה
11. העגלה והאיל והעז [אברהם לאל]

- .12 האש בעברו] ה ל.ל.]
- .13 לעאת אב]רם אל ארץ] כנען ל]

Column 3

- .1 כאשר כחוב] שנים [
- .2 עשר אנשים עמו]רה וגם
- .3 העיר הזאת] צדיקים [
- .4 אנוכי] לא]אשחית [ים לברם יחרמו
- .5 ואם לוא ימצא שם]עשרה צדיקים אשחית העיר וכל] הנמצא בה ושלליה
- .6 ומפיה ושאר .] עולם וישלח [
- .7 אברהם את ידו]מים [
- .8 ויזכר אליו עתה [
- .9]..... [
- .10]..... [
- .11] [
- .12]ואל שדי יב]רך אותכה ויפרכה וירבכה והייתה לקהל עמים ויתן לכה [
- .13]את ברכת אביכה]אברהם [
- .14]לם תהיה [

Column 4

- .1]ותמנע היחה פילגש לאליפו בן עשיו ותלד לו את עמלק הוא אשר חכ]ה
- .2 שאול vacat כאשר דבר vacat למושה באחרית הימים תמוחה את זכר עמלק
- .3 מזהה השנים vacat ברכות יעקוב ראובן בכורי אתה
- .4 ורישית אוני יתר שאת ויתר עז פחותה כמים אל תחר עליה
- .5 משכבי אביכה או חללתה יציעו עליה vacat פשרו אשר הוכיחו אשר
- .6 שכב עם בלחה פלגשו ואמר בכורי אתה] ראובן הוא [
- .7 ראשית ערכו ..]

Column 5

- .1]לוא] יסוד שליט משכמ יהודה כהות לישראל נצושל
- .2]לוא]כרת יושב בוא לדוד כי המחקק הוא ברית המלכות
- .3]אל]פי ישראל המה הרגלים עד בוא משיח הצדק צמח
- .4 דוד כי לו ולזרעו נתנה ברית מלכות עמו עד דורות עולם אשר
- .5 שמר ה] [התורה עם אנשי היחד כי
- .6] הוא כנסת אנשי [
- .7] נתן [

Column 6

- .1 יתן מעדני ה]מלך נפחלי אילה שלחה הנותן אמרי]
- .2 שפר ע.] [
- .3 את ה] [
- .4] [

Translation

Column 1 (1) in the 480th [year] of Noah's life their (Wicked humanity) end came for Noah. And God (2) [sa]id, 'My Spirit shall not dwell among men forever,' and so their days were fixed (at) one hundred and twenty (3) [yea]rs, until the time of the waters of the flood. Now the waters of the flood were on the earth beginning with the six hundredth year (4) of Noah's life. In the second month, on Sunday the 17th, on that very day (5) all the fountains of the great deep burst open, and the

windows of Heaven were opened. So there was rain on (6) the earth for forty days and forty nights, until the 26th of the third (7) month, Thursday. The wa[te]rs rose upon the [ea]rth for one hundred and fifty days, (8) until the 14th of the seventh month, Tuesday. And at the end of one hundred (9) and fifty days the waters abated, for two days, Wednesday and Thursday, and on (10) Friday the ark came to rest on the Ararat Range-the 17th of the seventh month. (11) Now the waters [con]tinued to diminish until the [ten]th month. On the first of that month, Wednesday, (12) the peaks of the mountains bec[ame visible]. Forty days from the ti[me] when the mou[ntain] peaks became visible, (13) Noah [ope]ned the window of the ark. On Sunday, that is, the 10th of (14) the [eleve]nth month, [No]ah sent forth the dove to see whether the waters had abated, but (15) it did not find any place to alight and so it returned to him [in t]he ark. He then waited seven [mor]e days (16) and once more sent it forth, and it returned to him with a cut olive branch in its bill. [This was on the (17) 2]4th of the eleventh month, on Sunda[y. Therefore Noah knew that the waters had abated] (18) on the earth. At the end of seven mo[re] days Noah sent the dove out, but (19) it did not] return again. This was the fir[st day of the twelfth] month, [a (20) Sunday.] At the end of thirt[y-one days from the time he had sent it forth], when it did not (21) return anymore, the wa[ters] had dried up [on the earth.] Then Noah removed the hatch of the ark (22) and looked around, and indeed [the waters had disappeared from the face of the earth], on the first day of the first month,

Column 2 (1) in the six hundred and first year of Noah's life. And on the 17th of the second month, (2) the earth was completely dry. On Sunday, on that day Noah went forth from the ark, thus completing a full (3) year of three hundred and sixty four days. On Sunday, in the seventh (4) <one and six. > Noah (went forth) from the ark at the appointed time, one full (5) year. < > 'Then Noah awoke from his wine and knew what his youngest son (6) had done to him, and he said, "Cursed be Canaan; he shall be his brothers' meanest slave.'" He did not (7) curse Ham, but on the contrary, his son, because God had already blessed Noah's sons: 'And in the tents of Shem they will dwell.' (8) He gave the land to Abraham His friend.

< > Terah was one hundred and f[o]rty years old when he left (9) Ur of the Chaldees and came to Haran. And Ab[ram] was seventy, and Abram lived in (10) Haran for five years, and after [Abram] left [for] the land of Canaan, (Terah lived) sixt[y-five years . . .] (11) the heifer and the ram and the sheg[oat . . .] Abram to God . . . (12) the fire when he crossed over . . . (13) Abr[am] to go out [to the land of] Canaan . . .

Column 3 (1) as it is written twelve (2) me[n . . . Gomor]rah and also (3) this city . . . Righteous (4) I will not destroy . . . only they shall exterminate. (5) And if there are not found there [ten Righteous Men, I will destroy the city and everyone] found in it, along with its booty (6) and its little children. And the remnant . . . forever. And Abraham (7) stretched out his hand . . . (8) And he said to him, 'No[w. . .]' (12) 'And El Shaddai will bless you and make you fruitful and multiply you. You shall become a congregation of peoples. And he will give to you (13) the blessing once given to [Abraham] your father' . . .

Column 4 (1) '[. . . and] Timna was the concubine of Eliphaz the son of Esau, and she bore him Amalek.' It was he whom Saul exterminat[ed] (2) as He said to Moses, 'In the future you will erase the memory of Amalek (3) from under Heaven.' < > The blessings of Jacob: 'Reuben, you are my first born, (4) the first portion of my strength, preeminent in stature and preeminent in power, unstable as water-(but) you shall not be preeminent. You mounted (5) your father's marriage couch, thereby defiling it because he lay on it.' < > Interpreted, this means that he reproved him, because (6) he (Reuben) slept with Bilhah his (father's) concubine. When it says 'You are my first born,' it means . . . Reuben was (7) the first in theory . . .

Column 5 (1) '(the) Government shall [not] pass from the tribe of Judah.' During Israel's dominion, (2) a Davidic descendant on the throne shall [not c]ease. For 'the Staff' is the Covenant of the Kingdom. (3) [The leaders of Israel, they are 'the Feet' (referred to in Genesis 49:11), until the Messiah of Righteousness, the Branch of (4) David comes, because to him and his seed was given the Covenant of the Kingdom of His people in perpetuity, because (5) he kept . . . the Torah with the men of the Community, because (6) . . . refers to the Congregation of the men of (7) . . . He gave

Column 6 (1) 'he shall yield royal dignities. Naphtali is a doe let loose, who gives (2) beautiful words.' . . .

15. Joshua Apocryphon (4Q522)

This text contains an assortment of geographical locales and place names that may go back to the period of Joshua or reflect some display or schema connected to the Davidic period. Because of the reference to Eleazar, the high priest often associated with Joshua's activities, we have called it a Joshua Apocryphon, though the text, as it has been preserved in the second column, clearly focuses on the figure of David, his activities, his conquests, his kingship and, in particular, his building of the Temple. Were it not for the fact that much of this seems to be phrased in terms of a prophecy from the earlier conquest period, one might even call it a Samuel Apocryphon.

However, as with the Genesis Florilegium just considered, any idea that there is anything resembling anti=Temple feeling in texts such as these - a notion widespread in the early days of Qumran research based on the incompleteness of the data then available - is simply misguided and fails to come to grips with the ethos of Qumran as it reveals itself in these texts. Nor is there anything remotely suggesting a lack of interest in a Davidic kingship - quite the opposite; the Messianic implications in this text are only a little less overt than the interpretation of the Shiloh Prophecy previously. Note for example in this vein Lines 7-8 of Column 2: 'And the Lord will establish David securely . . . Heaven will dwell with him forever.'

The very reconstruction 'Heaven', if accurate, is interesting when one considers similar constructions in phrases like the Gospel of Matthew's 'Kingdom of Heaven'. It is also interesting that in Line 3 the word 'rock' (sela') - a word not without its own interesting implications in Christianity - is evoked to describe the Mountain of Zion.

David's conquest of Jerusalem, his building the Temple and rich decoration of it is lavishly praised. For those who would refer to this literature as sectarian, the nationalist implications of texts such as this are important, as is the provocative allusion to 'the sons of Satan' in Line 5. This parallels similar references elsewhere in the corpus to 'sons of Belial', and their variation in the 'Mastemoth' / 'sons of Darkness' allusions we have encountered above and will encounter further below.

TRANSLITERATION

Fragment 1 Column 1

ב ואת עין קבר בית ....	] .1
[בקעה] ואת בית צפור את	] .2
אנו את כול בקעה מצוא את	] .3
[את היכל יצד את יעפור ואת	] .4
כא ואת מנו את עין כוכר	] .5
[ר נדים את הדיחא ואת עושל	] .6
[י] [זי] [דון אשר	] .7

Translation

Fragment 1 Column 1 (1) . . . and En Qeber and . . . (2) . . . Valley, and Bet Zippor, with (3) . . . all the Valley of Mozza (4) . . . and Heikhal -Yezed(?) and Yapur and (5) . . . and Mini and En Kober (6) . . . Garim and Hedita and Oshel (7) . . . which (8) . . . and Ashkalon . . . (9) . . . [G]alil, and the two . . . and the Sharon (10) . . . Judah, and Beer Sheba, and Baalot (11) . . . and Qeilah and Adullam and (12) . . . Gezer and Thamni and Gamzon and (13) . . . Hiqqar and Qittar and Ephronim and Shakkoth (14) . . . Bet Horon, the lower and the upper, and (15) . . . and the Upper and the Lower Gilat

Fragment 1 Column 2 (1) . . . to establish there the . . . (2) the times, for a son is about to be born to Jesse, son of Perez, son of Ju[dah . . .] (3) (He shall capture) the mountain (literally, rock) of Zion, and he will dispossess from there all the Amorites . . . (4) to build the House for the Lord, the God of Israel. Gold and silver . . . (5) cedars and cypress will he bring from Lebanon to build it, and the sons of Satan . . . (6) he will do priestly service there and a man . . . your . . . (7) from the . . . And the Lord will establish David securely . . . (8) [He]aven will dwell with him forever. But now, the Amorites are there, and the Canaanites . . . (9) dwell where the Hittites (do), none of whom have I sought . . . (10) from you. And the Shilonite, and the . . . I have given him as a servant . . . (11) And now, let us establish . . . far from . . . (12) Eleazar . . . forever, from

the House (13) . . . army . . .

[.ר]	[.בא וא]ת א[שקלון ]	] .8
[.9	[נליל ושנים שן]א]ת השרון	
] .10	[י]הודה את באר שבע [וא]ת בעלות	
] .11	[את קעילה את עדולם ואח	
] .12	[גור ואת תמוני ואת נמוזן ואח	
] .13	[חקר וקסר]ון[ואפרנים ואת שכות	
] .14	[בית חורון התחת]ון[והעל]ין [ואח	
] .15	[א]ת גילה עלינה [וא]ת התח[חנה]ה	

Fragment 1 Column 2

] .1	[ן להשכין שם את אה.. ב]	
.2	העתים כי הנה בן נולד לישי בן פרץ בן יהודה	
.3	את סלע ציון ויורש משם את <כל> האמורי ב]	
.4	לבנות <את> הבית ליהוה אלוהי ישראל זהב וכסף]	
.5	ארזים וברזשים יב[א מ]לבנון לבנותו ובני הסטן]	
.6	יכון שם ואיש ..מ[].. [ואות.] כה]	
.7	[.ון מן השמן.] [ודוד יהוה] ישכין לבטח]	
.8	[ש]מים עמו ישכון [ל]עד ועתה האמורי שם והכנעני	
.9	יושב אשר החטים אשר לוא רדשתי . [שפ] [.] .]	
.10	מאתכה והשלתי וה[] נתחיו עבד ע[א]	
.11	ועתה נ[ש]כינה את א[] עד רחוק מן]	
.12	אלעזר] [ע את] [עד מכית]	
.13	ישוב] [צבא מ.]	

16. A Biblical Chronology (4Q559)

This work attempted to determine the chronology of the people and, in some cases, the events of the Bible. This enterprise was important not only for its intrinsic interest, but also to those who wanted to locate the present in the flow of time toward the Messianic era. They could then predict when the Messiah would come, and when other predictions of the prophets would find fulfilment. Interest in such 'chronomessianism' was great in the period of the Scrolls.

The complexity of Biblical chronology was daunting, because at many junctures the Bible simply did not say how many years passed between events. These 'blanks' could only be filled in by calculation, a process fraught with possibilities for error as well as legitimately different results. In the time of the Scrolls at least three separate systems of Biblical chronology existed: that of the Masoretic text (the Hebrew text normally translated in modern Bibles); that of the Septuagint, the Bible used in Egypt; and that of the Samaritans. Note the correspondence of this text with the Terah reference in the Genesis Florilegium above.

TRANSLITERATION		Column 1 (Fragments 1 and 3)
		.1 | וְתָרַח בָּרַ |
		.2 | שְׁנַיִן 333 - אֹלֶדֶת יִתְ אַבְרָהָם וְאַבְרָהָם |
		.3 | בָּרַ שְׁנַיִן 3 [333 - אֹלֶדֶת יִתְ יִשְׁחָק] |
		.4 | וְיִשְׁחָק בָּרַ שְׁנַיִן 333 אֹלֶדֶת יִתְ יַעֲקֹב וְיַעֲקֹב |
		.5 | בָּרַ שְׁנַיִן [333] אֹלֶדֶת יִתְ לֵוִי |
		.6 | [ח.ל.] |
		.7 | וְלֵוִי בָרַ שְׁנַיִן [3] אֹלֶדֶת יִתְ קַחַת וְקַחַת בָּרַ |
		.8 | שְׁנַיִן 13 [אֹלֶדֶת יִתְ עַמְרָם עַמְרָם עַמְרָם בָּרַ שְׁנַיִן] |
		.9 | [אֹלֶדֶת יִתְ אַהֲרֹן וְאַהֲרֹן] נֶפֶק מִמִּצְרָיִם |
		.10 | [כֹּל שְׁנָאֵי אֱלֹהֵי - אֱלֹהֵי - 333] |
		Column 2
		.1 | |
		.2 | מִן אֶרֶץ מִרְצֵי |

Translation

Column 1 (Fragments 1 and 3) (1) [. . . and Terah was (2) seventy years old when he fathered Abraham; and Abraham (3) was] ninety-nine years old [when he fathered Isaac; (4) and Isaac was [sixty years old when he fathered Jacob; and Jacob (5) was] sixty-fi[ve year]s old [when he fathered Levi . . . (7) and Levi was thirty-] five [year]s old when he fa[thered Kohath; and Kohath was (8) twenty-] nine [year]s old when he fathered Am[r]am; Am[ram was (9) one hundred and ten years old when he fathered] Aaron, and Aar[on] went out from Egy[pt. (10) (The total of) all] these [years:] eleven thousand, five hundred and thirty-six . . .

Column 2 (2) . . . from the lan[d of Egypt . . .] (3) ye[ars (?). . .] (4) the [Jo]rdan . . . (5) [in . . .] thirty-five (or more) [years;] in Gilgal . . . ye[ars . . .] (6) in Timnath-Sera[h] twenty years; and from the time that [Joshua] died . . . (7) Cush-Rishathaim the king of [Aram-Naharain] (8) eight [year]s; Othniel the s[on of Kenaz . . .] (9) eighty years;] Eglon the king of Moab eighteen] ye[ars; (10) Eh]ud the son of Gera, eighty years; Sham[gar the son of Anath,]

17. Hur And Miriam (4Q544)

This Aramaic text is difficult to characterize because it is so fragmentary, but it appears to be concerned with genealogies of characters in the Book of Exodus, particularly Hur. If Line 8 is taken with Line 9, the text would appear to make a connection between the Judean hero Hur and Miriam, the sister of Moses, although none is anywhere made explicit in the Bible. According to Josephus, Hur was Miriam's husband (Ant. 3.54), and the tradition being signalled here seems to bear this out. Rabbinic literature, identifying Ephrath and Miriam, would have him as her son (Targum to 1 Chr. 2:19 and 4:4). Still, that there is tradition about a relationship between Hur and Miriam is not to be gainsaid.

- 3. [ח שנין]
- 4. [ירדנא]
- 5. [3- IIII בנ>ל< לא שנין]
- 6. [בחמנה סר]ה שנין 3 ומן די מית [יהושוע
- 7. [כוש רשעתים מלך ארם נהרין]
- 8. [שנין III III II עתניאל בר קנו]
- 9. [שנין 3333] עגלון מלך מואב שנין - III III II]
- 10. [אח]וד בר נרא שנין 3333 שניג]ר בר ענת

In Exodus Hur is a passing character. Whether because of his association with the tribe of Judah or the building of the Tabernacle, the text represented here seems to focus on him more than Exodus does. In Exod. 17:10, Hur appears for the first time at the battle with Amalek at Rephidim - mentioned above in connection with Moses' prophecy on the subject and its treatment in the Genesis Florilegium. In Exodus Hur is pictured as supporting the hands of Moses with Aaron (symbolic of the priesthood and his brother-in-law?) to determine the course of the battle being fought by Joshua, Moses' adjutant, in the plain below. When Moses with Joshua ascended the Mountain of Sinai, Hur and Aaron were left in charge of the people (24:14).

Exod. 35:30 makes Hur's connection with Bezalel, the architect of the Tabernacle, explicit. So does 1 Chr. 2:20, where he is listed as the son of Caleb ben Hezron by a second wife, Ephrath (Ephrathah in 2:24) and the father of Uri (probably mentioned in Line 10). These three are credited with founding three well-known Judean towns: Kiriath-jearim, Bethlehem and Bethgader. His connection with the second makes a text focusing on him and connecting him to Miriam (also related in some way to 'Ephrathah') all the more interesting.

Translation

Fragment 1 (1) [th]at he ate, he and his son[s . . . (2) [and] her [hu]sband [slept] the eternal sleep . . . (3) upon him, and they found hi[m . . . (4) his sons and the sons of h[is] brother . . . (5) they dwelt temporarily (?) . . . (6) he departed to his Eternal home . . . (8) ten. And with Miriam he became the father of Ab[(?; name incomplete and uncertain) . . . (9) and Sitri. Then Hur took as wife . . . (10) And with her he became the father of Ur and Aar[on . . . (11) with her four (forty?) sons . . .

TRANSLITERATION	Fragment 1
רדמך	1. רר יאכל הוא ובנוהי
	2. (כ)עלהא שנת עלמה]
	3. עלוהי ואשכחהי
	4. בנוהי ובני אחוהי
	5. יחבו בר שעתהון]
	6. פטר לבית עלמה]
	7. <i>uacat</i> רבן
	8. עשרא ואולד בן מדיאם עב]
	9. ולסתרדי <i>uacat</i> תסב חור]
	10. ואילד מנה לאור ואהרין
	11. מנה ארכען בנין]

18. Enochic Book Of Giants (4Q532)

Enoch was a figure of great interest in the period of the Scrolls, in part because of the mysterious way the Bible refers to him in Genesis 5:24; 'Enoch walked with God, and he was not; for God took him'. Apparently, therefore, Enoch did not die, and

was taken alive into heaven. A 'substantial literature grew up around this figure, of which part was gathered into the book known as First (or, Ethiopic) Enoch. The Book of Giants was another literary work concerned with Enoch, widely read (after Translation into the appropriate languages) in the Roman empire. Among the Qumran texts are at least six, and perhaps as many as eleven, copies of the Book of Giants. The following portion seems to belong to that work. The 'giants' were believed to be the offspring of fallen angels (the Nephilim; also called Watchers) and human women. The story of the giants derives from Genesis 6.

TRANSLITERATION	Column 2 Fragments 1-6
[	[מ]] .1
[	[ ככשר]] .2
[] [קרל]] [לחוק]] .3	[פילין] כול]
[] [בריל כרי מל.]] [חסיד נגדע]] .4	[הו קאמין]]
[] [רברבין]] [ה>ש<רא בר]] .5	[ארעא תר]]
[] [א ואנא]] [ך על ש]] .6	[הו עשיחין ל]]
[] [א]] .7	[מ עידין עלבוק]]
[] .8	[בסוף יאבד ומית ו]]
[] .9	[כל רב חבלו בא]]
[] .10	[שפק לה למאנא]]
[] [ביק]] [מר מרי]] .11	[מן ארעא ועד שמיא]]
[] [בשמיא ו]] [ו] [בן ב]] .12	[בארעא ככל כשר]]
[] [ור] [מנדע ב]] .13	[בא ובען לא ש]]
[] [ל]] .14	[ו ואסיד תקלא]]

Translation

Column 2 Fragments 1-6 (2) . . . with fles[h] . . . (3) al[1] . . . the Nephili[m] . . . will be . . . (4) they were rising up . . . Pious Knowledge . . . so that when . . . (5) the earth . . . Mighty Ones . . . (6) were firmly decided . . . And I . . . (7) [They] will be . . . by the Ete[rnal] Watchers . . . (8) [in the e]nd he will perish and die. And . . . (9) . . . (10) who . . . allowed him to co[me] . . . (11) They will be . . . [from] the earth as far as He[aven] . . . Lord of Lords . . . between . . . (12) on the earth among all Mesh] . . . in Heaven. And . . . (13) then there will not . . . and gre[at] Knowledge . . . (14) and the strong] will be bound . . .

19. Pseudo-Jubilees (4Q227)

The preserved portions of these two fragments appear to contain information about Enoch similar to the Book of Jubilees 4:17-24. A good deal of the interest centering around Enoch, as we have noted, was connected with his assumption alive into Heaven and the mysterious allusion in Genesis to 'walking with God'. This allowed him to be seen as a mystery figure conversant with 1. Heavenly Knowledge - in particular 'Knowledge' of an esoteric kind, and 2. scientific knowledge of the kind alluded to in this text - knowledge of the heavenly spheres and their courses. Since he had been there, he could actually measure them.

Enoch also becomes one of the precursors of mystical Heavenly journeying or Heavenly Ascents. What is interesting about this text is the reference to 'the Righteous' - the Zaddikim - seemingly twice, just in the extant fragments (1. 1 and 2.6). This Heavenly journeying moves into early Christian tradition, as it does into both Kabbalah and Islam. Not only is Enoch the Righteous a well-known cognomen as are Noah the Righteous and James the Righteous- but 'the Righteous' would even seem to be a name for the members of the Community represented by the literature at Qumran, a synonym and linguistic variation of the Bnai-Zadok ('the sons of Zadok') as we have noted above.

The use of such terminology here in relation to the knowledge of the heavenly bodies and their courses, as well as of the calendar, would appear to carry something of this connotation in Line 2.6, i.e. the Community leadership has not and does

not err in these matters. The use, too, of *darchei-zevam* ('the paths of their hosts') in 2. 5 , meaning the fixed trajectories of the heavenly bodies is interesting too, as a heavenly parallel to some of the more common, earthly adumbrations of this terminology for the Community, such as the *Darchei-Zedek*, *Darchei-Emet*, *Darchei-Or* ('the Ways of Righteousness', 'Truth', 'Light'), etc., as opposed to 'the Ways of Darkness', 'Evil', 'Lying', 'uncleanness', 'abomination', 'fornication' and the like. By implication, these too are fixed, at least in their positive sense, by the Law.

TRANSLITERATION	Fragment 1
[]	[כול הצדיקים] .1
[]	[לפני משה] .2
[]	[את כול ימי] .3
[]	[vacat] .4

[]	[vacat] .5
[]	[יא רבו שני] .6

Fragment 2	
[]	[חנוך אחר אשר לבדנוהו] .1
[]	[ששה יובלי שנים] .2
[]	[ארץ אל תוך בני האדם ויער על כולם] .3
[]	[וגם על העידים ויכתוב אח כול] .4
[]	[השמים ואת דרכי צבאם את [החודר] שים] .5
[]	[אשר לוא ישנו הצדיקים] .6

Translation

Fragment 1 (1) . . . all the Righteous . . . (2) before Moses . . . (3) all the days of . . . (6) the years of . . . will be lengthened . . .

Fragment 2 (1) [E]noch after we instructed him (2) . . . six jubilees of years (3) . . . [ea]rth among all mankind and he witnessed against them all (4) . . . and also against the Watchers. And he wrote down all the (5) . . . [the] heavens and all the paths of their hosts (i.e., the heavenly bodies), all [the months (6) . . . [in which the Rig[h]teous] have not erred . . .

20. Aramaic Tobit (4Q 196)

For Jews and Protestant Christians the book of Tobit is outside the canon of the Bible, being counted among the Apocrypha. Catholics, however, along with the Greek and Russian Orthodox branches of Christianity, regard the book as part of the Bible in the sense that it is 'Deuterocanonical'. Although scholars for the most part believed that Tobit had originally been written in either Hebrew or Aramaic, the Semitic original version was long lost. The book's primary witnesses were two rather different Greek versions (one 'short' version and one 'long'). Thus the significance of the Qumran caches: they include portions of four Aramaic manuscripts of the book, together with one Hebrew manuscript.

All of these manuscripts support the 'long' version of Tobit known from the Greek. It is now clear that the short Greek version never had a Semitic counterpart and is nothing more than an abbreviation of the long Greek text. Until very recently, however, Bible Translations into modern languages had always relied upon the short text. In the wake of the Qumran discoveries, translators have begun to work instead with the long text - still, unfortunately, having only the Greek witness;

no more than a few isolated phrases of the Qumran Semitic forms have previously been published.

The Semitic texts of Tobit will certainly require adjustments even of those Translations that have worked with the superior long Greek text. For example, in the portion presented here (Tobit 1:19-2:2), the latter half of the Aramaic text of 1:22 is preferable to the Greek. The New Revised Standard Version translates the portion in question thus: 'Now Ahiqar was chief cupbearer, keeper of the signet and in charge of administrations of the accounts under King Sennacherib of Assyria; so Esarhaddon reappointed him' (italics ours). The Aramaic makes it clear that Esarhaddon did not merely reappoint Ahiqar, but raised him up to a position second only to the king himself (note the Translation, Line 8 below). We may expect many such improvements in our understanding of this charming book now that the Semitic texts have brought us much closer to the original.

TRANSLITERATION

Fragment 1

1. [חד מן בני-נינוו והחוי למלכא די] אנה קבר להון ו[אהויח וכדי ידעח די] ידע בי
2. [ואתבעית למקטל ודחלת וערקת ואתגול כל די] הוה לי ולא שביקו לי כל מנד[עם]
3. [די לא נטלו] ל[אוצר מלכא] ל[חן חנה] אנתחי ומ[וכיה ברי ולא הוה יומין א]רבעין
4. [והמשה עד די קטלו לה חרין בנו]חי ואנון ערקו לטורי אדרש ומלך [ומלך] אסרחדין
5. [בנה חלפוהי vacat והוא א]שלש לאחיקר בר ענאל אחי על כל [ש]יופוח
6. [מלכותה ואף אשלש לאחיקר להמרכל והוא על כל המרכלות מלכא וכנה אחיקר]
7. [עלי וחבת ליניוה vacat אחי]קר אחי הוה רב שקה ורב עוקן והמרכל
8. [ו]שיופן קדם אסרחדים מלך אתור ואשלשה אסרחדון תנן לה ארי [הוא]
9. [בר] אחי הוה ומן בית אבי ומן משפחתי וביומי אסרחדון [מלכא כדי תבת
10. [ל]ביתי ואחבת לי חנה אנתחי [ו]מוכיה ברי וביום חג שב[ועיא הוה לי]
11. שרו טבה ורבעת ל[מאכל] ואקרבו פת[ו]רא לקודמי והוית נפתניא די קרבו
12. עלוחי שניאין ואמ[רת לשו]כיה ברי ברי אול דבר לכל מן [די ח]חשכח באה[ינא]
13. [ברי אול דבר ואתה ויחה ויכל [כחדא עמי וארי]

Translation

Fragment 1 (1) [one o]f the Ninevites (went) and informed the kin[g that] I was bury[ing them, so] I hid myself. When I discovered [that] he knew about me, (2) [and that I was being sought to be killed, I was frightened and I fled. [Then a]ll [that] I owned [was confiscated,] nothing was left to me. (There was not) one thi[ng] (3) [that they did not take] to the [king's storehouse,] ex[cept Hannah my wife and T[ob]jiah my son. It was not fo[rty-] (4) [five days before two of] his [sons killed him (i.e., the king). They fled to the mountains of Ararat, and [Esarhaddon his son] ruled (5) [in his place. He em]powered Ahiqar the son of Anael my brother over all the ac[counting] (6) [of his kingdom. He also installed Ahiqar as chief of the (sacred) treasury. He was in charge of [a]ll of the king's funds. Aqihar interceded (7) on my behalf, so that I returned to Nineveh. Ahi]qar my 'brother' was the chief cupbearer and the official in charge of the signet rings and the treasurer (8) [and] the accountant for Sennacherib, king of Assyria, while Esarhaddon appointed him second (only) to himself. For [he] (9) was my nep[hew], from the house of my father and my family. In the days of Esarhaddon the [ki]ng, when I returned (10) to my home and Hannah my wife was returned to me, [along with] Tobiah my son, on the day of the festival of We[eks, I had] (11) a fine banquet. I reclined to [ea]t, and they set the ta[b]le before me. I saw the many delicacies that they brought, (12) and [I sa]id [to To]biah my son, 'My son, go and bring anyone [whom you] may find

among [our] brothers (13) . . . my son, go and get (such), that he may come and eat [together with me . . .]

21. Stories From The Persian Court (4Q550)

Apparently these stories concerned the adventures of Jews at the court of the Persian kings. The use of the word 'Jew' (Yehudi) in 6.3 is, therefore, probably one of the oldest usages of this term - it is not commonly found in other genres of Qumran literature, which tend either to speak in terms of classical archetypes or to archaize (cf. the allusion to Beit-Yehudahl 'House of Judah' in the Habakkuk Peshet, viii). We will find it in other interesting texts below, and apparently the usage was already becoming common even in Palestine. One also begins to encounter it on the coins of the Maccabees also discussed below.

The genre of 'the Jew at the foreign court' was very popular during the period of the Scrolls. Such stories encouraged the Jews in the years when they were under foreign domination, for they told of great successes accomplished by their people. Further, they encouraged the Jews to remain loyal to their God in the face of very enticing new cultural alternatives; these stories typically climaxed with the foreign potentate forced to acknowledge the greatness of the Jewish God. Thus these adventures were simultaneously great fun and an argument against idolatry.

As far as can be determined, the structure of the stories presented here was something like the following: a young man raised at the court of the Persian king is at the age when he is about to embark on his career at court. He is instructed as to the adventures of his predecessors, including his father Fratervana, an earlier man named Bagasri and an intermediate figure known as Bagose. Bagasri served in the time of Darius - perhaps the Darius of Dan. 6, who is usually identified as Darius 1 (522-486 BC) or perhaps one of the later figures by that name: Darius 11 (423-405 BC) or Darius 111 (335-330 BC).

Bagasri had some problem at court, and was in danger of losing his life (Column 6). He triumphed through the greatness of his God, and Darius was forced to acknowledge both his own sins (Column 4) and the power of the God of Israel (Column 8). The king also wrote a scroll telling the whole story much like Nebuchadnezzar in Dan. 4. Bagose served at the court after Bagasri and somehow forfeited all his possessions. Through a series of events now lost, he was vindicated, and like Job his wealth was returned to him in a double measure. Fratervana's tale connects in some way to the servants of the royal wardrobe; perhaps he discovered a conspiracy against the king among those high officials.

The most obvious connections of these stories are with the so-called 'Court Stories of Daniel' (Dan. 1-6). Other didactic tales to which the Qumran texts bears a resemblance are the Books of Tobit and Judith. It should also be remarked that the Book of Esther, which so far has not been found in the Qumran corpus, must also be understood as part of the genre of 'the Jew at the foreign court'. The text before us is not dissimilar to Esther and could even have been a rival to it for inclusion in the canon. Like Esther, there is a king who uses his own memoirs to recall the good services of Jewish courtiers and an evil opponent whom the king ultimately punishes, while at the same time restoring the good name of the Jews.

Why Esther has so far not been found at Qumran has been debated. Since this genre of literature has now been found at Qumran, there most probably was an ideological antagonism to it. Previously one might not have thought so. This objection can best be understood in terms of the militant xenophobia and apocalyptic nationalism of the Community, as well as its condemnation of precisely the kind of 'fornication' Esther indulges in. That Esther could marry and enter the harem of a foreign potentate, even in order to save her people, as the book posits, would have been anathema to a Community or movement such as this.

On the other hand, if Esther is to be considered highly mythologized, and if the anti-Herodian animus of the group responsible for many of these writings is confirmed, then a book like Esther would, no doubt, have been looked upon as 'a stalking horse' for Herodian pretensions. Herodian princesses like the infamous Berenice and Drusilla (not to mention their aunt Herodias in the previous generation) were making precisely the same kind of marital and extra-marital arrangements with people no less despised than Nero's freedman Felix and the destroyer of Jerusalem and emperor to be Titus. Presumably they, too, were making the same excuse, 'to save their people'.

Therefore Esther would have been seen as particularly repugnant in a way that these tales - containing no hint of illicit activity or sexual impropriety - were not. For their part, the Maccabee books present 'the day of Mordechai' as preceded by a feast day they call 'the day of Nicanor'. On this day, which they present like Hannukah as having been ratified by popular vote, the head of a particularly despised foreign enemy of the Jews was hung from the citadel of Jerusalem (2 Macc. 15:35, a particularly zealous proponent of this kind of activity).

TRANSLITERATION	Column 2 (or later)
[	1. אנש לחן ידע] מלכא דן איחי |
[	2. ולא יכר שהד מכא דימנו |
[	3. מלכא איחי לפחרתא בר ישן |
[	4. נפלת עלוחי איבת בית ספרא |
[	5. אושי מלכא די תנר] ותחיהב |
[	6. ביחי [ת]כסר לכול מה די ית |
[	7. התכול ותקבל עבדתא אבוך |
	Column 3 (or later)
[	1. | אושי מלכה די תמר לשרא | ה.ה. ] .. |
[	2. | פחרתא א'בוך] מן יומא די קם על עבדתה] קדם מלכא. |
[	3. | .. לח עבד מן קשש ופ.ה. | ק'רמוהי |
[	4. | .. ואמר אושי |
[	5. | זה א. |
[	6. | ל.ל. שלם |
[	7. |
	Column 4 (or later)
[	1. | חו] שמעין לפחרתא אבוך |
למעבר	2. | לעבדי לבוש מלכותא ככול |
ק. ב. בשתח	3. | עבדת מלכא ככול די קבל |

4 ארבת רוחה די מלכא אל | י אב[ו]חי | ק.ק.דו קדמוי כן
 5 ספריא אשתכח מגלה <ת'רה> החי[מה חחמי]ן שבעה בעוקתה די
 דרוש אבוה ענתה
 6 ש[ן] דרוש מלכא לעבדי שלמנא <די כ[ל] א[רעא]> שלם פחיתת קריה
 השתכח כחיב בה דרוש מלכא
 7 [כתב לכול] מלכין בתרי לעבדי שלמנא מל'ם ידע[ע] לחוא לכך די כול אנוס ושקר

Column 6 (or later)

1 ארי ידע אנתה | [ל] |
 בחובי אבהוד
 2 די חמו קדמין | [שפא ל] | וננרה | [ן] | וך נכר
 3 יהודי מן רבדבני מלכא | לה קאם לקבלה וכן | [א] | נב[ורא] מ[כא]
 4 נכרא טכא עבד | [הא מה אעבד לכה ואנתה ידע] די כול אפש[ר]
 5 לעבד כות[ך] | להחכה[לה] נכר | ביתך קאם באחד די אנתה קאם בה אנ |
 6 ק[א]ם מה [די] אנתה צ[כא] פקדני וכדי [אמ]רת אקבונך כ |
 7 עמר בכול אפשר ויתעל ית עבדתי קרם | וכול די |

Column 8 (or later)

1 עליא די אנתן דחלך ופלחין חו שליט ב[אר]עא כול די יצכא קריב
 בידה ל[מע]ב[ר]
 2 [וכל] אנש די ימר מלה [בא]שא על בנסרי כן [ית]קטל בדיל די לא אית[ן] | |
 3 | [ה] סיבה ל[ע]לם | [די ח] > ח | [תרתין ואמר מלכא
 יכת]וב |
 4 | [חזא] | [ל] למלכא | אנון כדרת בית מלכ[ו]ת[א] רבחא | |
 5 | [ומן] בחר בנסרי קרין בכחכא ד[ה] |
 6 | [ב]אישא באישתה תאבה על | [ה] כול |
 7 | [] |

Column 9 (or later)

1 | [] | [ש]א מזר[ת] מלכא | א אולו | |
 2 | [ל]מכת[ב] [ל] | א אול | [ב]לבוש | |
 3 | [כ]ליל דח[ב] די מתקלה מא[ה] דחמ[ו]ש[א] איל | |
 4 | [ב]להודו | [ת]יתיא אול ואמר | |
 5 | [כ]סף [ו]ד[ח]ב [ו]נכס[ן] די [א]יחי לבנושי בכפל | |
 6 | [ע]ל כשם בנסרי לדרת מלכא ש | |
 7 | [ק]טיל ארין על [ב]נסרי לד[ר]ת מלכא ש | |
 8 | [ר]כשקה ענה ואמר בנסרי בנסרי כן | |

Translation

Column 2 (or later) (1) a man, unless the king knows; indeed, there exists . . . (2) and the witness shall not perish. They have believed what is upright . . . (3) 0 king, Fratervana the son of . . . has . . . (4) there fell upon him fear of the (contents of) the archi[ves . . .] (5) the foundations of the king that you shall spe[ak] and be given . . . (6) my house [and] my [po]ssessions for everything that . . . (7) shall you be able to take up your father's occupation? . . .

Column 3 (or later) (1) the foundations of the king that you shall speak to the prince (?) . . . (2) Fratervana [your] father from the day that he took up his occupation before the king . . . (3) for him he did honestly and . . . before him . . . (4) and he said the foundations of . . . (7) pea[ce] . . .

Column 4 (or later) (1) [they used] to listen to Fratervana your father . . . (2) to the servants of the royal wardrobe in [al]l . . . to do (3) the business of the king in all that he recei[ved . . .] in that very year (4) the king's patience . . . his fat[h]er . . . before him; among (5) the books was found a cer[tain] scroll [sea]lled by seven seals (impressed by) the signet ring of Darius his father. The matter (6) . . . '[Dar]ius the king to the servants of the kingdom of a[l]l the [e]arth: Peace.' It was opened and read. (The following) was found written in it: 'Darius the king (7) [wrote to all] kings after myself, to the servants of the kingdom: Pe[ac]e. Let it be known to you that all oppression and falsehood . . .

Column 6 (or later) (1) . . . for you know . . . for the sins of my fathers (2) that they sinned aforetime and . . . and I followed

after . . . (3) a Jew from among the k[ing]'s officials stood in front of him and . . . [the] good [ma]n. (4) The good man did . . . What shall I do with you? You know [that] it is poss[ible] (5) for a man like [you to hasten (?) everything. A man] of your household (once) stood where you (now) stand . . . (6) Command me (to do) any[thi]ng that you wa[n]t, and when you have [spo]ken, I will bury you in . . . (7) he dwells in all. It is possible that he will bring in my service be[fore . . . and everything that . . .

Column 8 (or later) (1) the highest (God) whom you fear and serve, he is ruler over the [ear]th. It is easy for him to [d]o anything that he desires, (2) [and] anyone who speaks an [e]vil word against Bagasri . . . shall be killed, because there is no . . . (3) Good forever . . . that he saw . . . two. And he said, 'Let the king write . . . (4) he saw . . . to the k[ing . . .] them in the great ro[y]al court . . . (5) and after (the story of) Badgers, they read in thi[s] book . . . (6) Evil, his Evil shall return upon his . . .

Column 9 (or later) (1) [the] k[ing]'s decree . . . they went . . . (2) [to] writ[e . . .] he went . . . in the clothing . . . (3) a gold[en] crown [weighing one hundred and fi[f]ty. He went . . . (4) apart from him . . . he went and sai[d . . .] (5) (he returned the?) [si]lver and [g]old and [possession]s that [bel]ong to Bagose in a double measure . . . (6) he entered the king's court in the name of Bagasri . . . (7) [ki]lled. Then [B]agasri entered the king's co[ur]t . . . (8) the chief butler answered and said, 'Bagasri, Bagasri, from . . .'

Notes

(14) A Genesis Florilegium (4Q252)

Previous Discussions: J. M. Allegro, 'Further Messianic References in Qumran Literature', *Journal of Biblical Literature* 75 (1956) 174-6; H. Stegemann, 'Weitere Stücke von 4QPsalms 37, von 4Q Patriarchal Blessings and Hinweis auf eine unedierte Handschrift aus Hôhle 4Q mit Exzerpten aus dem Deuteronomium', *Revue de Qumran* 6 (1967-69) 211-17; Milik, *MS*, 138. Photographs: PAM 43.253 and 43.381, ER 1289 and 1375.

We supply the following technical information to help the reader appreciate the author's arguments (references are to primeval dates, columns and lines):

1:1-3 The author understood Gen. 6:3 to mean that only 120 years remained to antediluvian man before the judgement of the flood. Whether the replacement of the Masoretic 'he will judge' with 'he will live' represents an interpretation or a textual variant is unclear, but the substitution of 'their days' for 'his days' in Line 2 affects the meaning drastically.

1:10 and following. The author's chronology of the flood (according to the years of Noah's life) is as follows:

(1) 17.2.600 The flood begins (Line 4; Gen. 7:11).

(2) 26.3.600 The rain ceases to fall 40 days after it began (Lines 6-7; Gen. 7:17). The author counted 17.2.600 as the first day in his calculations.

(3) 14.7.600 The waters begin to recede 150 days after the flood began (Line 8; Gen. 7:24, 8:3). Thus the author counted the 40 days of Gen. 7:17 as part of the 150 days. Note that the dates given in the Biblical text work only on the basis of a calendar of 30 days per month; they also allow the intercalation of two days between 17.2 and 14.7 precisely the calendar of Jubilees and many Qumran texts.

- (4) 17.7.600 The ark comes to rest on the mountains of Ararat on the third day of the waters' recession (Line 10; Gen. 8:4). The author calculated the two days mentioned in Line 9 by comparing Gen. 7:24, 8:3 and 8:4.
- (5) 1.10.600 The tops of the mountains become visible (Line 11; Gen. 8:5).
- (6) 10.11.600 Noah opens a window of the ark and sends the raven (Lines 13-14; Gen. 8:6-7).
- (7) 17.11.600 Noah sends the dove out for the first time (Lines 14-15). Thus the author understood the words 'and he sent' of Gen. 8:8 as concealing an unstated lapse of seven days. This is a logical assumption, since there would be no reason to send the dove and the raven at the same time. Further, a seven-day lapse is suggested by what follows.
- (8) 24.11.600 The dove goes out a second time, and it returns with an olive branch (Lines 15-18a; Gen. 8:10-11).
- (9) 1.12.600 Noah sends the dove out for a third time, and it does not return (Lines 18b-20a; Gen. 8:12).
- (10) 1.1.601 Noah removes the covering of the ark (Lines 206-2:1; Gen. 8:13). The waters have completely receded.
- (11) 17.2.601 The land is dry, and Noah leaves the ark at the end of precisely one full year (2:1-3; cf. Gen. 8:14). The date of the Masoretic Text - which the author of the text almost certainly must have had in his scroll of Genesis - was read as a lunisolar date. For Gen. 8:14 to be read this way, it was necessary to presuppose that the flood began in the first year of a three-year cycle, at which point both the solar and the lunisolar calendars agree on the date 17.2. After one year, the two will disagree on the date: solar 17.2 = lunisolar 27.2. After yet another year, the variance will be ten days greater: solar 17.2 = lunisolar 7.3. Between the third and fourth years an intercalated month would return the situation to that of the first year. Thus, only if the flood ended in the second year of the cycle would it be possible to understand Gen. 8:14 as the author did.
- (15) Joshua Apocryphon (4Q522) Previous Discussions: E. Puech, 'Fragments du Psaume 122 clans un manuscrit hébreu de la grotte iv', *Revue de Qumran* 9 (1977-8) 547-54; J. T. Milik, *DJD* 3, 179. Photograph: PAM 43.606, ER 1553.
- (16) A Biblical Chronology (4Q559) Previous Discussions: None. Photograph: PAM 43.603, ER 1550.
- (17) Hur and Miriam (4Q544) Previous Discussions: None. Photograph: PAM 43.574 (top), ER 1522.
- (18) Enochic Book of Giants (4Q532) Previous Discussion: J. T. Milik, *Books*, 309. Photograph: PAM 43.573 (top), ER 1521. It is not certain how the fragments should be aligned.
- (19) Pseudo Jubilees (4Q227) Previous Discussion: Milik, *Books*, 12. Photograph: PAM 43.238, ER 1274.
- (20) Aramaic Tobit (4Q 196) Previous Discussions: J. T. Milik, 'La patrie de Tobie', *Revue Biblique* 73 (1966) 522; idem, *Books*, 163 and 186. Photograph: PAM 43.175, ER 1230.
- (21) Stories of the Persian Court (4Q550) Previous Discussions: None. Photographs: PAM 43.584 and 43.585, ER 1530 and 1531.

Chapter 4 - Calendrical Texts and Priestly Courses

The calendrical texts from Qumran Cave 4 are numerous and significant. They comprise eighteen texts (4Q319-330 and

4Q337), not including many texts which, while not strictly calendrical, presuppose or present a calendrical system. The latter category includes the Genesis Florilegium in Chapter 3 above and the First Letter on Works Righteousness in Chapter 6 and the Brontologion in Chapter 8 below.

Especially noteworthy is the absence among the Qumran caches of any text advocating a different calendar. This absence is striking because the calendar of the Qumran materials was only one of several in use and seems to have represented a minority position. The calendrical texts are, therefore, central to any attempt to understand the significance of the Dead Sea Scrolls. In order to follow the rather technical expositions of these texts, one must know a few facts about the calendar they advocate, and about the priestly courses (*mishmarot*) which served in the Temple at Jerusalem.

The calendar is purely solar, based on a particular understanding of the Creation account found in Genesis. In its exclusive reliance on the sun, it stands in stark contrast to later Rabbinic Judaism, which followed a lunisolar calendar of 354 days relying mainly on the moon. Earlier, the Pharisaic forerunners of Rabbinic Judaism seem to have followed an even more lunar-oriented calendar, though from the evidence of the Qumran texts, the lunisolar calendar seems already to have gained currency during at least some of the period of the Scrolls.

In the system that finally emerged, probably under Greco-Roman influence, in Rabbinic Judaism at the end of the fourth century AD, extra lunar months were intercalated seven times in every nineteen years to produce the kind of harmonization necessary to ensure that the calendar remained fixed to the seasons of the solar cycle. The Muslims, for their part, reflecting probably an earlier phase of this historical process, never made the complicated mathematical and calendrical intercalations necessary for passage from a lunar to a lunisolar calendar.

By contrast, according to the solar calendar at Qumran, the year always contains precisely 364 days. The only question that must be asked is whether this calendar goes back to Maccabean times, as the third text on Priestly Courses implies - or even earlier - and whether the Maccabeans themselves preferred it before the Pharisees took over with the rise of Herod once and for all. However this may be, the anti-Pharisaic and consequently, the anti-Herodian character of the calendar is not to be gainsaid.

Each year consists of twelve months of thirty days each, plus four additional days, one of which is intercalated at the end of each three-month period. Thus the first and second months are 30 days long, while, with its added day, the third month totals 31 days; then the pattern repeats (see Table 1). New Year's Day and the first day of each three-month period always fall on a Wednesday. Wednesday is the day mandated as the first day by the creation order, since the heavenly lights - sun, moon and stars, the basis of any calendar - were created on the fourth day (Gen. 1:14-19). The great advantage of the Qumran calendar over its lunisolar rival is that it results in fixed dates for the major festivals. They cannot fall on a Sabbath, thereby avoiding worrisome difficulties affecting sacrifices. In fact, this calendar guarantees that a particular day of any given month will always fall on the same day of the week every year.

Table 1. The 364 Day Calendar

<i>Months</i>	<i>1, 4, 7, 10</i>	<i>2, 5, 8, 11</i>	<i>3, 6, 9, 12</i>
Wednesday	1, 8, 15, 22, 29	6, 13, 20, 27	4, 11, 18, 25
Thursday	2, 9, 16, 23, 30	7, 14, 21, 28	5, 12, 19, 26
Friday	3, 10, 17, 24	1, 8, 15, 22, 29	6, 13, 20, 27
Saturday	4, 11, 18, 25	2, 9, 16, 23, 30	7, 14, 21, 28
Sunday	5, 12, 19, 26	3, 10, 17, 24	1, 8, 15, 22, 29
Monday	6, 13, 20, 27	4, 11, 18, 25	2, 9, 16, 23, 30
Tuesday	7, 14, 21, 28	5, 12, 19, 26	3, 10, 17, 24, 31

Although the authors of the Qumran calendrical texts disdained the lunisolar calendar, a number of their writings

synchronize the two versions (see Priestly Courses I and Priestly Courses II, below). The reasons for this synchronization are not entirely clear, but two suggestions may be somewhere close to the mark. First, these authors considered all time holy and its measurement ordained by God. It was probably thought necessary that someone keep a proper record of its passing. Since the opponents of the authors could not be relied upon to do so - following, as they did, an illicit system - the Qumran authors took the responsibility. In order to discharge this responsibility, it would be as necessary to be able to point out errors as to know the correct answers. Thus, they tracked time by the system of their opponents as well as by their own. Second, the authors of these texts certainly expected that at some time they would be in power in Jerusalem. At that time, of course, they would impose the solar calendar, but in order to know where they were in the year, they would have to know both the false lunisolar date and the real solar date. In fact, there is some evidence that at certain points in the Second Temple period the solar calendar actually was imposed, at least for short periods.

In all their timekeeping, the authors of the Qumran calendars reckoned not only by months, but also by the rotation of the priestly courses (mishmarot). The courses would come into Jerusalem for service at the temple for one week, then rotate out as the next group arrived to serve. Qumran texts relied upon this 'eternal cycle' not only for their calendar units, but also for their chronography and historiography (see Priestly Courses III). Every Sabbath, month, year and feast bore the name of a priestly family (see Priestly Courses IV).

The priestly rotation required six years before the same group would be serving once again in the same week of the year. This sexennial cycle reflects the need to synchronize the solar calendar with the lunisolar version. Since the solar calendar totalled 364 days to the year, while the lunisolar calendar alternated months of 29 and 30 days, the lunisolar calendar would 'fall behind' by ten days per year. After three years, however, the lunisolar calendar was intercalated with an additional 29 or 30 days, bringing the two versions once again into harmony ($364 \times 3 = 354 \times 3 + 30$). Two such cycles fit perfectly with the six years needed for one complete priestly cycle.

The order of the priestly courses was originally determined by lot, and is laid out in 1 Chr. 24:7-18 as follows: (1) Jehoiarib (spelled 'Joarib' in the Qumran texts), (2) Jedaiah, (3) Harim, (4) Seorim, (5) Malchijah (sometimes spelled Malachijah in the Qumran texts), (6) Mijamin, (7) Hakkoz, (8) Abijah, (9) Jeshua, (10) Shecaniah, (11) Eliashib, (12) Jakim, (13) Huppah, (14) Jeshebeab, (15) Bilgah, (16) Immer, (17) Hezir, (18) Happizzez, (19) Pethahiah, (20) Jehezkel, (21) Jachin, (22) Gamul, (23) Delaiah, and (24) Maaziah (often spelled Moaziah in the Qumran texts). The Qumran calendars refer to the same names, but vary the order by beginning the cycle with Gamul instead of Jehoiarib. Apparently the reason for this change is that the list as given in 1 Chronicles began the rotation with Jehoiarib in the autumn. The Qumran cycle begins in Nisan (March-April), a vernal New Year. The different beginning derives, as might be expected, from an understanding of the Creation narrative. The Creation happened in the spring; thus an eternal order based on the Creation must of necessity begin at that time. The vernal New Year meant that the priestly cycle would begin with Gamul.

22. Priestly Courses I (4Q321) (Plate 6)

The first part of Mishmarot B delineates the equivalences between the solar and the lunisolar calendars. It also preserves information on the 'astronomical observance' of the moon which apparently acted as a check on the tabulated lunar month. The observance ascertained whether or not the full moon was waning at the proper rate, normally confirming the calculation of the day on which that month would end, and, concomitantly, when the subsequent one would begin. Fragment 1 preserves the equivalences starting with the seventh month of the first year and ending with the second month of the fourth year. Fragment 2 begins with the fifth month of the sixth year and completes the cycle. Between the two fragments we learn how the intercalation of the lunisolar calendar was carried out at the end of the third year (by the solar calendar's reckoning; according to the lunisolar reckoning, after the first month of the fourth) and at the end of the sixth year. The remaining portions of Fragment 2 describe the six-year cycle of First Days (of the months) and festivals in terms of the course to which they fall.

TRANSLITERATION

Fragment 1 Column 1

1. [באחד בידעיה בשנים] עשר בוא בשנים כאב'יה בחמשה] ועשרים כשמיני ודוקה בשלושה]
2. [במימין בשבעה עשר] בוא בשלושה ביקים באר'בעה ועשרים בתשיעי ודוקה בארבעה]

3. [כשכניה בעשתי ע]שר בוא בחמשה כאמר בשלושה ועשרים בעש'רירי ודוקה כששה בי'טכאב
4. [בעשרה בוא]ב[ששה ביהוקאל בשנים ועשרים בעשתי עשר החודש ודוקה שבת ב]פחה>'י<ה
5. [בתשעה בוא] באחד כיידיב בשנים ועשרים בשנים עשר החודש ודוקה בשנים ברליה
6. [בתשעה בוא *uscat* ח]שני'ת[הראשון בשנים] כמלאכיה בעשר'נים בוא ו]דוקה
7. [בשלושה בחרים בשבעה] בוא בארבעה כישוע בעשרים כשני ו]דוקה בחמשה ב]קיץ בשבעה
8. [בוא בחמשה בחופא בתשעה ע]שר בשלישי ודוקה בששה [בא]ל'שיכ[ב]ש]שה [בוא שכ]ת כפצץ

Fragment 1 Column 2

1. [כשמונה עשר כרביעי ודוקה באחד כאמר בחמשה] בוא באחד [בגמול בשבעה עשר בהמישי]
2. [ודוקה בשנים ב]חוקאל בארבעה בוא בשלושה ביד'עיה ב]שבעה עשר כששי ודוקה בארבעה]
3. [כמעזיה בארבעה בוא בארבע]עה במימין בחמשה עשר] בשביעי ודוקה בחמשה כשעורים בשלושה]
4. [בוא כששה כשכניה בחמשה] עשר בשמיני ודוקה שבת כאב'יה בשנים בוא [שבת בכלנה]
5. [בארבעה עשר בתשיעי ודוקה] [באחד בחופא באחד] בתשיעי ו]דוקה שנית בשלושה [הזיר בשלושים]
6. [ואחד ב]וא ב]שנים כפתחיה כש]לושה עשר בעשירי] ודוקה בארבעה] ב]כיץ בתשעה ועש'רים בוא]
7. [בשלושה בדל]יה בשנים עשר בעשתי עשר החודש ודוקה כששה יוד'יכ [בת]שעה ועשרים ב]וא בחמשה בחרים]
8. [בשנים] עשר בשנים עשר החודש ודוקה] שבת [ב]מימין בשמונה ועשרים בוא השלישית כ]ששה כקיץ בעשרה]

Fragment 1 Column 3

3. [בשבעה חמשי ודוקה] באחד בח'רים בארבעה ועשרים] בוא שבת כמלאכיה בשבעה כששי ודוקה בשנים כקיץ בשלושה ועשרים בוא]
4. [באחד כישוע בחמשה] כשביעי ודוקה בארבעה כאלשיכ בשנים ועש'רים בוא בשלושה בחופא בחמשה כשמיני ודוקה בחמשה]
5. [בכלנה באחד ועשרים בוא ב]ארבעה בחזיר בארבעה כששי ודוקה שבת יחוקאל באחד ועשרים בוא כששה כיכץ בשלושה בעשירי]
6. [ודוקה באחד במעזיה כשש]ה עשר בוא שבת בידעיה בשנים בעשתי עשר החודש ודוקה [בשלושה כשעורים כששעה עשר בוא בשנים]

7. [במומין בשנים עשר החודש ורו]קה בארבעה באביה בשמונה עשר בוא
 הרביעיה בארבעה בשכניה באחד בראשון ודוקה בששה]
8. [ביקים בשבעה עשר ב]ראשון שכת פתחיה בשלושים בשני
 ודוקה באחד בחויר בשבעה עשר בוא באחד בדליה בתשעה]

Fragment 2 Column 1

1. [ו]דוקה באחד [בבל]א באר[בעה ועשרים] בוא שכת בהיר
 בשבע[ה בששי]
2. [ודוקה בשנים בפתחיה] בשלושה ועשרים בוא באחד ביכין בחמשה
 בשביעי ודוקה בארבעה
3. [בדליה בשנים ועשרים] בוא בשלושה כיוורים בחמשה כשמיני ודוקה
 בחמשה בחדים
4. [בששה עשר בוא באר]בעה במלאכיה בארבעה בחשיעי ודוקה שכת
 באביה באחד
5. [ועשרים בוא בששה כי]שוע [ב]שלושה כעשירי ודוקה באחד ביקים
 בתשע העשר ב[וא]
6. [שכת בישבאב בשנים בעמתי] עשר החודש ודוקה בשל[ישה באמר
 בת]שע העשר בוא
7. [בשנים בפעין בשנים בשנים] עשר החודש ודוקה בארבעה ביחזקאל
 בשמונה עשר
8. [בוא *vacat* השנה הרא]שונה החודש הראשון בדל[יה
 במו]עזיה [ב]א]
9. [הפסח בידעיה בוא הנף העומר השני ב]ידעיה [כשעורים בוא הפסח
 השני השלישי בקיין]

Fragment 2 Column 2

1. [כי]שוע בוא חג השב[ועים הרביעי כאל]ישיב החמישי בבלנה הששי
 ביחזקאל [השביע]י []
2. [במועזיה הואה יום הזכרון ב]ידעיה בוא יום הכפורים בידעיה בוא
 [חג ה]סוכות השמיני [כשעורים]
3. [החשיעי בישוע העשירי בחופה עשתי עשר החודש בחזיר שנים עשר
 החודש בגורל *vacat*
4. [השנית הראשון בידעיה כשעורים בוא הפסח ב]מ[ימין בוא הנף העומר
 ה-ש]ני ב[מ]ימין באביה]
5. [בוא הפסח ה]שני השלישי באלישיב [ובח]פא [בוא חג השבועים [הרביעי
 בבל]א החמישי בפתחיה
6. [הששי במועזיה השביעי כשעורים הואה יום] הזכרון במלאכיה
 [בוא יום הכפ]ורים במומין
7. [בוא חג הסוכות השניני באביה החשיעי ב]חופה העשירי בחזיר ע[שתי
 עשר] החודש ביכין

8. [שנים]ם עשר ה[חודש] ביריעה *vacat* ה[שלישית הראשון]
 ב[נוב]ין באביה בוא
 9. הפסח בשכני[ה] בוא הנף העומר השני] בשכניה ביקים בוא הפסח
 השני השלשי בכלא ב[חוד]

Fragment 2 Column 3

1. [בוא חג] השבועים הרביעי] ב[פתחיה החמישי בדליה הששי בש[עורים]
 השביעי באביה] >[הואה יום] [הזכרון בישוע] < בוא יום הכפורים]
 2. [בשכניה] בוא חג ה[סוכות] [השמניני ביקים התשיעי בחודר העשירי
 ב[יכין עש]תי עשר החודש ב[יוריק] [שנים]
 3. [עשר] החודש ב[מיומן] [חרביעית הראשון] בשכניה ביקים בוא הפסח
 בישכאב בוא הנף העומר השני]
 4. בישכאב ב[אמר] בוא הפסח השני ה[שלישי] בפתחיה] [ביכין בוא חג
 השבועים הרביעי בדליה]
 5. [החמישי] בחרים [הששי באביה השביעי] ביקים [הואה יום] [הזכרון]
 בחופה בוא יום הכפורים בישכאב בוא חג]
 6. [הסוכות] השמיני באמר [התשיעי ביכין העשירי ביוריק] עש>תי [עש]<ר
 [החודש] ב[מלאכיה שנים עשר החודש]
 7. [בשכניה] החמישי [חראשון] בכלא באמר] בוא הפסח ב[פצין] בוא הנף
 העומר השני ב[פצין] ביחוקאל בוא
 8. הפסח [השני השלישי] ב[רליה ביוריק] בוא חג הש[בועים הר]ביעי
 בחרים החמישי ב[קוץ הש]שי ביקים השביעי
 9. באמר הואה יום הזכרון בחודר בוא יום הכפורים ב[פצין] בוא חג
 הסוכות השמיני ב[יחוקאל החשיעי ביוריק] העשירי

Fragment 2 Column 4

4. [הששי באמר השביעי ביחוקאל הואה יום הזכרון ביכין בוא יום
 הכפורים כנגדל בוא חג
 5. [הסוכות השמיני כמזעיה התשיעי במלאכיה העשירי בישוע] עשוי
 עשר ה[חודש כהופה]
 6. [שנים עשר החודש בפצין] *vacat*
 7. *vacat*
 8. *vacat*
 9. *vacat*

Translation

Fragment 1 Column 1 (1) [on the first of Jedaiah on the twelfth of it. (The next lunar month ends) on the second of Abi[jah, on] the twe[nty-fifth of the eighth (solar) month. Lunar observation takes place on the third (2) of Mijamin, on the seventeenth] of it (i.e., of solar month eight). (The next lunar month ends) on the third of Jakim ninth (solar) month. Lunar observation takes place on the fourth (3) of Shecaniah, on the eleventh of it. (The next lunar month ends) on the fifth day of Immer, on the twenty-third of the ten[th (solar) month. Lunar observation takes place on the sixth day of J]eshebeab, (4) [on the tenth of] it. (The next lunar month ends) on the [si]xth of Jehezkel, on the twenty-second of the eleventh (solar) month. [Lunar observation takes place on the sabbath of] Pethahiah, (5) [on the ninth of it.] (The next lunar month ends) on the first of joiarib, on the twenty-second of the twelfth (solar) month. [Lunar observation takes place on the second of Delaiah, (6) [on the ninth of it. The] secon[d] (year): The first lunar month ends on the seco[n]d of Malachiah, on the twentie[th of the first (solar) month.] Lunar observation takes place on (7) [the third of Harim, on the seventh] of it. (The next lunar month ends) on the fourth of Jeshua, on the twentieth of the second (solar) month. [Lunar observation takes place on the fifth of Hakkoz, (8) on the seventh of it. (The next lunar month ends) on the fifth of Huppah, on the nineteenth of the third (solar) month. Lunar observation takes place on the sixth of [E]1[iashib,] on the si[xth of it. (The next lunar month ends) on the sabba]th of Happizzez,

Fragment 1 Column 2 (1) [on the eighteenth of the the fourth (solar) month. Lunar observation takes place on the first of Immer, on the fifth] of it. (The next lunar month ends) on the first of [Gamul, on the seventeenth of the fifth (solar) month. (2) Lunar observation takes place on the second of Je]hezk[el, on the fourth of it. (The next lunar month ends) on the third of Jeda]iah, on the [seventeenth of the sixth month. Lunar observation takes place on the fourth of] (3) Maaziah, on the fourth of it. (The next lunar month ends) on the fou[rth of Mijamin, on the fifteenth] of the seventh month. Lunar observation takes place on the fifjth of Seorim, on the third] (4) of it. (The next lunar month ends) on the sixth of Shecaniah, on the fifteenth of the eighth (solar) month. Lunar observation takes place on the sabbath of Abijah, on the second of it. [(The next lunar month ends) on the sabbath of Bilgah,] (5) on the fourteenth of the ninth (solar) month. Lunar observation takes place on the [first of Huppah, on the first] of the ninth (solar) month. A second lun[ar observation] takes place on the third of [Hezir, on the thirty-] (6) first o[f it. (The next lunar month ends) on the] second of Pethahiah, on the this[teenth of the tenth (solar) month.] Lunar observation takes place on the fourt[h of ja]chin, on the ninete[enth of it.] (7) [(The next lunar month ends) on the third of Delai]ah, on the twelfth of the eleven[th (solar) month. Lunar observation takes place on the sixth of Joiar[ib,] on the twenty-nin[th of i]t. [(The next lunar month ends) on the fifth of Harim,] (8) on the twe[lf]th of the twelfth (solar) month. Lunar observ[ation] takes place on the sabbath [of] Mijamin, on the twenty-eighth, on the [twenty-fourth [of the of it. The third (year): (The next lunar month ends) on [the sixth of Hakkoz, on the tenth . . .]

Fragment 1 Column 3 (3) [on the seventh of the fifth (solar) month. Lunar observat]ion takes place on the first of Ha[rim, on the twen[ty-I [fourth] of it. (The next lunar month ends) on the sabbath of Mala[chiah, on the seventh of the sixth (solar) month. Lunar observation takes place on the second of Hakkoz, on the twenty-third of it. (4) (The next lunar month ends) on the first of Jeshua, on the fifth] of the seventh (solar) month. Lunar observation takes place on the fourth of Eliashib, on the tw[enty]-second [of it. (The next lunar month ends) on the third of Huppah, on the fifth of the eighth (solar) month. Lunar observation takes place on the fifth (5) of Bilgah, on the twenty-first in it. (The next lunar month ends) on the fourth of Hezir, on] the fourth of the ninth (solar) month. Lunar observation takes place on the sabbath of jeh[ezkel, on the twenty-first of it. (The next lunar month ends) on the sixth of Jachin, on the third of the tenth (solar) month. (6) Lunar observation takes place on the first of Maaziah, on the sixteenth of it. (The next lunar month ends) on the sabbath of Jedaiah, on the second of the eleventh (solar) month. Lunar observation takes place [on the third of Seorim, on the nineteenth of it. (The next lunar month ends) on the second (7) of Mijamin, on the second of the twelfth (solar) month. Lunar observation takes place on the fourth of Abijah, on the eighteenth of it. The fourth (year): (The next lunar month ends) on the fourth of Shecan[iah, on the first of the first (solar) month. Lunar observation takes place on the sixth] (8) [of Jakim, on the seventeenth of the] first (solar) month. (The next lunar month ends) on the Sabbath of Pethahiah, on the thirtieth of the second (solar) month. Lunar observation takes place on the first of Hez[ir, on the seventeenth of it. (The next lunar month ends) on the first of Deliah, on the ninth . . .]

Fragment 2 Column 1 (1) [Lun]ar observation takes place on the first [of Bilga]h, on the [twenty-] four[th] of it. (The next lunar month ends) on the Sabbath of Hezir, on the seven[th of the sixth (solar) month.] (2) [Lunar observation takes place on the second of Pethahiah,] on the twenty-third of it. (The next lunar month ends) on the first of Jachin, on the fifth of the seventh (solar) month. Lunar observation takes place on the fourth (3) [of Delaiah, on the twenty-second] of it. (The next lunar month ends) on the third of Joiarib, on the fifth of the eighth (solar) month. Lunar observation takes place on the fifth of Harim, (4) [on the sixteenth of it. (The next lunar month ends) on the fourth of Malachiah, on the fourth of the ninth (solar) month. Lunar observation takes place on the Sabbath of Abijah, on the (5) [twenty-] first [of it. (The next lunar month ends) on the sixth of Je]shua, [on] the third of the tenth (solar) month. Lunar observation takes place on the first of Jakim, on the nineteenth of [it.] (6) [(The next lunar month ends) on the Sabbath of Jeshebeab, on the second of the elev]nth (solar) month. Lunar observation takes place on the thi[rd of Immer, on the nineteenth of it. (7) [(The next lunar month ends) on the second of Happizzez, on the second of the twelfth (solar) month. Lunar observation takes place on the fourth of Jehezkel, on the eighteenth (8) [of it. The first [year: the first month (begins) [in Del]aiah. In Ma[aziah] (9) [is the Passover. In Jedaiah is the Lifting of the Omer. The second month (begins) in] Jedaiah [In Seorim is the Second Passover. The third month (begins) in Hakkoz.]

Fragment 2 Column 2 (1) In Je[sh]ua is the Festival of We[eks. The fourth month (begins) in Elia]shib. The fifth month (begins) in Bilgah. The sixth month (begins) in Jehezkel.] The seven[th month (begins) (2) in Maaziah. That day is the Day of Remembrance. In Joiarib is the Day of Atonement. In Jedaiah is the [Festival of] Booths. The eighth month (begins) [in

Seorim.] (3) The ninth month (begins) in Jeshua. The tenth month (begins) in Huppah. The eleventh month (begins) in Hezir. The twelfth month (begins) in Gamul. (4) The second (year): the first month (begins) in Jediah. In Seorim is the Passover. In [Mi]jamin is the Lifting of the Omer. The second month (begins) in Mi[jamin. In Abijah] (5) is the [Second] Passover. [The third month (begins) in Eliashib,] and in Hu[ppah] is the Feast of Weeks. [The fourth month (begins) in Bil]gah. The fifth month (begins) in Pethahiah. (6) [The sixth month (begins) in Maaziah. The seventh month (begins) in Seorim. That day is the Daly of Remembrance. In Malachiah [is the Day of Atonement. In Mijamin (7) [is the Festival of Booths. The eighth month (begins) in Abijah. The ninth month (begins) in] Huppah. The tenth month (begins) in Hezir. The eleventh] month (begins) in Jachin. (8) The [twe]lfth [mon]th (begins) [in Jediah The] third (year): The first month (begins) in [Mijam]in. In Abijah is (9) the Passover. In Shecan[ia]h is the Lifting of the Omer. The seco[nd] month (begins) in Shecaniah. In Jakim is the [Se]cond Passover. The third month (begins) in Bilgah. In [He]zir is

Fragment 2 Column 3 (1) [the Festival] of Week[s. The [four]th month (begins) in [Pethahiah. The fifth month (begins) in Delaiah. The sixth month (begins) in Se]orim. [The seventh month (begins) in Abijah. That day is the D]ay of [Remembrance. In Jeshua] is the D[ay of Atonement.] (2) [In Shecani]ah is the Festival of [B]ooths. [The] eig[hth month (begins) in Jakim. The ninth month (begins) in Hezir. The tenth month (begins) in] Jachin. The ele[venth month (begins) in] Joiarib [The twelfth] (3) month (begins) in [Mij]lamin. [The fourth (year): the first month (begins) in Shecaniah. In Jakim is the Passover. In Jeshebeab is the Waving of the Omer. The second] (4) [month] (begins) in Jeshebeab. In [Immer is the Second Passover. The] third month (begins) [in Pethah]iah. [In Jachin is the Festival of Weeks. The fourth month (begins) in Delaiah] (5) [The fifth month (begins)] in Harim. [The sixth month (begins) in Abijah. The seventh month (begins)] in Jaki[m. That is the Daly of [Remembrance]. In H[uppah is the Day of Atonement. In Jeshebeab is the Festival] (6) [of Booths.] The eighth month (begins) in Immer. [The ninth month (begins) in Jachin. The tenth month (begins) in joiar]ib. The elev[en]th [month (begins)] in Ma[lachiah. The twelfth month (begins)] (7) [in Shecaniah.] The fifth (year): the fi[rst month (begins) in Bilgah. In Immer] is the Passover. In Happ[izz]ez is] the Waving of the Omer. The sec[ond month (begins) in Happizz]ez. In Jehezekel is (8) [the Second Passover. The third month (begins) in [Delaiah. In Joiarib is the Festival of Weeks. The fou]rth month (begins)] in Harim. The fifth month (begins) in Hakk[oz. The sixth month (begins) in Jakim. The seventh month (begins) (9) in Immer. That day is the Day of Rememb[rance. In Hezir is the Day of Atonement. In] Happizzez is the Festival of Booths. The eighth month (begins) in [Je]hezekel. The ninth month (begins) in joiar[i]b. The tenth . . .

Fragment 2 Column 4 (4) [The sixth month (begins) in Immer. The seventh month (begins) in Jehezekel That day is the Day of Remembrance. In Jachin is the Day of Atonement. In Gamul is] the Festival of (5) [Booths. The eighth month (begins) in Maaziah. The ninth month (begins) in Malachiah. The tenth month (begins) in Jeshua The eleven[th mo]nth (begins) in Huppah. (6) [The twelfth month (begins) in Happizz]ez.]

23. Priestly Courses 11 (4Q320)

Relying largely on ciphers, Fragment 1 of this manuscript preserves three columns. These portions provide the first three years of the correspondence between the lunisolar calendar and the solar calendar. One can observe that the lunisolar calendar loses ten days per year vis-a-vis the solar calendar, so that over the period covered by these columns it falls behind a full 30 days. As noted above, it would never fall behind by more. A month was intercalated every three years to bring the two calendars back into alignment.

TRANSLITERATION

Fragment 1 Column 1

- 1. |] להראותה בן המזרח
- 2. |] ל.לה [ב]מחצית השנים כיסוד
- 3. |] מערב עד בוקר ביום כשבה

8. [בוווו במעזיה לוווווווווו בוווווו כחמשי]

9. [שבת במלכיה לז- בוווווו בששי]

10. [בוישוע לוווווווווו בוווו בשביעי]

11. [בוו בחפא לז- בוווו בשמיני]

12. [בוו בחזיר לוווווווווו בווו בתשיעי]

13. [בוווו ביכין לז- בוו בעשירי]

14. [שבת בידעיה לוווווווווו בוו בעשתי עשר החדש]

15. [בוו במימין לז- ביום [11] בשנים עשר החדש]

Translation

Fragment 1 Column 1 (1) . . . to show it forth from the East (2) . . . in the midst of Heaven, in the foundation of (3) . . . from evening until morning. On the fourth, on the sabbath, (4) the sons of Gamul (shall serve), in the first month, in the first (5) year. (6) [The fifth day of the course of Jedai]ah = the twenty-ninth day (of the lunar month) = the thirtieth day (of the solar month) in it (i.e., in the first month of the solar year). (7) [The Sabbath of Hak]koz (i.e., when the course rotates in; it does not serve until the following sabbath) = the thirtieth = the thirtieth in the second month. (8) [The second of Elia]shib = the twenty-ninth = the twenty-ninth in the third month. (9) [The third of Bilg]ah = the thirtieth = the twenty-ninth in the fourth month (Note: this is a scribal error; the correct equivalence is the twenty-eighth). (10) [The third of Petha]hiah = the twenty-ninth = the twenty-seventh in the fifth month. (11) [The sixth of Deliah] = the thirtieth = the twenty-seventh in the sixth month. (12) [The Sabbath of Seori]m = the twenty-ninth = the twenty-fifth in the seventh month. (13) [The second of Abijah] = the thirtieth] = the twenty-fifth in the eighth month. (14) [The third of Jakim = the twenty-[nin]th = the twenty-fourth in the ninth month.

Fragment 1 Column 2 (1) The fifth of Immer = the thirtieth = the twenty-third in the tenth month. (2) The sixth of Jehezkel = the twentieth = the twenty-second in the eleven[th] month. (3) The first in Jehoiarib = the thirtieth = the twenty-second in the twelfth month. (4) The second year: (5) The second of Malakiah (sic!) = the twenty-ninth = the twentieth of the first month. (6) The fourth of Jeshua = the thirtieth = the twentieth of the second month. (7) The fifth of Huppah = the twenty-ninth = the nineteenth of [the sixth month.] (8) The Sabbath of Happizzez = the thirtieth = the eighteenth of the fourth month.] (9) The first of Gamul = the twenty-[ninth = the seventeenth of the fifth month.] (10) The third of Jedaiah = the thirtieth = [the seventeenth of the sixth month.] (11) The fourth of Mijamin = the twenty-[nin]th [= the fifteenth of the seventh month.] (12) The sixth of Shecaniah = the thirtieth = the fifteenth of the eighth month.] (13) The Sabbath of Bil[gah] = the twenty-ninth = the fourteenth of the ninth month.] (14) [The second of Pethahiah = the thirtieth = the thirteenth of the tenth month.]

Fragment 1 Column 3 (1) [The third of Delaiah = the twenty-ninth = the twelfth of the eleventh month. (2) The fifth of Harim = the thirtieth = the twelfth of the twelfth month. (3) The third year: (4) The fifth of Hakkoz = the twenty-ninth = the twentieth of the first month. (5) The first of Jakim = the thirtieth = the tenth of the second month. (6) The second of Immer = the twenty-ninth = the ninth of the third month. (7) The fourth of Jehezkel = the thirtieth = the eighth of the fourth month. (8) The fifth of Maaziah = the twenty-ninth = the seventh of the fifth month. (9) The Sabbath of Malakiah = the thirtieth = the seventh of the sixth month.] (10) The first of Je[shua] = the twenty-ninth = the fifth of the seventh month.] (11) The third of Huppah = the thirtieth = the fifth of the eighth month. (12) The fourth of Hezir = the twenty-ninth = the fourth of the ninth month. (13) The sixth of Jachin = the thirtieth = the third of the tenth month. (14) The Sabbath of Jedaiah = the twenty-ninth = the second of the eleventh month. (15) [The second of] Mijamin = the thirtieth = day [two] of the twelfth month.

24. Priestly Courses III - Aemilius Kills (Manuscripts A-E - 4Q323-324A-B) (Plate 8)

Though extremely fragmentary, this series of manuscripts provides another record of the proper rotation of priestly courses in the sexennial cycle. This is fairly straightforward and similar to the two preceding ones, though in this one no attempt is made at lunisolar harmonization. It is worth mentioning, too, that its Hebrew is closer to that of early Rabbinic literature than many texts at Qumran. But what is unique about these fragments is that they belong to a select group of Qumran documents mentioning identifiable historical personages, as the Nahum Commentary does with Antiochus Epiphanes and Demetrius and the Paean to King Jonathan below appears to do with Alexander Jannaeus (c. 104-76 BC).

In this text, amid over a dozen references to historical events commemorated in the record of rotations, these figures include: 'Aemilius' (Aemilius Scaurus, Pompey's general in Syria and Palestine), 'Shelamzion' (Salome Alexandra, d. 67 BC - Phariseeizing widow of Alexander Jannaeus), her eldest son Hyrcanus II (executed in 30 BC on Herod's orders also a Pharisee) and possibly Shelamzion's younger son Aristobulus (d. 49 BC, poisoned on his way back from Rome to regain his kingdom by supporters of Pompey - a Sadducee). In addition, too, in Manuscript E, the text possibly contains a reference to John Hyrcanus, Alexander Jannaeus' father (c. 134-104 BC), though Hyrcanus II was also known as John. The text also contains fairly negative references to 'Gentiles' and 'Arabs', which increase the sense of its authenticity.

Like others, this text has been known since the 1950s, but for some reason, never published. Withholding it is really quite inexplicable, because we have here a view, however tenuous, of one of the most crucial periods in the Second Temple period. Scaurus was Pompey's adjutant at the time of the conquest of Jerusalem in 63 BC. After it fell and Pompey attached it to Syria, he was left behind as governor.

In turn, Scaurus was closely connected with Herod's father Antipater, who became one of the first Roman procurators in Jerusalem. At one point Scaurus led a campaign on his behalf against the Arabian king at Petra, a locale Paul also refers to as 'Arabia' when describing his own sojourn there in Gal. 1:17. Antipater, who was the intermediary between Hyrcanus II and the Romans, probably began his rise some time earlier under Shelamzion and her Pharisee supporters (War 1.110-114).

Of Greco-Idumaeon background and married to an Arab (a relative of this same Arab king), Antipater connived at Hyrcanus' survival, played a key role in Aristobulus' discomfiture, and through his intimacies with Pompey and Scaurus, and Mark Antony thereafter, placed his son Herod in a position both to destroy the Maccabeans and succeed them.

For his part, Aristobulus was more hot-headed and popular than his accommodating brother Hyrcanus, and appears to have been the darling of the nationalist-minded Jerusalem crowd. It was the split between these two - and Antipater's adept exploitation of it - that set the stage for the Roman entrance into and occupation of the country and the destruction of the Maccabean family. So ended that independence achieved a century before with Judas Maccabee's legendary acts.

Aristobulus was taken by Pompey to Rome in chains, probably to participate in his triumph. The movement that supported him may be seen as both 'nationalist' and 'Sadducean', while Hyrcanus II and his mother Shelamzion (Lines 4-6 of Fragment 2) are part of a more compromising, less nationalistic, Pharisaic one, willing to live with foreign intervention in the country - in particular, the appointment of high priests.

Seemingly written from the perspective of those who supported Aristobulus II, the present text is hostile to 'Arabs' (with whom Antipater and Hyrcanus were very involved), hostile to Shelamzion, under whom the accommodation began, hostile to Hyrcanus II, and without question, hostile to Scaurus and those 'Gentiles' associated with him in the killings he is overtly accused of being involved in (Lines 4 and 8 of Manuscript D Fragment 2 and Line 2 of Manuscript A Fragment 3). Its point of view can most certainly be regarded as 'zealous', if not 'Zealot'.

This is the tantalizing nature of the materials before us. As in the Nahum Commentary, the events recorded would appear to be past history, so much so that they have had a chance to penetrate the commemorative tradition of a zealous lower

priesthood holding these memories dear probably not an insubstantial time later. The infractions imputed to Aemilius and the 'leader of Gentiles' have burned deep into its consciousness. After Mark Antony's suppression of the revolutionary activity by Aristobulus' two sons Alexander and Antigonus in the next generation, who like John the Baptist after them were beheaded; the priests officiating at the Temple all owed their positions to Roman and Herodian power. They would not and could not have been interested in a literature of this kind.

Where, then, could a text accusing Roman governors of murder have been preserved? Only at a revolutionary outpost such as Qumran. What period could this have been and when did this more 'purist' brand of Sadducees - who apparently ultimately metamorphose into 'Messianic Sadducees' and depending on particular scholars' points of view have been variously called 'Essenes', 'Zealots', or 'Jewish Christians' - write or preserve such materials? We are certainly not in the formative Maccabean period, nor any period linked to personalities like Jonathan or Simon Maccabee, or even Alexander Jannaeus, whom proponents of 'the Essene theory' have previously and tendentiously identified as the *dramatis personae* - most notably the Wicked Priest of Qumran allusion.

This is consistent and in line with our reading of other Qumran materials, particularly the Testament of Kohath to be discussed in Chapter 5, which condemns foreign involvement and collaboration with foreign invaders in the matter of the priesthood. It is also consistent with our reading of the complex development of the Sadducee movement and a split in this movement between nationalist and collaborating wings coincident with some of the events being outlined here. One pro-Aristobulus, which could easily pass for 'zealot', moves in the first century AD into an 'opposition' and probably even 'Messianic' phase; another, more compromising, owed its existence and the collaborating nature of its ethos to the rise of Herod, who with Antony was responsible for the beheading of Aristobulus' equally nationalistic and Sadducean son Antigonus 25 years later. The second of these, who Josephus confirms 'were dominated in all things by the Pharisees' (Ant. 18. 17), are the familiar ones pictured by him, the Gospels, and to a certain extent Talmudic sources. They are probably best called Herodian Sadducees. The Talmud calls them 'Boethusians' (i.e. Boethusian Sadducees after the name of a priest from Egypt Herod appointed while also marrying his daughter-another instance of the multiplication of wives by the ruler so roundly condemned at Qumran in documents like The Temple Scroll and Damascus Document.)

Whatever else can be said of these unmistakable references to Aemilius' 'killing' - probably while governor, though possibly in the war leading up to this - and to 'Hyrcanus' rebellion' (Line 6 Fragment 2 Manuscript A - almost certainly against his brother Aristobulus), they reveal the text to be hostile to Hyrcanus, hostile to the party of collaboration, and hostile ultimately to the Herodian takeover (perceived as both 'Gentile' and abetted by 'Gentiles'). This approach is consistent with the anti-foreign, xenophobic, 'zealot', yet pro-Temple - even James-like - orientation of the two Letters on Works Righteousness and the Paean to King Jonathan below.

The conclusion appears to be that Qumran represents the archive of a pro-Maccabean nationalist priesthood, one in sympathy with the aims of Judas, John Hyrcanus, Alexander Jannaeus, Aristobulus II, Antigonus, etc., but not Salome Alexandra, nor her son Hyrcanus II with their Pharisaic tendencies. The whole *sitz-im-leben* for these, including 'opposition' (even 'Messianic') and establishment Sadducees, as well as for the two Letters on Works Righteousness and the Paean for King Jonathan was already set forth in R. H. Eisenman's *Maccabees, Zadokite, Christians and Qumran: a New Hypothesis of Qumran Origins* (E. J. Brill) without benefit of these texts in 1983. For more on this subject, see our discussions of these Letters on Works Righteousness in Chapter 6 and the Brontologion and Paean to King Jonathan in Chapter 8.

The reference to 'a Jewish man' or 'Jew' (ish Yehudi) in Manuscript D Fragment 4 parallels the similar ones in the Persian Court materials in Chapter 3 and to 'a Jewish woman' below. Again, it shows that this manner of looking at Jews as a distinct people, not as Israelites or in some archaizing tribal notation, was already well in the process of taking hold.

TRANSLITERATION

Manuscript A Fragment 1

- [א בעשר] בחודש הששי | .1
 [בארבעה עשר בו כיא] ת ידעיה כששה עשר | בו .2
 [בו באית חרים בעשרים] שבעה בחודש [הששי] | .3

- [הושיב ג.] | .4
 [נו | אים וגם .] | .5
 [נו | רורי הנפש .] | .6
 [אסורים] | .7

Fragment 2

- [ל | חת לו יקר בערב | אים] | .1
 [כיום אר | בעה לשבט זה] | .2
 [ה | שהוא עשרים בחודש] | .3
 [י | סוד באה שלמציין .] | .4
 [ל | חקביל את פני] | .5
 [ב | חרקנוס מרד | על אריסטכולוס] | .6
 [ל | חקביל] | .7

Fragment 3

- [...] | .1
 [ראש ה | נו | ואים הרג ש] | .2
 [ביום ח | מוש בירעיה ז.] | .3

Fragment 4

- [. | ס | כרצאן] | .1

Manuscript B Fragment 1

- [ה | כחשע | ה בחודש השמוני ביאת שכניה] | .1
 [ביום] [כשכניה א] [כששה עשר כה ביאת אלישיב] | .2
 [בעשרים ושלו | שה כה ביאת יקים > כשנים ביקים .] [יום | כיעי ביקים] | .3
 [כס. | יו | ס שני בחודש חת | שיעי] | .4

Fragment 2

- [יום רב | יעי בח | י | ר | זה א | חדר בע | שירי] | .1
 [בארבעה כה ביאת חפ | צן באחד | ע | שר כה | ביאת פתחיה] | .2
 [בשמונה עשר כה ביאת | יחזקאל בעשרים וחמשה כה ביאת] | .3
 [יכין] [הע | ב | ודה .] | .4
 [בשנים כה | ביאת | גמיל] | .5

Fragment 3

- [| שהוא] | .1
 [|] | .2
 [| ש] | .3
 [| .. | ודה] | .4
 [| .. | אשנ | אים] | .5

4.] י .ג.ד.ה.
5.] .. אשנ[ים

6.] תגד אר[יספבולוס
7.] א[מרו בע]
8.] שבעים .
9.] שהוא

Manuscript C Fragment 1

1.] בעשרים ושלוש בה[ביאת [אלישיב בשלושים בה ביאת יקים]
2.] אחר שבת ביקים זה אחר[כש[שי כשבעה בה ביאת חופה]
3.] בארבעה[עשר בה [ביאת ישבאכ] .. פות בע[שרים ואחד]
4.] כה ביאת כלג[ה בעשרים [ושמונה ב]ה ביאת אמ[ר יום]
5.] רביעי באמר זה א[חד כשביעי באר[ב]עה בה ביאת ח[זיר]
6.] יום ששי ב[חזיר שהוא עשרה כשביעי שיום [הכפורים כה]
7.] לכריח כאחד עשר כשביעי ביאת [הפצץ

Manuscript D Fragment 1 Column 2

5.] יום [] [] [כל]. כעשרים ואחד
6.] ב[וא ביאת ש[עור]ים בעשרים ושמונה בוא ביאת מלכ[יה]
7.] יום רביעי [ב]מלכיה זה אחד בחודש העשירי *vacat*
8.] בא[רבעה] כע[שירי] ביאת מי[ן]ן באחד עשר בוא ביא[ת הקוץ]

Fragment 2

1.] ב[עשרים]
2.] ואחר בוא ביאת פתחיה בעשרים ושמונה
3.] בוא ביאת יחזקאל ביום 3/2/1 בי[חזקאל שהוא
4.] 31/30/29 בחודש הששי יום] הרג אמליוס
5.] יום רביעי ביחזקאל זה אחד בחודש[ש השביעי
6.] בארבעה בוא ביאת יבין כאחד עשר בוא ב[א]ת[גמול]
7.] יום רביעי בנמול[ש] הוא
8.] חמשה עשר בחודש השביעי חג הסוכות בוא] הרג אמליוס

Fragment 3

1.] [ש] [] אצל .
2.] בעשרים ושמונה בוא ביאת י[שוע] יום רביעי[י] בישוע זה אחד בחודש[
3.] [העשירי] שה[וא עשרה]

Fragment 4

1.] איש יהודי א[]

[איש יהודי א] .1

Manuscript E Fragment 1 Column 1

[כוהן ג:ד|ול כ.רי] .1

[יוחנן להבי את] .2

Fragment 1 Column 2

[..] .1

[בן] .2

[] .3

[] .4

[אנוש] .5

[ת הזוי] .6

[שלמוצ > י < ון] .7

Translation

Manuscript A Fragment 1 (1) . . . on the tenth [of the sixth month (i.e., of the second year of the priestly rotation) . . .] (2) [on the fourteenth of it, the arriva] of (the priestly course of) Jedaiah; on the sixtee[nth of it . . . on the twenty-first] (3) [of it the arrival of (the priestly course of) Harim; on the twenty]-seventh of the [sixth] month . . . (4) he returned . . . (5) [Gen]tiles and also . . . (6) . . . [b]fitter of spirit . . . (7) prisoners . . .

Fragment 2 (1) [. . . to] give him honor among the Arab[s . . .] (2) [on the fou]rth [day] of this course's service . . . (3) which is the twentieth of the . . . month . . . (4) foundation, Shelamzion came . . . (5) to greet . . . (6) Hyrcanos rebelled [against Aristobulus? . . .] (7) to greet . . .

Fragment 3 (2) [. . . the leader of the Gen]tiles murdered . . . (3) [on the fi]fth [day] of (the service of the priestly course of) Jedaiah . . .

Fragment 4 (1) . . . according to the wi[ll of . . .]

Manuscript B Fragment 1 (1) . . . on the nin[th of the eighth month (i.e., of the second year of the priestly rotation), the arrival of (the priestly course of) Shecaniah . . .] (2) On day . . . of (the service of the priestly course of Shecaniah, [. . . On the sixteenth of it (i.e., the eighth month), the arrival of (the priestly course of) Eliashib]; (3) [on the twenty-thi]rd of it, the arrival of (the priestly course of) Jakim; on the second (day of the service of the priestly course of) Jakim , . . . ; and on the fo[urth] day of (the service of the priestly course of) Jakim . . .] (4) the second day of the ni[nth] month . . .

Fragment 2 (1) [. . . the four]th [day] of (the service of the priestly course of) Hez[i]r, [this day is the fi]rst (day) of the te[nth] month (i.e., of the second year of the priestly rotation);] (2) [on the fourth day of it (i.e., the tenth month), the arrival of (the priestly course of) Happi]zzez; on the eleventh of it, [the arrival of (the priestly course of) Pethahiah (3) [on the eighteenth of it, the arriv]al of (the priestly course of) Jehezkel; on the twee[ty-fifth] of it, the arrival] (4) [of (the priestly course of) Jachin . . . Jach]in, the se[r]vice . . . (5) [on the second of it (i.e., the eleventh month)], the arrival of [(the priestly course of) Gamul . . .]

Fragment 3 (1) . . . which is . . . (5) me[n . . .] (6) and against Ar[istobulus . . .] (7) [and] they [sa]id . . . (8) seventy . . . (9)

which is . . .

Manuscript C Fragment 1 (1) [on the twenty-third of it (i.e., the fifth month of the fifth year of the priestly rotation)], the arrival of [(the priestly course of) Eliashib; on the thirtieth of it, the arrival of (the priestly course of) Jakim;] (2) after the sabbath, while Jakim is serving, this is the fir[st of the six[th month; on the seventh of it, the arrival of (the priestly course of) Huppah;] (3) [on the four]teenth of it, [the arrival of (the priestly course of) Jeshebeab;] . . . on the twen[ty-first] (4) [of it, the arrival of (the priestly course of) Bilg]ah; on the twenty-[eighth of i]t, the arrival of (the priestly course of) Imm[er; day] (5) [four (of the service of the priestly course of) Immer is the fi]rst day of the seventh month; on the four[t]h of it, the arrival of (the priestly course of) He[zir;] (6) [the sixth day of] (the service of the priestly course of) Hezir, which is the tenth day of the seventh month, this is [the Day of Atonement;] (7) . . . for the Covenant; on the eleventh day of the seventh month, the arrival of (the priestly course of) [Happizzez . . .]

Manuscript D Fragment 1 Column 2 (5) day . . . [on the twenty-first] (6) [of i]t (i.e., of the ninth month of the fifth year of the priestly rotation), the arrival of (the priestly course of) S[eor]im; on the twenty-eigh[th of it, the arrival of (the priestly course of) Malchi[jah;] (7) the fourth day of (the service of the priestly course of) Malchijah is the first day of the tenth month. (8) On the F[our]th day of the te[n]th month, the arrival of (the priestly course of) Mijamin; on the eleventh of it, the arrival of (the priestly course of) Hakkoz;]

Fragment 2 (1) [. . . on the] twenty-(2) [first of it (i.e., of the sixth month of the sixth year of the priestly rotation), the arrival of (the priestly course of) Pethahiah; on the twenty-eigh]th (3) [of it, the arrival of (the priestly course of) Jehezkel; on the first (or, the second; or, the third) day of (the service of the priestly course of) J]ehezkel, which is (4) [the twenty-ninth (or, the thirtieth; or, the thirty-first) day of the sixth month, the Day] of Aemilius' Massacre (literally, 'Aemilius killed' as below); (5) [the fourth day of (the service of the priestly course of) Jehezkel is the first day of] the seventh [mon]th; (6) [on the fourth of it (i.e., of the seventh month), the arrival of the (the priestly course of) Jachin; on the eleventh of it, the arr]iv[al of] (the priestly course of) Gamin; (7) [. . . the fourth day of (the service of the priestly course of) Gamul, whi]ch is (8) [the fifteenth day of the seventh month, is the Festival of Booths; on that day,] Aemilius killed . . .

Fragment 3 (2) [on the twenty-eighth of it (i.e., of the ninth month of the sixth year of the priestly rotation), the arrival of (the priestly course of) Je]shua; the four[th] day of [(the service of the priestly course of) Jeshua is the first day of the] (3) [tenth month . . . wh]ich is the ten[th . . .]

Fragment 4 (1) . . . a Jewish man . . .

Manuscript E Fragment 1 Column 1 (1) . . . the hi[g]h priest . . . (2) Johanan to bring the . . .

Fragment 1 Column 2 (2) from . . . (5) a man . . . (7) Shelamzion . . .

25. Priestly Courses IV (4Q325)

This manuscript consists of three fragments, the two largest of which are transliterated here. These fragments belong to the first year rotation in the sexennial priestly cycle. The text records which priestly course is responsible for each Sabbath and festival in the period covered. Fragment 1 concerns the period from Passover (1/ 14) until the first Sabbath of the third month. Fragment 2 apparently begins with 5/3 and the Festival of New Wine (heretofore known from the Temple Scroll, but not listed in the Bible or most other calendar texts). The last date indicated in Fragment 2 is 6/23, on which the Festival of Wood Offering began.

TRANSLITERATION	Fragment 1
	1. [יום שלישי בעמנה עשר בו שבת על ייריב
	2. [יום שלישי בערב בעשרים וחמשה בו שבת על ידעיה ועלו
	3. [מועד] המעורים בעשרים וששה בו אחר שבת ריש החדש השני
	4. [יום ש]מי על ידעיה בשנים בו שבת חרים בחשעה בו שבת
	5. [עטורים] בששה עשר בו שבת מלכיה בעשרים ושלושה בו
	6. [שבת בו]מין בשלושים בו שבת הקוף <i>hakkoz</i> ריש החדש
	7. <i>hakkoz</i> השלישי אחר שבת []

TRANSLITERATION	Fragment 2
	1. [החמישי על כלנה בשנים בו שבת אמר בשל]ישה בו
	2. [אחר שבת בועם החדש בחשעה בו שבת חוד
	3. [בששה עשר בו שבת הפנץ בעשרים ושלושה בו שבת
	4. [פתחיה בשלושים בו שבת יחוקאל ריש החדש השני
	5. [אחר שבת <i>hazzar</i> בשבעה בו שבת יבין בארבעה עשר
	6. [בו שבת גמול בעשרים ואחד בו שבת רליה בעשרים ו]שנים
	7. [בו בועד הפנץ בעשרים ושלושה בו מועד קרבן הע]צים

Translation

Fragment 1 (1) [on Tues]day; on the eighteenth the Sabbath fa[lls to Jehoiarib . . .] (2) [on Tuesday] in the evening. On the twenty-fifth the Sabbath falls to Jedaiah; also during that course's duties falls (3) [the Festival of] the Barley on the twenty-sixth. After the Sabbath, the beginning of the sec[ond] month falls to (4) Jedaiah, [on Fri]day. On the second is the Sabbath of Harim. On the ninth is the Sabbath of (5) [Seorim.] On the sixteenth is the Sabbath of Malchijah. On the twenty-third i[s] (6) [the Sabbath] of [Mi]jamin. On the thirtieth is the Sabbath of Hakkoz. The beginning of (7) the third month, after the Sabbath . . .

Fragment 2 (1) [the fifth (month) falls to Bilgah. On the second is the Sabbath of I]mmer. On the th[ir]d, (2) [after the Sabbath, is the Festival of New Wine. On] the ninth is the Sabbath of Hezir. (3) [On the sixteenth is the Sabbath of Happizzez. On the twen]ty-third is the Sabbath of (4) [Pethahiah. On the thirtieth is the Sabbath of Jehezkel. The fir]st of the sixth month is (5) [after the Sabbath. On the seventh is the Sabbath of Jachin. On the fo]urteenth (6) [is the Sabbath of Gamul. On the twenty-first is the Sabbath of Delaiah. On the twenty-]second (7) [is the Festival of Oil. On the twenty-third is the Festival of W]ood [Offering] . . .

26. Heavenly Concordances (OTOT - 4Q319A)

As we have seen, the Qumran calendrical texts are based upon an understanding of the Creation narrative of Genesis. No portion is more significant for these texts than Gen. 1:14, which the authors might have understood as 'Let there be lights in the expanse of heaven to separate the days from the night, and let them be for "signs" (otot), and for festivals and for days and for years.' Given the belief that this verse had to do with the proper keeping of God's holy festivals and, more generally, with keeping track of time, what did the Qumran authors believe was meant by the term otot? Clearly the usual understanding of modern scholars of the text - that the term refers to portents of extraordinary events and divine judgements and to phenomena prognosticating changes in the weather - makes little sense when defining a natural rhythm, the basis of a calendar. Rather than the extraordinary, one then seeks the ordinary.

The author of the present text understood 'sign' to refer to a year in which the sun and moon were once again perfectly aligned at the year's beginning - that is, a year in which the vernal equinox coincided with a new moon. According to the more general scheme of the Qumran calendrical texts that could only happen in Years 1 and 4 of the six year cycle of priestly rotations. Since Years 3 and C were intercalated at year's end, Years 1 and 4 did begin with the heavenlies once again in temporary agreement. The years were named, as was usual in Qumran parlance, after the priestly courses; because the years were always Years 1 and 4 in the cycle, only two priestly courses give their names to otot years: Shecaniah and Gamul. Further, the cycle begins with Shecaniah. This oddity results because at the Creation there had been no prior intercalation. Accordingly the reference is to the course in service when intercalation was first necessary in Year 3.

The purpose of the present text is to record all such concordant years until the cycle begins to repeat, and to align that cycle with both the seven-year cycle of sabbatical years and the 'jubilees' that measured longer periods of time. An otot cycle of 294 years emerges (6 x 49). The text also counts all the otot years and takes special notice when such a year coincides with a sabbatical year. It names each special year by the relevant priestly course and also names each jubilee (in a more complicated way, however, as explained below). But in constructing this alignment of the sexennial priestly rotation with the jubilees, the text encounters a basic difficulty: 49 is not precisely divisible by 6. The otot years will therefore not always fall at the beginning and end of jubilee periods. As a consequence the text uses 'jubilee' in two slightly different senses. The term refers first to that period (only approximating to 49 years) that aligns with the cycle of otot. We can call this the 'jubilee of the otot'. At other times the term denotes the actual period of 49 years. At the end of 294 years the differences are made good as Table 2 illustrates:

The text relates the 'jubilee of the otot' to the actual 49-year jubilee in two ways. The first is through its reference to the 'sign of the conclusion of the jubilee'. Only once, in 2:18-19, does the author actually give this special sign a name. In that example, the text says, 'The sign of the conclusion of the fifth jubilee falls during (the priestly course of) Jeshebeab.' The meaning is that Jeshebeab is the course Calendrical Texts and Priestly Courser 129

1 and 4 in the cycle, only two priestly courses give their names to otot years: Shecaniah and Gamul. Further, the cycle begins with Shecaniah. This oddity results because at the Creation there had been no prior intercalation. Accordingly the reference is to the course in service when intercalation was first necessary in Year 3.

The purpose of the present text is to record all such concordant years until the cycle begins to repeat, and to align that cycle with both the seven-year cycle of sabbatical years and the 'jubilees' that measured longer periods of time. An otot cycle of 294 years emerges (6 x 49). The text also counts all the otot years and takes special notice when such a year coincides with a sabbatical year. It names each special year by the relevant priestly course and also names each jubilee (in a more complicated way, however, as explained below). But in constructing this alignment of the sexennial priestly rotation with the jubilees, the text encounters a basic difficulty: 49 is not precisely divisible by 6. The otot years will therefore not always fall at the beginning and end of jubilee periods. As a consequence the text uses 'jubilee' in two slightly different senses. The term refers first to that period (only approximating to 49 years) that aligns with the cycle of otot. We can call this the 'jubilee of the otot'. At other times the term denotes the actual period of 49 years. At the end of 294 years the differences are made good as Table 2 illustrates:

Table 2. Lengths of the 'Jubilees of the Otot'

<i>Jubilee</i>	<i>Length in Years</i>	<i>Ends in Year</i>	<i>End of Forty-Nine Year Jubilee</i>
Second	49	49	49
Third	51	100	98
Fourth	51	151	147
Fifth	48	199	196
Sixth	48	247	245
Seventh	47	294	294

The text relates the 'jubilee of the otot' to the actual 49-year jubilee in two ways. The first is through its reference to the 'sign of the conclusion of the jubilee'. Only once, in 2:18-19, does the author actually give this special sign a name. In that example, the text says, 'The sign of the conclusion of the fifth jubilee falls during (the priestly course of) Jeshebeab.' The meaning is that Jeshebeab is the course serving in the temple at the end of the fifth actual jubilee - that is, as year 196 (4 x 49) comes to an end. If the author had wished, he could have given the names of all the 'signs of the conclusion of the

jubilee' (they are respectively Jedaiah, Mijamin, Shecaniah, Jeshebeab, Happizzez and Gamul). The second way of relating the 'jubilee of the otot' to the actual 49-year jubilee involves the names the author gives to the jubilees. These names are always either Gamul or Shecaniah. The writer determined the name according to the sign 'controlling' the actual jubilee year.

Finally, the reader will note that the text never mentions a 'first jubilee', even though it begins its recitation at the Creation. Instead, it counts only Jubilees 2-7. Presumably the explanation for this peculiarity lies in the septimal concept inherent in sabbatical years and 49-year jubilees. The author wanted to emphasize the number seven. Since the priestly rotation in fact required only six years to repeat, the only way to end on the number seven was to begin counting with two.

TRANSLITERATION

Column 1

- .10 [אורה בארבעה שכח]
- .11 ה[בריאה בארבעה כנמול אוח שכניה כרביעית אוח נמול בשמטה אוח]
- .12 [שכניה בשלישית אוח (נמול בששית אוח) (שכניה בשנית אוח נמול]
- .13 [בהמישית אוח] שכניה אחר השמטה אוח נמול ברביעית אוח שכח[ניח]
- .14 [שמטה אוח] נמול בשלישית אוח שכניה [בששית אוח נמול]
- .15 [בשנית אוח] שכניה [בהמישית אוח נמול אחר השמטה] אוח
- .16 [שכניה בחביעית אוח נמול בשמטה אוח סוף היובל השני אחות היובל]
- .17 [השני] אחות - IIIIIII נוח בשמטה אחות III] הכריאה
- .18 [אוח שכח] השנה השלישית אוח נמול בששית אוח שכניה
- .19 [בשנית אוח נמול בהמישית אוח שכניה אחר השמטה אוח נמול]

Column 2

- .1 [כרביעית אוח שכניה בשמטה אוח נמול בשלישית אוח שכניה]
- .2 [בששית אוח נמול בשנית אוח] אוח שכניה בהמישית אוח נמול]
- .3 [אחר השמטה] אוח שכניה בחביעית אוח נמול בשמטה אוח]
- .4 [שכניה בשלישית אוח נמול בששית אוח] שכניה בשנית אוח סוף]
- .5 היובל השני[לי]שיר אחות היובל [השלישי אחות - IIIIIII] נוח בשמטה
- .6 אחות II שכניה [בשנה השנית אוח] נמול בהמישית אוח שכניה
- .7 אחר השמטה אוח נמול כרביעית אוח שכניה בשמטה אוח
- .8 נמול בשלישית אוח [שכניה בששית אוח נמול בשנית אוח
- .9 שכניה בהמישית אוח נמול אחר] השמטה אוח שכניה
- .10 כרביעית אוח נמול [בשמטה אוח] שכניה בשלישית אוח נמול

11. כשנית ארת שכניה ש[כניה בשנת ארת] נמול בחמישית ארת שכניה
12. אחר השמטה ארת סוף היובל הרביעי ארת היובל > הרביעי < ארת - IIIIIII
13. מ[ז]ח > ארת < II בשמטה ש[כניה] בשנה הרביעית ארת שכניה
14. [כש]מטה ארת נמול ב[שלישית ארת שכניה כשנית ארת נמול]
15. בענ[ית] ארת שכניה בהנ[ישיח ארת נמול ארת השמטה ארת שכניה]
16. ברכיעית ארת [נמול] בשמטה ארת שכניה כשלישית ארת נמול]
17. בשנ[ית] ארת שכניה בשנת ארת נמול בחמישית ארת שכניה]
18. [ארת] השמטה ארת [נמול] ברכיעית ארת שכניה בשמטה ארת סוף]
19. [היובל החמישי] בשיכאב [ארת היובל החמישי - IIIIIII מזה בשמטה]

Column 3

1. [ארת III נמול בשנה השלישית ארת שכניה בשנית ארת]
2. [נמול] ב[שנית ארת שכניה בחמישית ארת נמול ארת השמטה]
3. [ארת שכניה ברכיעית ארת נמול] בשמטה ארת שכניה [בשלישית
4. ארת נמול כשנית ארת שכניה [בשנית ארת] נמול
5. בה[מ]שית ארת שכניה ארת [השמטה] ארת
6. נמול כ[ר]כיעית ארת שכניה בשמטה ארת נמול ב[שלישית
7. ארת [שכניה בש]שית > ארת < סוף [ה]יובל [כל השני ארת]
8. היובל [השני ארת - IIIII] מזה [בשמטה] ארת II []
9. ה. []
10. וליובל נמול בשנה השנית ארת שכניה בחמישית ארת נמול ארת]
11. השמטה ארת שכניה ברכיעית ארת נמול [בשמטה]
12. [ארת שכניה בשלישית ארת] נמול כשנית ארת שכניה]
13. [ב]שנית ארת נמול [בחמישית ארת שכניה] ארת]
14. השמטה ארת [נמול] ברכיעית ארת שכניה כש[מטה] ארת]
15. נמול [בשלישית ארת שכניה כשנית ארת] נמול]
16. כשנית ארת שכניה בחמישית ארת סוף היובל [השני]
17. [ארת היובל] השני ארת - IIIII מזה בשמטה]
18. [ארת II] ארת היוכלים [שנת יובלים ליבני]
19. [] כמובן השלישי []

Translation

Column 1 (10) . . . its light on the fourth (day); on the sabba[th . . . (11) the] creation, on the fourth (day) of (the rotation of the priestly course of) Ga[mul, the sign of Shecaniah; in the fourth (year) the sign of Gamul; in the sabbatical year, the sig]n (12) [of Shecaniah; in the thi]rd (year) the sign of [Ga]mul; in the sixth (year), the sign of [Shecaniah; in the second, the sign of Ga]mul; (13) [in the fifth, the sig]n of Shecaniah; after the sabbatical year, the sign of Gam[ul; in the fourth, the sign of Shec]an[ia]h; (14) [in the sabbatical year, the sig]n of Gamul; in the third, the sign of Shecaniah; [in the sixth, the sign of Gam]ul; 0 5) [in the second, the sig]n of She[caniah]; in the fifth, the sign of Gamul; after the sabbatical ye[ar, the sign of (16) [Shecaniah; in the fou]rth, the sign of Gamul; in the sabbatical year, the sign of the con[elusion of the second jubilee. The signs of the [second] jubilee: (17) seventeen signs, of which [three] signs fall in a sabbatical year . . . the creation (18) [. . . the sig]n of Sheca[nia]h; in the third year the sign of Gamu[; in the sixth, the sig]n of Shecaniah; (19) [in the second, the sign of Ga]mul; in the fifth, the sign of Shecaniah; after the sabb[atical year, the sign of Ga]mul;

Column 2 (1) [in the fourth, the sign of Shecaniah; in the sabbatical year, the sign of Gamul; in the third, the sign of Shecaniah;] (2) [in the sixth, the sign of Gamul; in the] sec[on]d, the sig[n of Shecaniah; in the fifth, the sign of Gamul;] (3) after the sabbatical ye[ar, the sign of Shecaniah; in the fou]rth, the sign of Gamul; in the sabbatical year, the sign] (4) of Shecaniah; in the thi]rd, the sign of Gamul; in the six[th the sign] of Shecani[ah; in the second, the sign of the conclusion] (5) of the thi]rd jubilee. The signs of [the third] jubilee: six[teen signs,] of which (6) two signs fall in a sabbatical year. (A jubilee of) Shecaniah: [in the second year the sig]n of [Gam]ul; in the fifth, the sign of Shecaniah; (7) after the sabbatical year, the sig[n of Gamin; in the fourth, the sig]n of Shecaniah; in the sabbatical year, the sign (8) of Gamul; in the third, the sign [of Shecaniah; in the sixth, the sign of Ga]mul; in the second, the sign (9) of Shecaniah; in the fifth, the sign [of Gamin; after] the sabbatical year, the sign of Shecaniah; (10) in the fourth, the sign of Gamul; [in the sabbatical year, the sign of]

Shecaniah; in the third, the sign of Gamul; (11) in the sixth, the sign of Shecan[iah; in the second, the sign of] Gamul; in the fifth, the sign of Shecaniah; (12) after the sabbatical year, the sign of the conclusion of the fourth jubilee. The signs] of the fourth [jubilee: seventeen signs, (13) of whi[ch] two signs fall in a sabbatical year. (A jubilee of) Sh[ecaniah:] in the fourth year the sign of Shecaniah; (14) [in the sabbatical] year the sign of Gamul; in the [third, the sign of Shecaniah; in the sixth, the sign of Gamul;] (15) in the seco[n]d, the sign of Shecaniah; in the fifth, the sign of Gamul; after the sabbatical year, the sign of Shecaniah;] (16) in the fourth, the sign of [Ga]mul; in the sabbatical [year, the sign of Shecaniah; in the third, the sign of Gamul;] (17) in the six[th, the si]gn of Sh[ecaniah; in the second, the sign of Gamul; in the fifth, the sign of Shecaniah;] (18) [after the] sabbatical year, the sign of Ga[mul; in the fourth, the sign of Shecaniah; in the sabbatical year, the sign of the conclusion] (19) [of the fifth [jubilee, falling] during (the priestly course of) Jeshebeab. [The signs of the fifth jubilee: sixteen signs, of which]

Column 3 (1) [three signs fall in a sabbatical year. (A jubilee of) Gamul: in the third year, the sign of Shecaniah; in the sixth, the sign]

(2) [of Gamul; in the] second, the sign of Shecaniah; in the [fifth, the sign of Gamul; after the sabbatical] year,

(3) [the sig]n of Shecaniah; in the fourth, the sign of Gam[ul; in the sabbatical year, the sign of Shecaniah;] in the third,

(4) the sign of Gamul; in the sixth, the sign of Shecaniah; [in the second, the sign of] Gamul;

(5) in the fi[ft]h, the sign of Shecaniah; after [the sabbatical year,] the sign of

(6) Gamul; in the [fo]urth, the sign of Shecaniah; in the

sabbatical [year, the sign of Gamul; in the] third,

(7) the sign of [Shecaniah; in the sixth, the sign of the conclusion of the [sixth] jubi[lee]. The signs

(8) of the sixth] jubilee: si[xteen signs,] of which two signs fall in a [sabbatical year . . .]

(9) . . .

(10) And regarding the jubilee of Gamul: in the second year the sign of Shecaniah; in the fifth the sign of Gamul; after]

(11) the sabbatical [year the sign of Shecaniah; in the fourth, the sign of Gamu[l; in the] sabbatical ye[ar]

(12) [the sign of Shecaniah; in the third, the sign of] Gamul; in the sixth, the sig[n of Shecaniah;]

(13) [in the] second, the sig[n of Gamul;] in the fifth, the sign of Shecaniah; [after]

(14) the sabbatical yea[r, the sign of Ga]mul; in the fourth, the sign of Shecaniah; in the sabbatical 1 [year, the sign]

(15) of Gamul; in the th[ir]d, the sign of Shecaniah; in the sixth, the sign of [Gamul;]

(16) in the se[cond, the sign of Shecaniah;] in the fifth, the sign of the conclusion of [the] seventh jubil[ee.]

(17) [The signs of the] seventh [jubilee:] sixteen signs, of which

(18) [two signs] fall in a sabbatical year . . . sign of the j[u]bilees, the [y]ear of (the) jubilees according to the day[s of . . .]

(19) in (the priestly course of) Mijamin, the third . . .

Notes

(22) Priestly Courses I (4Q321)

Previous Discussions: None. Photographs: PAM 43.328 and 43.329, ER 1355 and 1356. Note that for all the texts presented in this Chapter, a knowledge of the underlying systems makes restorations virtually certain.

(23) Priestly Courses 11 (4Q320)

Previous Discussion: J. T. Milik, 'Le travail d'édition des manuscrits du désert du Juda', Volume du Congrès Strasbourg 1956 (SVT 4) (Brill, 1957) 25. Photograph: PAM 43.330, ER 1357.

(24) Priestly Courses III - Aemilius Kills (4Q323-324A-B)

Previous Discussions: J. T. Milik, 'Le travail', 25-6; idem, *Years*, 73; B. Z. Wacholder and M. Abegg, *A Preliminary Edition of the Unpublished Dead Sea Scrolls, Fascicle One* (Washington, DC: Biblical Archaeology Society, 1991). Photographs: PAM 43.335, 43.336 and 43.338, ER 1362, 1363 and 1365.

(25) Priestly Courses IV (4Q325)

Previous Discussions: None. Photographs: PAM 42.332 and 43.333 (top), ER 1359 and 1360.

(26) Heavenly Concordances (OTOT; 4Q319)

Previous Discussions: Milik, *Books*, 63-4. Photographs: PAM 43.283 and 43.284, ER 1319 and 1320.

Chapter 5 - Testaments and Admonitions

Life is complicated and always has been. In the ancient world, millennia before the time of the Scrolls, one response to this fact was the development of Wisdom literature. This type of literature expounded principles of life and made judicious observations, often couched in the form of pithy sayings. Wisdom literature in the Bible includes Proverbs, Job and Ecclesiastes.

In the Second Temple period this literature abounded, and new kinds of Wisdom literature developed. One of the new forms was the 'testament'. Testaments had their origin in the farewell discourses common in the Bible, such as Gen. 49 (the last words of Jacob) and 1 Sam. 12 (the last words of Samuel). Thus testaments are speeches delivered in anticipation of death and intended to impart the lessons of a lifetime from a father to his sons. The most famous apocryphal example of this type of literature is the Testament of the Twelve Patriarchs. In this collection (which came down from antiquity in Christian circles written in Greek, although in origin Jewish and Semitic), each of the twelve sons of Jacob speaks in turn. Their words comprise ethical exhortation and predictions about the future.

Testamentary literature is well attested among the new materials from the Scrolls. Testaments attached to Levi, Naphtali, Kohath and Amram have emerged. In addition, other forms of Wisdom literature are ubiquitous in the Scrolls; this Chapter presents several examples. When reading the Qumran testaments, the reader may want to bear the following genealogical relationships in mind:

- Jacob
- Levi – Naphtali (sons of Jacob)
- Kohath (son of Levi)
- Amram (son of Kohath)
- Moses - Aaron (sons of Amram)
- Priests (descended from Aaron)

27. Aramaic Testament Of Levi (4Q213-214)

Even though it is possible to harbour reservations about whether all this material of varying emphases can, in fact, ever be made to correspond to a single whole, it is important to note themes and imagery even in well-known texts such as this one, which at once move across the entire spectrum of Qumran literature and are completely harmonious with the Qumran perspective. Here we have the typical emphases on 'Righteousness', 'Truth', 'Judgement', 'Knowledge' and 'Wisdom' as opposed, for instance, to 'Evil' and 'fornication'. The 'Righteousness' and 'fornication' themes at Qumran are, as we have seen, particularly strong. Though it is perhaps possible to identify themes such as these in literature of the Second Temple period generally, their emphasis in documents like this one is particularly telling.

It is also interesting to see the descendants of Levi or the priests denoted in 1.2.2 as 'a Righteous seed'. This has clear 'Zadokite' implications according to some of the definitions we have set forth above, particularly when 'Zadok' is taken in its esoteric sense as denoting 'Righteousness'. The reference to 'Abel Mayin' in 1.2.17 is interesting, too. This is particularly true in view of the visionary materials from 18-21 thereafter.

In 2 Chr. 16:4 Abel Mayin is designated as a city in Naphtali probably on the way to Syria in the northern part of the country. In this text it is probably being seen as the location of Jacob's famous vision in Gen. 28:10-19 of a ladder by which the Angels ascended to Heaven (and descended). The visionary material in 18-21 projects Levi as another of these heavenly voyagers who are so much a part of the literature of Heavenly Ascents. It has much in common with the literature of visionary recitals in Chapter 1 and that of Hymns and Mysteries in Chapter 7.

Lines 5-6 in the first column of Fragment 4 begin with the rather typical emphasis on works Righteousness and Truth. From Line 8 onwards, however, after the reference to 'Torah' and 'traditional interpretation', the focus quickly moves on to Wisdom, and is hardly distinguishable from texts like the Admonitions to the Sons of Dawn, the Sons of Righteousness, and the Demons of Death below. The reference in Line 4 to Levi as a 'friend of God', if allowed, also parallels similar denotations about Abraham, Isaac and Jacob, already noted in Chapter 3. From Line 16 Column 2, the fragment shifts emphasis to Messianic-style visions of the Kingdom reminiscent both of Dan. 2:44 and Pseudo-Daniel collections.

Fragment 5 is, of course, a typically Righteousness-oriented apocalypse using the by now well-known Qumran nomenclature of 'walking' (either in Light or Darkness) and 'Ways'. It emphasizes two previous, primordial 'Righteous Ones' of the utmost importance to this tradition, Enoch and Noah. Manuscript B Fragment 1, is a mundane, rather typical, recital of the paraphernalia of Temple sacrifice.

TRANSLITERATION

Manuscript A Fragment 1 Column 1

דן |	|	.8
אנה |	|	.9
אתרחת וכל	|	.10
אדין עיני ואנפי | נמלה לשמוא	|	.11
ואצבעת כפי וירי |	|	.12
וצלית ואמרת מרי אנתה	|	.13
אנתה כלחודיך ידע	| ידע	.14
כל ארתת קשם ארתק	|	.15
באישא ונותא דחא	| מני	.16
חכמה ומנדע ומכורה	|	.17
לאשכחה רחמיך קרמיך	| חב לי	.18
דשפיר ורשב קרמיך |	|	.19
אל חשלם בי כל שטן	|	.20
עלי מרי וקרבני למחוא לכה	|	.21

Fragment 1 Column 2

|	לענייך	.8
|	מרי ברכת	.9
שמע נא |	זרע דקשטא	.10
למעבד |	צלוח עבדך לוי	.11
אל תעדי |	דין קשם לכל עלמין	.12
|	לכר עבדך מן קרמוך	.13
|	באדין נרת ב |	.14
|	על אבי יעקוב וכדוי	.15
|	מן אבל מין אדין |	.16
|	שכבת ויתבת אנה על מרי דן	.17
|	אדין חוין אחוית |	.18

19. כחזית חזויה וחזית שמיא פתוחין וחזית מורא [
20. תדותי רם ער דבק לשמיא וחזית בה ואפתחו]
21. לי תרעי שמיא ומלאך חד [אמר לי לוי על [

Fragment 3

1. [כהנתך מן כל כשר] [
2.]אנה אתעירת מן שנתו אדין
3. אמרת חזוא הוא הן וכרן אנה מתמה די להוה לי כל חזוה ושמר]ת
- אף דן בלכבי ולכל אנש לא
4.]גליתח ועלנא על אבי יצחק ואף הוא כדן ברכני אדין כ]די הוה יעקוב אבי מנשה^{w/k Y}
5.]כל מה די הוה לה כנדרה לאל אנה הוית קדמי בראש כהני]ח ולי מן בנוהו יחב

Fragment 4 Column 1

1.]וכשנת מאה ותמנה עשרה לחיי היא שנתא ד]מוח בה
2.]יוסף אחי קרית לבני ולבניהן ושרית לפקדה] אנון
3.]כל די הוה עם לבכי ענית ואמרת לבני שמעו] למאמר
4.]לוי אבוכן והציתו לפקודי ידך אל] אנה לכך
5.]מפקד בני ואנה קשטא לכך מהוה הביכי ראש] כל עבדכך
6.]להוה קשטא ועד עלמא תהוה] קימה] צדקתא וקשטח
7.] *vacat* ותעלוך עללה בריכה ס]בה דרע סכ שב מעל
8.]ודי זרע באש עלוהי חאב זרע]ה *vacat* וכען ספר ומוסר וחכמה
9.]אלפו לבניכך ותהוה חכמתא עמכך] ליקר עלם די אלף חכמה יקר
10.]היא בה ודי שאש חכמתא לב]סרון ולשימו מחיבת חו לכך בני
11.]ליוסף אחי די מאלף הוא ספר ומוסר] חכמה ליקר ולרב ולמלכך
12.] אל תמחלו חכמתא למאלף
13.] .ל. נבר די אלף חכמה כל
14.]יומיהו אריכין ושנה לה שומע]א לכל מח ומדינה די יתך לה
15.]אחא הוה בה ולא מתכבר הוא] בה ולא דמא בה לנכרי ולא
16.]דמא בה לכל זר נך די כלהן יה]בין לה בה יקר כדי כלא צבין
17.]למאלף מן חכמתה רחמו]הי שניאין ושאלו שלמה רכרכך
18.]ועל כרסיה די יקר נוחכך לה כדיל] למשמע מלי חכמתה
19.]עוהר רב די יקר היא חכמתא ל]דעיה ושימה בה
20.]לכל קניה הן יאתון מלכין] תקיפין ועם רב] חיל

Fragment 4 Column 2

1. משמוריה ולא יעלוך תרעיה ולא]
2. ישכחון למכבש שודיה *vacat* ולא]
3. יחונן שיחתה שימתה ד]לא] ת.]
4. ולא איתי]כל] מחיר נגדה כ] כל אנש]
5. בעא חכמה]א חכ]מתא י]מסא]נה] ולא]
6. מומורה נגה] א לא]

- 7. ולא חס[י]ר[ה] [כל בעי[ן]]
- 8. בקשט] [ספר ומוכר
- 9. ה[כ]מה <רי> אלפ[ו] [תרחין אנון
- 10.] [רבה תחנון
- 11.] [יקר *vacat*
- 12. א.] [אף כספריא
- 13. ק.] [תחון ראשין ושפטין
- 14. דר.] [וב ועברין
- 15.] [אף כהנין ונלכין
- 16.] [ון נלכוכין
- 17. תחונה לעלמין [לא איתי סוף
- 18. ת.] [מלכותה לא] תעבר מנכן עד כל
- 19. ל.] [ביקר רב

Fragment 5

- 1.] [אנתן תחשכון]
- 2.] [א הלא קבל ^{אנ} (חנוד)]
- 3.] [נה ועל מן תהוא חוכמא]
- 4.] [הלא עלי ועליכן בני ארו יעתה
- 5.] [א]רתה קש-א חשבין[ו]ן [וכל שבילי
- 6.] [תמחלין ותהכין בחשוכה]
- 7.] [עקה רבה תתא עליכן [ו]תחי[ח]בון
- 8.] [ש.] [עו ומ] [ל תהוון לשכלין

Manuscript B Fragment 1

- 1.] [לאסקה למרבחא הוי עיר חאב ורהע ידיך ורגליך ומקריב עי[ן] מוצלחין
- 2.] [ובקר אנון לקד[מין] מן כולל תולעא וב]אד[י]ן [אסק] אנון ארי] כן חזית לאברחם
- 3.] [אבי מזדהר מן] כול לבוך *vacat* [תרי ע]שר עעין א[מ]ר לי [די חזין לאסקא מנהון למרבחא
- 4.] [די ריה חננהון] כסים סלק ואלן שמת[חנהון] א[רוא ודפ]רנא וסוגרא
- 5.] [ואמולא ושימא ואורנא ברומא וחאנחא ועע כשחא ע]רא ארמא ועעי
- 6.] [ע[ה]ק[חא] אלן אנון אמר די] אלן אנון די חזין לאסקא מנהון] לתחות עלחא
- 7.] [על מרבחא *vacat* [וכדי תשרה לאסקא] מן [עע]יא אלן על מרבחא]א] ו[גור]א [ישרה]
- 8.] [לאודל]קא כהון והא כאדין למורק רמא] על כותלי מרבחא ותוב [רחע]
- 9.] [ידיך ורגליך מן רמא ושרי לאסקא] אבר[י]ן [מ]לי[חין] רא[שה] הוי]

Translation Manuscript A Fragment 1 Column 1 (8) . . . this (9) . . . I (10) . . . I [washed myself] and all (11) [. . . then] I raised [my eyes and my countenance] to Heaven (12) . . . my toes and my fingers (13) [. . . 1 prayed and] said, 'My Lord, You (14) know . . . You alone know (15) [. . . all] the paths of Truth. Put away (16) [from me . . . Evil and fornication. Turn away (17) [. . . Wi]sdom and Knowledge and strength (18) [give to me . . . [to] find Your Mercy before You (19) . . . that which is pleasant and good before You (20) . . . let [no]t any satan (here, possibly 'enemy') have power over me (21) [. . . up]on me, Lord, and bring me forward to be Your . . .

Fragment 1 Column 2 (8) [Your] a[yes . . .] (9) Lord, [You] bl[essed . . .] (10) a Righ[teous] seed. [. . . Hear, please,] (11) the prayer of [Your] ser[vant Levi . . . to do] (12) a True judgement for al[1 time . . . Do not remove] (13) the son of Your servant from [Your] pre[sence . . .] (14) Then I continued on . . . (15) to my father Jacob and whe[n . . .] (16) from Abel Mayin. Then (17) I lay down and I remained a[t Abel Mayin . . .] (18) Then I was shown visions . . . (19) in the vision of visions, and I saw Hea[ven opened and I saw the mountain] (20) beneath me, as high as to reach to Heav[en, and I was on it.

Then were opened] (21) to me the gates of Heaven, and an Angel [spoke to me, 'Levi, enter. . .']

Fragment 3 (1) . . . your priesthood above all flesh (2) [. . . And] I awoke from my sleep. Then (3) [I said, 'This is a vision, and thus I am amazed that I should have any vision at all.'] I [hid] this also in my heart; to no person did I (4) [reveal it. And we went to my (grand)father Isaac, and he also blessed me thus. Then, wh]en Jacob my father was tithing (5) [everything that he owned according to a vow made to God, for the first time I was at the head of the priest]s, and to me of (all) his sons he gave . . .

Fragment 4 Column 1 (1) [And in the hundred and eighteenth year of my life, the year] in which died (2) [my brother Joseph, I called my children and their children and began to instruct] them (3) [concerning all that was in my heart. I said to my children, 'Listen] to the word (4) [of Levi your father, and pay heed to the instructions of God's friend.] I [instruct] you, (5) [my sons, and I reveal the Truth to you, my beloved. The essence] of each of your works (6) [must be Truth. May Righteousness always] re[main] with you, and Truth. (7) [Then you shall have a blessed and good [harvest.] He who sows Good reaps Good, (8) [while he who sows Evil,] his [sowing turns against him.] And now, my sons, [teach] Torah, its interpretation and Wisdom (9) [to your sons, and Wisdom shall be with you] as an eternal honor. He who teaches Wisdom (10) [will find] honor [therein. He who despises Wisdom] will be given [to con]tempt and disdain. Observe, my sons, (11) [Joseph my brother, who taught Torah and interpretation and Wisdom. (He received) honor and became a great man, both to kings (12) . . . Do not exchange Wisdom for a teacher (13) . . . a foreigner. He who teaches Wisdom, all (14) [the days of his life shall be long, and his reputa]tion [shall grow great.] In every land and country to which he goes (15) [he has a brother, and is not like a stranger] in it, nor like a foreigner in it, neither (16) [is he like an unfamiliar person there. For all give him honor there, because everyone wants (17) [to learn from his Wisdom.] His [friends] are numerous, and many seek his welfare. (18) [They seat him on the seat of honor, in order] to hear his words of Wisdom. (19) [Wisdom is a great richness of honor for] those who know it, and it is a treasure (20) [for everyone who possesses it. If] migh[t]y [kings come] with a [great] (and) powerful army . . .

Fragment 4 Column 2 (1) (they will not find) its hidden places, and they shall not enter its gates, nor . . . (2) will they be able to conquer its walls. And not . . . (3) they will see its fodder, its treasure that does [not] . . . (4) for which there is [n]o price . . . [Any man] (5) who seeks Wisdo[m, Wisdom [will find] him . . . [it will not] (6) be hidden from him . . . (7) and not la[c]king . . . all who see[k] (8) in Truth . . . Torah and interpretation, (9) Wi[sd]om that [they] teach . . . they are two (10) . . . great. You will give (11) [. . . h]onor . . . (12) Also in books (13) [. . . you will b]e leaders and judges (14) . . . and servants (15) . . . also priests and kings (16) . . . your Kingdom (17) will l[ast] forever . . . there will be no end (18) . . . [the Kingdom will not] pass away from you until (19) . . . in great honor.

Fragment 5 (1) [. . . y]ou will be darkened . . . (2) did not [E]noch complain . . . (3) Noah, and upon whom does the guilt fall? . . . (4) is it not upon me and upon you, my sons? Now, you know (5) . . . the Ways of Righteousness you will aba[n]don, [and] all the ways (6) . . . you will renounce, and you will walk in Darkn[ess] (7) . . . great oppression will come upon you, [and] you will be gi[ve]n (8) . . . you will become fools . . .

Manuscript B Fragment 1 (1) to offer up on the altar (anything fitting), wash your hands and feet once again. And offer] split [woo]d. (2) [Examine it first for an[y] worms, and t]he[n offer] it up, [for] thus I saw Abraham (3) [my father taking care regarding] anything that might restrain (him from offering the wood). Any of [twel]ve woods [that are fitting] he to[ld] me [to] offer up on the altar, (4) [whose smoke] rises up with a pleasant odor. These are th[eir] na[mes:] ce[dar, juniper, almond, (5) [fir, pine, ash, cypress, fig, oleaster, laurel, myrtle and (6) as[ph]althos. These are th[ose he said] are fitt[ing to offer up] under the burnt offering (7) on the altar. And [when you begin to offer up one of these [wood]s upon [the] altar and the [fire begins] (8) to burn them, you are to sprinkle the blood] on the sides of the altar. Again, [wash] (9) [your hands and feet of the blood, then begin to offer up] sa[lt]ed portion[s.] As for [its] he[ad,] . . .

28. A Firm Foundation (AARON A - 4Q541)

The relationship of this text to the Aramaic Testament of Levi above should be clear. In fact, there is no real reason to consider it distinct from it, but rather simply another version or portion of it. The working title, 4QAaron, must be seen as a convention, nothing more, though it does reflect the priestly character of some of the material, particularly the references in Column 2.4 to 'burnt offerings' and being 'a Foundation of peace' and similar allusions, including more 'Foundation' imagery in Columns 4 and 6. The reference in 6.3 to 'brothers', however, would rather suggest a more direct attribution to Levi than Aaron, though the implication might simply be the same general priestly and Levitical thrust of the two Testaments attributed to Kohath and Amram - two more descendants of Levi - below.

The relationship of this text to extant Testament of Levi literature in other languages, as well as to Daniel and Enoch materials - particularly as it turns more apocalyptic in Columns 4-5 - is also strong. These columns parallel the famous eschatological portions of the Greek Testament of Levi ME Apart from the usual allusions to 'Wisdom', 'Mysteries' and some visionary thrust in the first two columns, one should note in 4.1 the emphasis on 'making atonement for all the sons of his generation'.

This 'atonement' imagery is strong in other Qumran literature like the Vision of the Four Kingdoms in Chapter 2 and the Community Rule (viii.6-10). In the latter, it is definitively related to the Council of the Community, who stand as both an 'Inner Sanctum' or 'Holy of Holies' for Aaron and a 'House' or 'Temple' for Israel. It is, of course, strong, too, in early Christianity as we have seen. The use of the imagery of a 'firm Foundation', again so prominent here, is very strong in the Qumran Hymns and the Community Rule as well, the last particularly where the Community Council and spiritualized 'atonement' imagery is concerned. It is even alluded to in the New Testament. It is, of course, generically related to 'Rock' imagery in the latter tradition. In the Qumran Hymns it is not only accompanied by this imagery and that of 'the Cornerstone', but also that of the 'Tower', 'wall' and 'Fortress', of the kind also associated with James, who was called in early Christian tradition both 'Protection of the people' and 'Fortress'.

The use of the word 'swallow' in Column 2.8 is also interesting, because of its relevance to 'swallowing' imagery at Qumran generally. Though this imagery is used here in regard to Wisdom, it usually occurs, as we have seen, in connection with 'sons of Belial' or 'sons of Darkness' imagery generally, of the kind one finds in Columns 4-5 of this document. As delineated in some of the pesharim, these last together with 'the Liar' are responsible for the destruction of the Righteous Teacher. In this document, too, this imagery in turn moves in Column 4.4ff. into an allusion to 'Lying' and reference to 'violence' generally. This last in Columns 5-6 gives way to the usual emphasis on 'walking', probably in the Ways of Darkness and Light. Even the allusion here to hamas ('violence') is widely paralleled in the published corpus, particularly in the Habakkuk Peshar, as are allusions to formulae like 'wandering astray' (4.6), usually 'wandering astray in a trackless waste without a Way' as in Column i of the Damascus Document.

The reconstruction involving 'crucifixion' in Column 6 is also interesting, if it is finally to be entertained. Here, combined with the 'firm Foundation' imagery, it moves into a splendid evocation of eternal life in terms of reference to the 'Light' imagery so widespread at Qumran and, of course, the beginning of the Gospel of John. This imagery has much in common with that of the Testamental bequests and recitations associated with Kohath and Amram.

TRANSLITERATION

Column 1 (Fragment 6)

- 1.] אר עמלקין [
- 2.] די לא מחבונן וכתב [
- 3.] וישתיק ימא רבא מ. [
- 4.] אדין יתפתחון [ספרי חכמתא
- 5.] נואמרה וכן [שין חכ

Column 1 (Fragment 2)

- 1.] מלין [וברעה
- 2.] גה לי עוד כתב
- 3.] מללח עלוהי באחידואן
- 4.] קריב לעלי לחן דחיק בני
- 5.] להוה עמליק חלוה ... ח פריא

Column 2

- 1.]]ל [ון [
- 2.] מן קודם אל [
- 3.] חסב מכאבין
- 4.] ונתבריד עלתחון ותקים לתון יסוד שלמכה
- 5.] רוחך ותחלה באלהך ונסכ אנה לכה מתלין [חדי

- 6.] ארו חכים [יבין די אנא חוה [ומתבונן בעמיקין [וממלל [אן חידואן
- 7.] יואן [לא יבין ומרע חכמה יאתה לעליכה די נסיבת [חקקה [
- 8.] רדף לה ובעי [לה והחסן לה [למבלע ארו שני תחדה [שני אחר

Column 4

- 1.] יסנה חכמתה ויכפר על כול בני דרה וישתלח לכול בני
- 2.] דרה מאמרה כמאמר שמין ואלפונה כרעות אל שמש עלמה חניר
- 3.] ויחזה נורחא בכול קצוי ארעא ועל חשן וכא חניר אדין יעדה חשוכא
- 4.] מן ארעא וערפלא מן יבישתא שניאן מלין עלוהי יאמרון ושנה
- 5.] כרבין וכדיאן עלוהי יבדון נניאין עלוהי [מוללון דרה באיש >א< יאפך
- 6.] ורגו רב [להוה ו [ב] שקר והמוס מקמה [וי]סעה עמא [ב] ומוהי וישתכשון

Column 5 (Fragment 5)

- 1.] ומכאבין על מן [
- 2.] די נכה ולא תהוה חילב [
- 3.] ננדי מבאיביכה . [
- 4.] לא נוע לונכה וכול [
- 5.] ח לבכה מן קודם [

Column 5 (Fragment 1)

- 1.] ארו אנן חוה דרה [
- 2.] דכרין שכעא חולת
- 3.] קצח בנוהי יחכון [
- 4.] ותיספון על עליונין [

Column 6

	Column 6
[וידין] שניאן מגליאן א[דין]	.1 [ית]קן אל שניאן
[בקר ובעי ודע מה ינא בכה ואל תמחי להי ביד שחפא [ות]ליא .]	.2
[וצא אל [יק]רוב בה ותקים לאכוכה שם חרזה ולכול אחיכה יסוד [מבחק]	.3
[.א ותחזה ותחרה בחדיר עלמא ולא תחזה מנ שנאד	.4

Translation

Column 1 (Fragment 6) (1) . . . dee[p things] . . . (2) who doesn't understand. And he wro[te] . . . (3) and he stilled the great sea . . . (4) Then the books of Wis[dom] will be open[ed] . . . (5) his word . . .

Column 1 (Fragment 2) (1) . . . wo[rds] . . . and according to the will of (2) . . . to me. Once more he wrote (3) . . . I [sp]oke concerning it in parables (4) . . . was near to me. Therefore, was far from me (5) . . . The visi[on] will be [profou]nd . . . the fruit ...

Column 2 (2) [from] God . . . (3) You shall receive the affli[cted ones] . . . (4) [You] shall bless [their] burnt offerings [and You shall establish for] them a Foundation of Your peace . . . (5) your Spirit, and you will rejoice [in your God. Now] I [am proclaiming to you parable[s] . . . rejoice. (6) Behold, a wise man [will understand that I am seeing] and comprehending deep Mysteries, thus I am spec[king . . .] parable[s]. (7) The Greek (?) [will not understand. But the Knowledge of Wisdom will come to you, for you have received . . . [you] will acquire . . . (8) Pursue her (Wisdom) and seek [her and gain possession of] her to swallow (her) down. Behold, you will gla[dden] many . . . many (will have) a place . . .

Column 4 (1) . . . his Wisdom [will be great.] He will make atonement for all the children of his generation. He will be sent to all the sons of (2) his [generation]. His word shall be as the word of Heaven and his teaching shall be according to the will of God. His eternal sun shall burn brilliantly. (3) The fire shall be kindled in all the corners of the earth. Upon the Darkness it will shine. Then the Darkness will pass away (4) [from] the earth and the deep Darkness from the dry land. They will speak many words against him. There will be many (5) [lie]s. They will invent stories about him. They will say shameful things about him. He will overthrow his evil generation (6) and there will be [great wrath]. When he arises there will be Lying and violence, and the people will wander astray [in] his days and be confounded.

Column 5 (Fragment 5) (1) . . . and those who are grieved concerning . . . (2) your ju[dgment] but you will not be gui[lty] . . . (3) the scourging of those who afflict you . . . (4) your complaint (?) will not fail and all . . . (5) your heart be[fore] . . .

Column 5 (Fragment 1) (1) [Behold] I saw one . . . (2) I saw seven rams . . . (3) Some of his sons shall walk . . . (4) They shall be gathered to the Heav[enly Beings] . . .

Column 6 (1) God [will set] right error[s] . . . [He will judge] revealed sins . . . (2) Investigate and seek and know how Jonah wept. Thus, you shall not destroy the weak by wasting away or by [crucif]ixion . . . (3) Let not the nail touch him. Then you shall raise up for your father a name of rejoicing and for all of your brothers a [firm] Foundation. (4) . . . You shall see and you shall rejoice in the Eternal Light and you will not be one who is hated (of God).

29. Testament Of Kohath (4Q542) (Plate 9)

This text belongs to the genre of pseudepigrapha like the Testament of Levi and A Firm Foundation (Aaron A) above. All of these texts, including the one attributed to Amram below, are associated with one or other of the principal characters in the priestly succession; in fact, we may be witnessing a tradition here not dissimilar to that of the Rabbinical one (e.g. the Pirke Abbot), where one after another of the important Rabbinical figures in the line of succession had important sayings attributed to him. Instead of a succession of rabbis, however, this one would have consisted of priestly forebears.

The line can be seen as starting with Noah and Enoch, descending through Abraham to Levi, and from him on down through his son Kohath and his grandson Amram, to Moses and Aaron. From there it moves, presumably through Eleazar and Phineas, to the entire priestly establishment taking their legitimacy in some manner from either their descent or their relationship to these early forebears.

This text derives its name from an allusion to Amram as 'my son' in Line 9 of the Second Column, and to Levi as the 'father' of the speaker in Line 11. (For Kohath's genealogy, see Exod. 6:16ff.) Here, we have as beautifully preserved a piece of pseudepigrapha as one could wish. The instructions it conserves are also of the most high-minded, zealous, and xenophobic kind, presumably in the style of the proverbial Phineas (also a descendant of Kohath), the archetypal progenitor of both Maccabean and Zealot movements. In this regard, one should also note Jesus' 'zeal' recorded in John 2:27 and Acts 21:20's parallel characterization of James' followers as 'zealous for the Law'. These instructions are obviously meant to apply to the entire priesthood relating to the family of Moses, including, one would assume, the Levites themselves.

The text has been dated by those who rely on palaeography to 10075 BC, but what one has here, regardless of the reliability of such assessments and the typological sequences on which they are based, is not a formal or 'book' hand, but rather a semi-cursive or private one. As such, it is almost impossible to date. A recent, Tingle AMS Carbon 14 test done on the parchment yielded a date of about 300 years earlier. This is obviously unreliable, and the inaccuracy is probably connected with the imprecision of such tests generally and the multiple variables that can skew results. It should be noted that C-14 tests in manuscript studies tend to make documents seem older than they actually are, not vice versa.

The crucial passage in this text is the one in Lines 5-6 of Column 1 having to do with foreigners coming into the country - particularly, in Line 7, foreign masters who have taken it over - and being humiliated and trampled on by them. It is possible to read the reference to 'violent men' in Line 6 as 'confiscators' or 'expropriators'. As in 1 Macc. 13:36ff., this allusion may not simply relate to violence, but possibly to foreign taxation. It can also be read as 'violent ones' as we have rendered it, which has important overtones with other Qumran texts. A third way of reading it is as a reference to 'men of mixed blood' (*italics ours*). Such a reading would strengthen the relationship of the entire allusion to 'Herodians' - the family of Herod and those owing their positions to them - who were certainly regarded as 'hybrids' or of 'mixed' parentage if not outright foreigners altogether. However this allusion is read - whether in one or a combination of these senses - it is a tantalizing notice, and the antagonism to foreign control, particularly of the priesthood, should be clear. These xenophobic instructions resemble nothing so much as the outlook of 'the Zealots', a militant group in the First Jewish Revolt against Rome (AD 66-70) with roots going back to the Maccabean period and similar uprisings and independence movements in that period (second to first centuries BC).

This nationalistic theme of antagonism to foreigners not only runs across the spectrum of these documents, but can be rationalized to include objections to appointment of high priests by foreigners and their gifts and sacrifices in the Temple, which both the Pharisees and the priesthood dominated by them (i.e. the 'Herodian Sadducees') seemed to have been prepared to accept throughout this period, but which the Zealots and others opposing Roman/Herodian rule in Palestine were not.

In an all-important passage in the Jewish War, Josephus describes this unwillingness to accept gifts from and sacrifices on behalf of foreigners in the Temple as an 'innovation' which 'our forefathers' were unacquainted with before (2:409-14). This would include, not only the Roman Emperor, on whose behalf sacrifices were made daily, but also Herodians, looked upon by 'zealot' groups such as these 'foreigners' because of their Arab and Idumaeon origins. For Josephus, these circumstances led directly to the uprising against Rome. From the period 4 BC-AD 7, when most of the first-century revolutionary activity began, the tax issue was a burning one, particularly in the struggle between the upper-class establishment and the masses.

Nor can these objections be seen as unrelated to those in the Damascus Document, nor the two Letters on Works Righteousness in Chapter 6 below, about 'pollution of the Temple' (one of the 'three nets of Belial'). The Damascus Document, vi. 16 specifically raises the issue of the pollution of 'the Temple treasure' (followed on the same line by a reference to 'robbing the Meek') and graphically delineates these pollutions in v-viii.

The conditions described in this text could, therefore, apply, not only to the Herodian period (37 BC-AD 70), where we are inclined to place the text, but also to any time prior to that, particularly in the Maccabean period. However, it must be appreciated that should the text date to the Maccabean period, it, like the Testament of Levi and the Daniel cycle related to it, must be seen as supporting a Maccabean style priesthood and their 'Covenant of Phineas', that is, a native as opposed to a foreign-imposed one (1 Macc. 2:26-28). New texts such as these, and of course the stark, apocalyptic nationalism evident across the whole corpus from Qumran, are bringing this proposition more and more vividly to light, as opposed to the earlier consensus that led the public to believe that the group responsible for these writings could somehow, quite mystifyingly, have been anti-Maccabean. The Paean to King Jonathan, with which we end this collection, will further corroborate this proposition.

Where paying the Roman tax was concerned, Josephus refers to it when describing the birth of what now goes by the name of 'the Zealot movement' (Josephus calls it 'the Fourth Philosophy'). In fact, the tax issue was central to the split between Herodian Saducees and 'opposition Sadducees' signalled in our discussion of the Priestly Courses/ 'Aemilius Kills' text above. Josephus presents a high priest, one Joezer the son of Boethus - the obscure priest from Egypt Herod had promoted after marrying his daughter (i.e. a Herodian or Boethusian Sadducee) - as successfully convincing the people to pay the tax to Rome which the Herodians collected.

Joezer's opposite number - someone Josephus mysteriously refers to as 'Sadduk' (*italics ours*) - he portrays as joining Judas the Galilean mentioned in Acts, the proverbial founder of the Zealot movement, in agitating against the tax (Ant 18.4-5). The Gospels, prefiguring Paul's position thereafter, for their part portray Jesus as teaching the people to pay the tax. Paul treated the issue of paying taxes to Rome appropriately in Rom. 13. According to one perspective his approach could not be more cynical, yet it is revealing. He applies the key 'Law-Breaker' terminology we find in the Scrolls and the Letter of James to those who break Roman law not Jewish. 'God's Law' he calls the law of the State, even going so far as to portray Roman officials and tax-collectors as 'God's officers' (Rom. 13:6). According to this view, that Gospels writers after him did not scruple to portray their 'Jesus' as keeping 'table fellowship' with tax-collectors - even fornicators - should not be surprising.

As always in these texts, and the Firm Foundation text above, one should note the emphasis on 'Righteousness', 'Truth', 'Judgement' and 'Uprightness', as opposed to 'Evil', 'fornication' and 'deceitfulness'. Part of the second column of this text was previously published under the mistaken identification of the Testament of Amram, presumably because of the mention of Amram in 2.9.

TRANSLITERATION

Fragment 1 Column 1

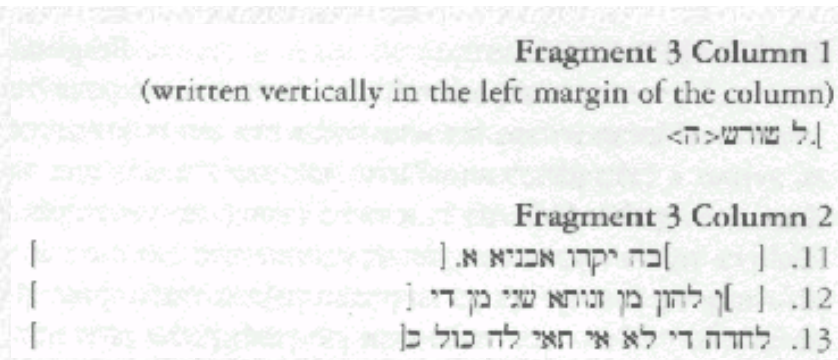
1. ואל אלץ לכול עלמין ו>י< נהר נהרה עליכון ויודענכון שמה דכא
2. ותדענה (ותנדע[ו]נה) די הוא אלה עלמיה ומרא כול מעבדיא ושליש
3. ככולא למעבר כהון כרעוחה ויעבד לבון חרוא ושמהא לכניכון בדרו
4. קש[ו]א <א> לעלמין וכען בני אודרהו בירוחתא די מש <א> למא לבון
5. די יהבו לבון אבהתכון ואל תתנו ידותתכון לנכראין ואחסנותכון
6. לכילאין ותהון לשפלו ולגבלו בעניהון ויכסרון עליכון די
7. לחון תותכון לבון ולהון עליכון ראשין לחן אחדו במנזר יעק >ו< ב
8. אכוכון ואהקפי בדני אברהם ו>ב< צדקת לוי ודילי והוא קד[ו]שין ודכין
9. מן כול *vacat* ברוב ואחדין בקשטא ואוליץ בישירותא ולא בלבב ולבב
10. לחן בלבב דכא וכרוח קשישא ושבה ותתנון לי בניכון שם שב והרוח
11. ללוי ושמה לי[ע]קוב ודיאין לישחק ותשבוהא לאברהם די נסרתון
12. תולכתון ידות[ת]א ב[ו]י שבקו לבון אבהתכון קשטא וצדקתא וישדותא
13. תמימותא ורב[ו]תא וק[ו]דשא וכ[ו]ה[ו]תא ככ[ו]ל די פקדתון וככול די

Fragment 1 Column 2

1. אלפחכון בקשטא מן כען ועד כול עלמין
2. מלי נמד קשטא יאהא עליכון
3. ברכה עלמא ישכון עליכון ולהון
4. קאם לכול דדי עלמין ול <א> עוד תפ[ו]
5. מן יסדיכון והקומון לכרין דין .
6. למחזיא חובת כול היכי עלכון הב[ו]
7. ובאשיא ובחחומ >י< א ובכול הלליא לבלב[ו]
8. ב[ו]די קשטא ויעדון כול בני רשע[ו]
9. וכען לכה עמרם ברי אא מפקד
10. ולב[ו]כא ולבניהון אנא מפקד ל[ו]
11. ויחבו ללוי אבי ולוי אבי לי [דב
12. וכול כתבי בשחרו די תודרוון ברוך]
13. לבון כהון זכו רכה באתהולכותהון עמכון *vacat*]

Fragment 2 Column 1

5. [עקרא ו] [
6. [בנהי] [
7. [באנושא ובח[ו]ן] [
8. [ר/דצא] [
9. [מרש] [
10. [על[ו]הון ו] [
11. [וכו ולח] [
12. [נהר לחן] [
13. [ואנא דוון] [



Translation

Fragment 1 Column 1 (1) . . . and God of Gods for all Eternity. And He will shine as a Light upon you and He will make known to you His great Name (2) and you will know Him, that He is the Eternal God and Lord of all creation, and sovereign (3) over all things, governing them according to His will. And He will give you joy and your sons rejoicing for generations of (4) the Truth, forever. And now, my sons, be watchful of your inheritance that has been bequeathed to you, (5) which your fathers gave you. Do not give your inheritance to foreigners, nor your heritage to (6) violent men, lest you be regarded as humiliated in their eyes, and foolish, and they trample upon you, for (7) they will come to dwell among you and become your masters. Therefore, hold fast to the word of Jacob (8) your father, and be strong in the judgements of Abraham, and in the Righteousness of Levi and myself. Be Holy and pure (9) from all vacat entirely, and hold to the Truth, walking uprightly without Deceitfulness, (10) but rather with a pure heart and in a True and Good Spirit. Thus you will grant to me a good name among you, together with joy (11) for Levi and happiness for J[a]cob, rejoicing for Isaac and blessing for Abraham, inasmuch as you guarded (12) and walked (in) the inheri[tance. My solos, your fathers bequeathed to you Truth, Righteousness, Uprightness, (13) integrity, pur[ity, Holiness and the priesthood. In accordance with what you have been commanded, and according to all that

Fragment 1 Column 2 (1) I have taught you in Truth, from now and for al[1 Eternity . . . (2) the words of the Truthful saying. There will come upon yo[u . . . (3) eternal blessings shall rest upon you. And there shall b[e . . . (4) enduring to all the generations of Eternity. And no longer shall you . . . (5) from your Foundation, and you shall endure to pronounce judgements . . . (6) to reveal the sin of all the eternal sinners . . . (7) and the Wicked and in the depths of the sea and in all the hollows of the earth . . . (8) in [gener]ations of Truth, while all the sons of Evi[l] will pass away . . . (9) And now, you, Amram, my son, I appoi[nt . . . (10) and [to] your [son]s and to their sons I appoint . . . (11) and they bequeathed it to Levi my father, and Levi my father [bequeathed it] to me . . . (12) and all my books as a testimony, that you take heed of them . . . (13) Great merit [will come] to you from them as they accompany you in your affairs.

Fragment 2 Column 1 (6) . . . his sons . . . (7) among mankind and among liv[ing things] . . . (12) a Light. Instead . . . (13) and I . . .

Fragment 3 Column 1 (in the margin) his root.

Fragment 3 Column 2 (11) . . . the stones will call . . . (12) them from all fornication very much. Whoever . . . (13) exceedingly, for he has no . . .

30. Testament Of Amram (4Q543, 545-548)

The Testament of Amram, if indeed we can call it this - Amram per se is mentioned only in Manuscript C - is one of the most splendid apocalyptic and visionary works in the corpus. In it, many of the themes we have encountered in the works discussed above come together in a fairly rationalized eschatological whole. These include the usual 'Light', 'Darkness', 'Belial', 'Righteousness', 'Truth', 'Lying' and 'Watcher' vocabulary, including the very nice allusions to 'sons of Righteousness' - which we have already identified as a variant of the 'sons of Zadok' terminology - 'sons of Light', 'sons of

'Darkness' and 'sons of Truth', again widely disseminated through the whole corpus. Added to these we have the very interesting allusion in Manuscript B to 'serpents' and 'vipers' encountered in many texts from Qumran (e.g. CD,v.14), not to mention a well-known parallel imagery in the Gospels (Matt. 3:7, 23:33, etc.).

Though we cannot be sure that the several fragments and manuscripts represented in this reconstruction in fact belong to the same composition, nor that they can be sequentially arranged in the manner shown; there are, in fact, overlaps which seem to indicate multiple copies of a single work and, in any event, they can be grouped typologically together. In addition, because of internal and external similarities, they are probably part of a cycle of literature associated with Moses' father Amram. This, in turn, is related to the Testament of Kohath material and the Levi cycle in general.

Manuscript C most fully preserves the beginning of the work, but has little in common with Manuscript B and Manuscript ?, which on the basis of content alone obviously belong together. Manuscript ? is referred to in this way in the literature, no more complete designation having yet been made. Manuscript C, which includes the names of the principal dramatis personae like Amram, Kohath, Levi, Miriam and Aaron, pretends to be more historical. It and Manuscript E even give some of the ages of these characters, which are widely out of line with any real chronological understanding of the Exodus sojourn. The surviving fragments do not, however, show any knowledge of a relationship between Miriam and Hur, as suggested in Chapter 3, unless Uzziel and Hur can be equated. One should also note the anachronistic reference to Philistines in 2:19, reflected perhaps too in the Era of Light text in Chapter 8.

It is in Manuscript B, however, and the undesignated one succeeding it, that truly splendid material, which can hardly be referred to as testamentary, emerges. This consists again of a visionary recital of the most intense kind, similar to that in Chapters 1 and 2, the Firm Foundation materials above and in Chapter 7. Here, too, several identifications are made. First, in Line 13 of Manuscript B, the Enochic 'Watchers' are identified with 'the serpent' with 'the visage of a viper'- evidently the same serpent that is connected to the downfall of man in the Adam and Eve story. We have probably already encountered him, as well, in the Tree of Evil text above.

Three more names are accorded him: 'Belial', 'Prince of Darkness' and 'King of Evil'. This latter name, Melchi Jeshua, is to be contrasted with the well-known terminology integrally involved with Jesus' Messianic and eschatological priesthood, Melchi Zedek / 'King of Righteousness', (Heb. 5-7), a subject that has interested scholars heretofore. The latter has two other synonyms, the Archangel Michael, the guardian Angel of Israel, and the Prince of Light (E.3.2).

Tied to these are the other usages, noted above, relating to 'Righteousness', 'Truth', 'Light' and 'Lightness', 'Dark' and 'Darkness', 'Lying' and the like. The 'Way' terminology, again widespread at Qumran and known to early Christianity, is also strong here. All these allusions have their counterparts in their application to the dramatis personae of interest to the Qumran writers and their historiography. The text ends with perhaps the most marvellous paean to Light and Dark of any literary work, apart from the Chariots of Glory below and the well known prologue to the Gospel of John.

TRANSLITERATION

Manuscript C Column 1

1. פרשן (כתב מלי חזו"ח עמרים בר קרה בר לוי כל
2. די אחרי לבגודי ודי פקר אנן ביום [מוחה כ]שנח
3. מאח וחלתין ושת הינא [שנתא די מוחה [כשנת מאה]
4. המשין ותרתיק לנלוח [ישראל למצדין] [בר עלוהי ושלח]
5. וקרא לעוויאל אחורי ועירא [ואס]כ לה [למרים ברתיא ואמר]

- 6. אתה ברת חלודן שנין ועבר משתחה שבעה [זמן]ן
- 7. ואכל ואשתי במשתחה וחדו אדין כדי אשתציו
- 8. [זמן] משתחה שלח קרא לאהרון לברה [הוא] בר שנין
- 9. [ואמר] לה קרי ל[] דרי למלאכיה א... מן בית
- 10. [תח לעליה קרא לה

Column 2

- 11. בארעא דא וסלקת ל[]
- 12. למוקבר אבהתנא וסלקת []
- 13. ל[מ]קם לעמדה ולמבנא []
- 14. שניאין מן בני דדי כהד'א [ומן]
- 15. עבדתנא [ש]ניאין לח[ד]א עד במצ[ר]ן מחין []
- 16. שמועה קרב ובהלה חאב[ה] [חנא לארע מ]צרין []
- 17. לעובע ולא ב[נו] קב[ד]יא די אב[ה]ת[ה]ון ושכני [אבי קהת למהר]
- 18. ולמבנה ולמסב לחון כל צרכיהון מן ארע כנען [וכדי חון]
- 19. אנהא בנין וקרבא הוא כין [פלשת למצרין ונצחין]

Manuscript E Fragment 1

- 1. [ל די קרב לוי ברה ל[]
- 2. [א]מרת לכה על מדב[ה]א [די אבנא]
- 3. [על קרבנין]

Fragment 2

- 1. [א]
- 2. [פציה]
- 3. [כנה]
- 4. [בהר סיני י.]
- 5. [כ]רכה רבא על מדבה נהשא
- 6. [בר]ה יתרה כחן מן כול בני עלמא באד[ן]
- 7. [ח] ובנוזי כתרה לכול דדי עלמין בק[ש]טא
- 8. [ואנה אתעירת מן שנה עיני והוא כתב]ת
- 9. [נפקת] מן ארע כנען והוא לי כדי אמר []
- 10. [מורים ומן כאת[ר] לשנת עש[ר]ין חבת לארע כנען]
- 11. [חון בע] [חויחה]
- 12. [ח] *vacat*

Manuscript B Fragment 1

- 9. [חוית עירין]
- 10. בחווי חוזה די הלמא והא תדין דאנין עלי ואמרין []
- 11. ואחרין עלי תגר רב ושאלת אנון אנתון מן די כדן משלשין עלי וענו ואמרו לי אנתנא]

12. [משח]למין ועלישין על כול בני אדם ואמר לי כמן מצנא אתה
בחד לאשתלש נפלת עיני וזות]
13. [וחד] מנהון הוזה דח[יל]ל [כפ]תן [ומ]ל[כ]ישה צבענין והשיך
חשוד [] *vacat* []
14. [ואהרנא חזית] וזא [] [ל] [] בחזוה אנפוהי
העבן [מכסה ב []
15. [לחדה וכול עינוהי []

Fragment 2

1. [] מ'שלם עליך []
2. [] ועניה ואמרת לה עירא [] דן מן הוא ואמר
לי הדין עירא []
3. [] ואנון הלחה שמתחה בליעל ושר חשוכא [] ומלכי רשע ואמרת מראי
מא שולטן []
4. [] וכל ארחה חשוכה וכל עבדה [ש]ך ובחשוכא
הוא []
5. [] אנה חזה וזא מ'שלם על כול חשוכא
ואנה מ'שלם על כול נחורא []
6. [] מן עליא עד ארעיא אנה שליט על כול
נחורא וכול דאלחא ואנה שליט לאנוש []

Fragment 3

1. [] אנה ושלמה ואנה על כול בני נחורא אשלמת ושאלתה
[אמרת לה מה אנון שמתך]
2. [] וענה ואמר לי דהלחה
שמהתי אנון מיכאל ושר נחורא ומלכי צדק []

Manuscript ? Column 1

1. [] שבסין []
2. [] תא לתון וכל ארחה בקשש []
3. [] ויחלב אנון מן אסיאנתון []
4. [] ח אנון מן מרתא ומן אבדנא []
5. [] ע[ע]ליכון בני ברכחא וסן []
6. [] כל דריו ישראל לכל [עלמין []
7. [] שי הרא בני די בני צ[צ]דקתא []
8. [] בין בני שקר לבני קשופ []
9. [] אנה [מ]דע לכון ואף [] יצבתא אנה מ'דע לכון ארי כל בני נחורא []
10. [] נחירין לחון [וכל בני חשוכא חשיבין לחון [ארי בני נחורא []
11. [] ובכל מ'דעחון [] לה[ח]ון ובני חשוכה יחא[ב]דון []
12. [] ארי כל סכל ורשע חשיבין וכל [של]ם וקשופ נחירין ארי כל בני נחורא []
13. [] לנחורא לשמה[ח] עלמא לה[ח]ותא יחכון וכל בני חשוכה לחשוכה למותא []
14. [] ולאבדנא יחכון [] לעמא נחירותא ואחרי [לכון []
15. [] וא [] מן חשוכה ארי כל []
16. [] בני חשוכה [] וכל בני נחורא []

Translation

Manuscript C Column 1 (1) A copy [of the book of the words of the vis]ion of Amram the son of Kohath, the son of Levi:

all (2) that [he revealed to his sons and that he commanded t]hem on the day [of his death, in] the year (3) one hundred and thirty-six, whi[ch] was the year of his death, [in the o]ne hundred (4) and fifty-second year of the exil[e of Israel to Egypt . . . upon [him, and he sent] (5) to call Uzziel his youngest brother, and [gave] to him [in marr]iage [Miri]am [his] daughter. [For he said] (6) 'You (Miriam) are thirty years old.' Then he gave a wedding feast seven [day]s long, (7) and ate and drank and rejoiced at the feast. Then, when (8) the Mays of the wedding feast were completed, he called for Aaron his son. Now, [h]e (Aaron) was a man of . . . years of age (9) [. . . and he said] to him, 'Call . . . and Malachijah . . . from the house of (10) . . . above. He called him . . .

Column 2 (11) in this land, and I went up to . . . (12) to bury our fathers. And I went up . . . (13) to [a]rise, to bind and pile sheaths and to build . . . (14) gre[a]t from the sons of my uncle, all togeth[er . . . and from] (15) our excee[ding great labors, [until in Egy]pt there died . . . (16) the rumor of war and unrest returned . . . to the land of E[gypt . . .] (17) to meet and [they had] not bui[lt gr]aves for their fa[th]ers. Then [my father Kohath] released me [to go,] (18) to build and to get [all their needs] for the[m from the land of Canaan. [And while] (19) we [were] building, wa[r broke out between] the Philistines and Egypt, and . . . was winn[ing . . .]

Manuscript E Fragment 1 (1) . . . that Levi his son sacrificed to . . . (2) I said to you at the alt[ar] of stop[e . . .] (3) [con]cerning sacrifice[s . . .]

Fragment 2 (2) I rescued . . . (3) he built . . . (4) at Mount Sinai . . . (5) a great blessing at the bronz[e] altar . . . (6) from among all the people on earth his [son] will be exalted as a priest. The[n . . .] (7) and his sons after him, for all the generations of eternity in Tru[th . . .] (8) and I awoke from the sleep of my eyes, and [I] wrote down the vision . . . (9) I went out from the land of Canaan, and it happened to me just as he said . . . (10) exalting, and afterwar[d], in the twen[tieth] year, [I returned to the land of Canaan] (11) . . . you were . . .

Manuscript B Fragment 1 (9) [. . . 1 saw Watchers] (10) in my vision, the dream-vision. Two (men) were fighting over me, saying . . . (11) and holding a great contest over me. I asked them, 'Who are you, that you are thus empo[wered over me?'] They answered me, 'We] (12) [have been em]powered and rule over all mankind.' They said to me, 'Which of us do yo[u choose to rule (you)?' I raised my eyes and looked.] (13) [One] of them was terr[i]fying in his appearance, [like a serpent, [his] cl[oa]k many-colored yet very dark . . . (14) [And I looked again], and . . . in his appearance, his visage like a viper, and [wearing . . .] (15) [exceedingly, and all his eyes . . .]

Fragment 2 (1) [. . . em]powered over you . . . (2) [I replied to him,] 'This [Watcher,] who is he?' He answered me, 'This Wa[tcher . . .] (3) [and his three names are Belial and Prince of Darkness] and King of Evil.' I said, 'My lord, what dom[inion . . .?]' (4) ['and his every way is darkened, his every work da[rk]ened. In Darkness he . . . (5) [Yo]u saw, and he is empowered over all Darkness, while I [am empowered over all light.] (6) [. . . from] the highest regions to the lowest I rule over all Light, and over al[1 that is of God. I rule over (every) man]

Fragment 3 (1) [of His grace and peace. Over all the sons of Lig]ht have] I been empowered.' I asked him, [What are your names . . . ?] (2) He [s]aid to me, '[My] three names are [Michael and Prince of Light and King of Righteousness.]

Manuscript ? Column 1 (1) . . . tribes . . . (2) to them and all [his] ways [are True . . .] (3) [and he will heal] them of all their ills . . . (4) them from death and from de[struction . . .] (5) [o]ver you, blessed sons . . . (6) all the generations of Israel for[ever . . .] (7) angry at me, for the sons of Ri[g]hteousness . . .] (8) between the sons of Lying and the sons of Tr[uth . . .] (9) I [will make known to you;] certainly I will inform y[ou that all the sons of Light] (10) will be made Light, [whereas all the sons] of Darkness will be made Dark. [The sons of Light . . .] (11) and in all their Knowledge [they will] be, and the sons of Darkness will be dest[ro]yed . . . (12) For all foolishness and Evi[1 will be darkened, while all [pea]ce and Truth will be made Ligh[t. All the sons of Light] (13) [are destined for Light and [eternal j]oy (and) [re]joic[ing.] All the sons of Dark[ness] are destined for [Darkness and death] (14) and destruction . . . Lightness for the people. And I shall reveal [to you . . .] (15) from Darkness, for all . . . (16) the sons of [Darkness . . .] and all the sons of Light . . .

31. Testament Of Naphtali (4Q215)

The Testament of Naphtali has long been known in its Greek form, which like the Testament of Levi is part of the apocryphal Testament of the Twelve Patriarchs. The original Hebrew or Aramaic version (it was not known which it might be) had, it was long thought, perished in antiquity. Then, in 1894 M. Gaster drew the attention of the scholarly world to medieval manuscripts that contained two slightly different Hebrew versions of the work. The relationship between the Greek and the Hebrew has been a matter of some debate ever since.

The surviving portions of the Qumran version of the work, presented here, will doubtless fuel the debate still further. Column 2 preserves the Hebrew form of the Greek Testament of Naphtali 1:9, 11-12, along with previously unknown details. Column 4 does not parallel any portion of the Greek, and has an eschatological thrust not found in the Greek Testament of Naphtali.

The text, as reconstructed from two separate fragments - and again the reconstruction is not certain - follows the pattern of the Testament of Amram. Here, a more or less straightforward historical narrative is followed by an eschatological presentation of the most intense nature. In fact, this one develops, even in the portion which is extant, into outright Messianism, so that this text, like several others above, could be added to Chapter 1. The prosaic narrative of Column 2 is followed by the ecstatic visionary recital in Column 4.

Only Lines 1-5 in Column 2 parallel Greek Naphtali text 1:9-12. The latter then returns to a rather humdrum admonition, while the present text develops as below. We have inserted the name Rotheos from the Greek text for Bilhah's father in Line 7 for purposes of exposition and not because it actually appears in the Hebrew text. The name itself may have been a comparatively late invention without a Hebrew original, but some name probably does appear in the original.

Here one encounters the usual Messianic vocabulary of 'the Pit' (CD,vi.3-9), Hassidav ('His Pious Ones'), 'Knowledge', 'Righteousness', 'Truth', and that predestination implicit in recitals like this in, for instance, the Damascus Document and throughout the already published Qumran Hymns. Here in 4.8, the actions of 'the Righteous' (those 'saved' at the end of time) are known or prepared 'before ever they were created' (see CD,iv.4-7 on 'the sons of Zadok' and IQH,ix.33-35). Both Paul and James are familiar with this sort of language, and early church literature preserves the tradition that James 'was consecrated ('Holy') from his mother's womb' (E.H. 2.23.4). For his part, Paul is familiar with the vocabulary of 'the Service of Righteousness', applying it in the passage from 2 Cor. 11-12 we have already noted above to his opponents among the 'Hebrew' 'archapostles', whom he calls Satan's 'servants' and 'dishonest workmen disguised as apostles of Christ'.

In addition to noting 'the Ways of God' in 4.6, language we shall encounter in the Mystery of Existence text in Chapter 7, the text also draws attention to 'His mighty works'. These 'works' or 'mighty wonders of God' are to a certain extent delineated in the War Scroll. Recast in the New Testament as curings, raisings, speaking in tongues, exorcisms, and the like, at Qumran, in keeping with its more apocalyptic and yet this-worldly approach, they are the battles and final eschatological actions that God has undertaken or will undertake on behalf of his chosen ones, those He 'loves'.

The text very definitely looks forward to the Messianic era, and in doing so, in 4.4ff., turns more and more ecstatic. This material is not paralleled in the extant Greek version, which turns, as noted, more prosaic at this point. In the first place the text introduces in 4.1 another new expression, 'the Elect of Righteousness', paralleled in Hymns, ii. 13 in a section referring to 'the Way', 'zeal' and 'marvellous Mysteries'. Except for the use of the term 'Wicked' or 'Evil', the era of which is now past, the text is strictly positive. With the arrival of 'the time of Righteousness', 'the era of Peace' has come, when 'the Laws of Truth' and 'the Ways of God' will be observed to 'all Eternity' (4.4-5).

Connected with this one gets the evocation of the ubiquitous 'Throne' imagery encountered throughout these documents, and the text announces that 'the Rule of Goodness and Righteousness has come' and God has 'raised up the Throne of his Messiah' (4.9). No more triumphant proclamation could be imagined. It is for this reason that we have called the movement responsible for these works 'the Messianic Movement in Palestine'. There is no way this can be gainsaid and we stand by

this determination.

That the so-called 'Zealot' movement was also permeated by Messianism is confirmed by Josephus at the end of the Jewish War, when he contends that the thing that most moved the Jews to revolt against Rome in AD 66-70 was an obscure and ambiguous prophecy ambiguous because it was capable of multiple interpretations, one Pharisaic like his own and one like that at Qumran - that a World Ruler would come out of Palestine, i.e. the Star Prophecy (6.312-14).

The term 'Elect of Righteousness' in this text is also interesting. Again, in the Damascus Document the 'sons of Zadok' are defined as 'the Elect of Israel, called by name, who will stand at the end of time . . . and justify the Righteous and condemn the Wicked' (iv. 3-7; italics ours). The notion of 'the Elect' is an important one at Qumran. This portion of the Testament of Naphtali draws the links between 'the sons of Zadok' and 'the Righteous Elect' even closer. It is, of course, also a variation of 'the sons of Righteousness' terminology.

The usage 'hearts' or 'heart' (4.7) is also an important one at Qumran often connected with these kinds of allusions, denoting ideological purity. 'The Ways of God and the mightiness of His Works' in Line 4.6 are those that will reign in the Messianic era; they have their counterpart both in this document and in others in the 'works' expected of man. This is 'works Righteousness' with a vengeance.

TRANSLITERATION

Column 2 (or later)

1. עם אחיות אבי בלהה אמי ואהו)חה רבורה אשר הניקה את רבקה [
2. וילך בשבי וישלח לבן ויפרקו ויתן לו את חנה אחת מאמהותינו ותהר ותלד בת]
3. ראישונה את זלפה ויתן את שמה זלפה כשם העיר אשר נשבה אליה [
4. ותהר ותלד את בלהה אמי ותקרא חנה את שמה בלהה כי כאשר נולדה [
5. מתבחלת לניוק ותואמר נוה מתבחלת היאה בתי ותקרא עוד בלהה
6. *Vacat*
7. וכאשר בא יעקוב אבי אל לבן בורח מלפני עישו אחיו ומאשר בנת רחום]
8. אבי בלהה אמי וינהג לבן את חנה אם אמי ואת שתי בנותיה ויתן בת אחת]
9. [ללאה] ואחת לרחל וכאשר רחל^א לוא ילדה בנים .. [
10.] יעקוב אבי ונתן לו את בלהה אמי ותלד את דן אחי]
11.] [לשתי אחיות ..ש...] [ל...] [לש]

Column 4 (or later)

1.] [.....] [] [ב]בור
2. יצרת מצוק ונסי שחה ויצרפו במ לבחורי צדק מתל. ש.
3. בעבור חסידיו כיא שלם קצ הרשע וכול עולה ח[עבור]
4. כאה עת ה[צ]דק ומלאה הארץ רעה ותהלת אל בו כ[יא]
5. בא קצ השלום וחוקי אמת ותעודת הצדק לחשכיל [כול אנש]
6. בדרכי אל ובנבורות מעשיו [יתוסרו ע]ר עולמי עד כול כ[ריאה]
7. תברכנו וכול אנש ישעיהו לו [וידיה לב]כם אחר [כיא הואה הכין]
8. פעלתם בשרם הכראם ועבודת הצדק שלנ נבולתם [הגביל]
9. בדורותם כיא בא ממשל [הצדק] המוב וירם כסא ה[משיה]
10. ומורה נבה השכל ערמה ותושיה נבהו במעשין [קו]דש[ו]
11.] [ע...] [

Translation

Column 2 (or later) (1) with the paternal aunts of Bilhah, my m[other, and her sister, Deborah, who nursed Rebecca . . . (2) And he (the father) went into captivity, but Laban sent and rescued him. Then he (Laban) gave him (Rotheos) Hannah, one of his maidservant[s. And she conceived and bore] (3) her first [daughter], Zilpah. And he gave her the name Zilpah after the name of the city to wh[ich] he had been taken captive. (4) Then she conceived and bore Bilhah, my mother. Hannah named her Bilhah because, when she was born, (5) she hurried to suckle. So she said, 'My, how my daughter is in a hurry.' So from then on she was called Bilhah. (6) vacat (7) And when Jacob my father, fleeing from Esau his brother, came to Laban, and because [Rotheos], (8) the father of my mother Bilhah, di[ed], Laban took charge of Hannah my grandmother and her two daughters. He gave one daughter (9) to Leah and one to Rachel. When it came about that Rachel was not bearing sons . . . (10) Jaco]b, my father. And Bilhah, my mother, was given to him; so she bore Dan [my] brother [. . . (11) tw]o daughters . . .

Column 4 (or later) (1) [. . . in] the Pit (2) and great distress and devilish trials. And some among them shall be purified to become the Elect of Righteousness . . . (3) for the sake of His Pious [On]es. For the era of Evil has been completed, and all sinfulness will pas[s away]; (4) the time of Rightousness has come, and the earth will be full of Knowledge and praise of God. F[or] (5) the era of peace has come, and the laws of Truth and the testimony of Rightousness, to teach [all mankind] (6) the Ways of God and the mightiness of His works; [they shall be instructed until all Eternity. All cr[reation] (7) will bless Him, and every man will bow down before Him in worship, and their he[arts will be] as one. For He [prepared] (8) their actions before ever they were created, and [measured out] the service of Righteousness as their portion (9) in their generations. For the rule of Goodness (Righteousness) has come, and He has raised up the Throne of the [Messiah.] (10) And Wisdom will increase greatly. Insight and understanding will be confirmed by the works of [His] Holiness . . .

32. Admonitions To The Sons Of Dawn (4Q298) (Plate 10)

On the surface, there is nothing astonishing about this text and no reason why it should be written in an unknown script, called earlier by some scholars 'cryptic'. We have been able to decipher it and provide the following chart, which equates the letters used in the text with their corresponding Hebrew forms:

Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ
Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲗ	ⲗ
Ⲙ	ⲙ	Ⲏ ⁵	ⲏ ²	Ⲑ	ⲑ	Ⲓ ⁹	ⲓ	Ⲕ	ⲕ	Ⲍ	Syntactic Marker
ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	None	ⲍ	Ⲏ	ⲏ

The letters used are not those of 4Q186, another work using a kind of cryptic script. 4Q186, which has been known for some time, mixes a few words written in the Greek and Paleo-Hebrew alphabets with those in ordinary square Hebrew letters. Furthermore it is inscribed in mirror writing. By contrast, the Admonitions to the Sons of Dawn does not mix scripts, moves from right to left, and relies on 23 more or less arbitrary symbols.

It also uses a character or symbol, perhaps a syntactic marker or null character, which has no equivalent in the Hebrew alphabet. Null symbols serve no other function than to complicate a script's decipherment. In some cases, a script of this kind may not even be 'cryptic' at all, but simply have not come down to us and therefore be 'unknown'. Given the nature of the letters of this script, however, and the correspondences we have worked out, this is unlikely.

Like 'Wisdom' texts generally, the text before us follows a relatively calmer style similar to that of the Sons of

Righteousness (Proverbs) and the Demons of Death (Beatitudes) that follow, and large portions of the Children of Salvation (Yeshu'a) and the Mystery of Existence at the end of Chapter 7. In Line 1.2, it is addressed to 'the pursuers after Righteousness . . . and the seekers of Faith'. These are important allusions when the motifs we have been signaling in this work are considered. The first, in particular, is important, when it comes to considering the last column of the Damascus Document at the end of the next Chapter. This column ends, as we shall see, with a variation of this usage, well known in Jewish religious activity: midrash (seeking/ pursuing or homiletical interpretation).

It contains the usual allusions to 'the storehouse of Knowledge', 'the Glorious abode', 'Meekness', 'humility', 'seeking judgements', and 'the men of Truth', which are also part of the vocabulary of the next two texts in this Chapter and of Chapter 7. Line 3.7 counsels 'the men of Truth' to 'pursue Righteousness and love Piety'. Once again, if the reconstruction is correct, we have an allusion to the Righteousness/ Piety dichotomy so much a part of the consciousness of this group. The 'Faith' allusion, too, resonates, however tenuously, with well-known evocations of this notion in Paul/James in early Christianity.

The first and introductory line of this text, however, is not cryptic. It is written in normal Hebrew, and evokes an interesting character known from both the Community Rule and the Damascus Document, 'the Maskil' - a synonym probably for 'the Teacher' or the Righteous Teacher. The allusion is also widespread, albeit somewhat mysteriously, in Psalms.

The references in the Community Rule and the Damascus Document are interesting in themselves. In 1QS, iii.13, the Maskil teaches 'the sons of Light' about 'their works' and ultimate Heavenly or infernal rewards. In ix. 12 he is commanded to be 'zealous for the Law and the Day of Vengeance'. The context of these two texts is one that will relate to our discussion of baptismal procedures and the 'Way in the wilderness' with regard to the Sons of Righteousness (Proverbs) text below. In CD, xii.20 and xiii.22, the Maskil is to 'walk in the Laws' until the 'standing up of the Messiah of Aaron and Israel in the last days' and the 'visitation of the land'. The eschatological implications of all these allusions coupled with the activities of the Maskil are quite explosive.

We have already discussed the terminology 'standing up' as implying possibly either 'being resurrected' or a 'return', as well as the more straightforward 'arising'/'coming'. In CD, xiv.18, this 'Messiah of Aaron and Israel . . . will (or 'did') atone for their sins' (italics ours). As we have suggested, contrary to the well-known 'two-Messiah' theory of early Qumran scholarship, these references to 'the Messiah of Aaron and Israel' in the Damascus Document are singular not plural. The verbs and verbal nouns connected with them are singular too. This is important, and one possible explanation for it is that it is evoking a Messiah with both priestly and kingly implications, like the somewhat similar recitations of Hebrews.

The doctrines that follow, however fragmented or innocuous, have to be seen as the special provenance of this Maskil. The Demons of Death (Beatitudes) at the end of this Chapter begins with the related predicate lehaskil ('to teach') and reads as follows: 'For He gave me the Knowledge of Wisdom and instruction to teach all the sons of Truth.' It is quite likely, as we shall see, that in this we have a synonym for the sons of Dawn. On the other hand, the kind of activity hinted at in Line 10 Column 3 - 'to understand the era of Eternity and inquire into the past so as to know . . .' (presumably 'the hidden things' of Line 8) - is precisely the kind of activity that the Talmud decries, i.e. those who look into the past and the future will have no share in the world to come (b. Hag 11b). This single reference probably provides a better explanation for the text's cryptology than anything else.

The Hebrew allusion 'sons of Dawn' may also obliquely refer to some kind of all-night community vigils mentioned in the Damascus Document, a part of the backdrop to the Koran as well. This would not be the only Qumran motif that has found its way, tantalizingly, into the latter recitation. Even Sura 89 bears the not unparallel name, 'the Dawn', and quite a few suras refer to these vigils. On the other hand, the phrase may simply have a more esoteric or mystical sense relating to an idea of coming into Light. In fact, the best explanation of it, as we shall also see in our discussion of the Sons of Righteousness (Proverbs) text below, is probably as a synonym for 'sons of Light', though it should be appreciated that esoteric Qumran expressions like these are capable of multiple levels of meaning.

In order to make our discussion of these cryptic Admonitions to the Sons of Dawn complete, we should probably borrow an allusion from the set of admonitions that follow, that is 'the Sons of Righteousness'. There are at least two allusions to 'sons of Righteousness' in the column of the Community Rule referring to the Maskil mentioned above (iä.20-22), which early scholars often tried to dismiss as scribal errors. In addition to what we have outlined above, the avalanche of images in these columns in the Community Rule are startling; as they relate to the Maskil they are worth recording.

The Maskil is 'to make known to and teach the sons of Light' (the sons of Dawn?) 'the Ways of Light' and how to 'be reckoned among the Perfect', including, it would appear, 'justification', 'works' and the like. In particular, he is to instruct them in baptismal procedures, which include being 'purified by the Holy Spirit', 'looking upon the Living Light' (compare this with 'the Living Waters' in the Demons of Darkness and Mystery of Existence texts below in Chapter 7), and 'walking in Perfection in all the Ways of God, which He commanded concerning His appointed times (obviously including those of the calendar in the preceding Chapter), and not straying either right or left, nor treading on even one of His words' (italics ours).

One should compare this last turn of phrase to Jesus on 'not one jot or tittle of the Law' in Matt. 5:18's Sermon on the Mount and James 2:8 on 'breaking one small point of the Law'. One should also compare it to Paul's attack on these positions (presumably in his response to James) in his development of Abraham's 'Righteousness', being 'sons of God' through faith, and Jesus' being 'cursed by the Law' in Gal. 3-4, which we also set forth below in connection with the end of the Damascus Document: 'You keep special days and months and seasons and years', which he calls 'weak and beggarly' (Gal. 4:10-11; italics ours).

A third reference to 'the sons of the Zaddik' in another pregnant passage of the Community Rule (ix), mentions the Maskil, 'walking in Perfection', 'the Holy Spirit', and more startlingly even than these, that 'this is the time of the preparation of the Way in the wilderness'. This is specifically tied in exegesis to the Maskil's 'preparation of the Way' by 'teaching the Miraculous Mysteries'. The reader will recognize this pregnant passage from Isa. 40:1-3 as that used to describe John the Baptist's activities in the wilderness, including most notably baptism. It is clear that these 'Mysteries' and baptismal procedures that 'the Maskil' is to teach the sons of Dawn - here delineated in cryptic script - are to be seen as in some way part of the preparation (probably 'in the wilderness') for 'Perfection' and whatever 'Crown of Glory' and 'eternal Light' was envisaged.

TRANSLITERATION		Column 1
	[דברך משכיל אשר דבר לכול בני שחר האזינתו לי כול אנשי לבב	.1
	[ודרפי צדק חבזו כמלי ומבקשי אמן. שמע] למולי ככול	.2
	[אומץ שימו לב ירעים דרכי] לה השיגו אורך] חיים אנשי]	.3
	[. . .] | | | | |	.4
	[. . .] | | | | |	.5
		Column 2
	[זכול	.1 שרשיה יצאו
	[ובמ	.2 בחחום מוחת
	[עפר	.3 החבונן]
	[נתן אל	.4]
	[ככול תכל	.5]
	[מדר תבום	.6]
	[חחת שם	.7]
	[תבנים להחחלך	.8]
	[אוצר ביתוח	.9]
	[מן] לחי ואשר	.10]
		Column 3
	[ומספר גבולותיה	.1 י]
	[ך לבלתי רום	.2]
	[ות אח זכול. יתח	.3]
	[וידעים שמונו ואנשי	.4 האזינו]
	[ח ודרושי משפט הנניע	.5 כינה ח]
	[הוסיפו אומץ ואנשי	.6 לכת י]
	[אמת רדפו צדק] ואחכו חסד הוסיפו	.7]
	[מעלמו תעודה אשר	.8 עני ות]

	9. פתר, [] בעבור חבינו בקץ
	10. עולמות ובקד[מ]יניות חבישו לדעה
	Column 4
	10. מש]
	Column 5
	7.] ריה
	8.] תכלית
	9.] לדרוך
	10.]
	Column 6
	7.].. [] וא
	8.] השחר ג.
	9.] גבולותיו
	10.] שם גבולות

Translation

Column 1 (1) [The word]s of (the) Maskil (Teacher) that he spoke to all the sons of Dawn (cryptic script begins): Give e[ar to me], all men of heart (2) and those who [pus]sue Righteousness: you will und[er]stand my words and be seekers after Faith. H[ea]r my words with [all your (3) strength. Lis[ten] . . . [kn]owing the ways of . . . [ac]hieve [long] life, men of (4) . . . search out . . .

Column 2 (1) its roots reach [out] . . . a Glorious abode (2) in the depths be[low] . . . and in them. (3) Consider . . . dust (4) . . . God gave (5) . . . on all the earth (6) . . . he measured their setting (7) . . . under the name of (8) . . . their setting, to go about (9) ... a storehouse of Understanding (10) . . . and which . . .

Column 3 (1) . . . and recounting its boundaries (2) . . . not to be on high (3) . . . the Glorious abode. And now, (4) give ear . . . and knowing, hear. And men (5) of Understanding, . . . and those seeking judgement, humility, (6) . . . add strength. And the men of (7) Truth, pursu[e Righteousness] and love Piety; add (8) Meekness . . . the hidden things of the testimony, which he (9) solved . . . so that you understand the era (10) of Eternity, and examine the pa[s]t, so as to know . . . Column 5 (8) . . . destruction (9) . . . to tread . . . Column 6 (8) of the dawn . . . (9) its boundaries . . . (10) he placed boundaries . . .

33. The Sons Of Righteousness (Proverbs - 4Q424) (Plate 11)

In this text, another typical 'Wisdom' text, there is the usual Qumran vocabulary of 'Judgement', 'Riches', 'Knowledge', and in Line 1.9, an additional one - 'zeal for Truth'. This is preceded and followed by an interesting additional evocation of 'deceitful' or 'cunning lips', which will also be of interest in the parallel admonitions which follow next in the Demons of Death (Beatitudes). In 1.13 there is a curious reference to 'swallowing', in this case coupled with a reference on the same line

to 'the Kittim'. A conjunction of this kind is always interesting, but its fragmentary nature does not permit any further analysis. Still, the expression Kittim has little evident relationship to the rest of the text and usually relates in some way, as we have seen, to foreign, overseas armies coming from the West, either Macedonian or Roman.

We have already extensively discussed the allusion in 3.10 to 'Sons of Righteousness', with which the extant text closes, above. It is not only a verbal parallel, but probably also a synonym for 'the sons of Zadok', particularly when this expression is taken in its esoteric sense. In Lines 2.8-11 the expression is coupled with allusions to 'the removers of the boundary' and 'Riches', both also paralleled in Columns i and iv of the Damascus Document, not to mention the last column of the Damascus Document which we translate at the end of the next Chapter. In Line 8, it is preceded by another curious reference: 'zeal' (of a soldier?). It is not uninteresting that this 'zeal' is also paralleled in the all-important aftermath of the exegesis of 'way in the wilderness' in Column ix.24 of the Community Rule discussed above - 'zeal for the Law' and 'the time of the Day of Vengeance'.

TRANSLITERATION	Fragment 1
[ ]	] .1
[ ]	] .2
[ ]	] .3
[ ]	] .4
[ ]	] .5
[ ]	] .6
[ ]	] .7
[ ]	] .8

9. משפט[י]ך הלוח יליו בשפתיו אחר אמת לא ירצה]
 10. כפרי שפתו *vacat* איש דע עין אל תמשל בהון]
 11. ותכן שארכה לחפצך] [למיתוך]
 12. ובעת קבץ ימצא חנף קצר אפנים]
 13. כתיים כי כלע יבלעם *vacat* איש]

Fragment 2

1. ובמשקל לא יעשה פעלתו איש שופט כסרם ידרוש כמאמין כסרם]
 2. אל תמשילתו ברודפי דעה כי לא יבין משפטם להצדיק צדיק ולהרשיע [רשע]
 3. גם הוא יהיה לבוז *vacat* איש שוע עינים אל תשלח לחזות לישרים כני איש]
 4. כבר און אל תשלח לדרוש משפט כי ריב אנשים לא יפלו כזורה לרוח]
 5. אשר לא תכר כן דובר לאון אשר איננה שומעת ומספר לנם נרדם ברוח]
 6. איש שנון לב אל תשלח לכרות מחשבות כי נסתרה חכמת לבו ולוא ימשול כ]
 7. חכמת ידיו לא ימצא *vacat* איש שכל יקבל [בינה] איש ידע יפיק חכמה]
 8. איש ישר ירצה במשפט *vacat* איש] ל[*vacat* איש חיל יקנא ל.]
 9. [ה]וא בעל ריב לכול מסיגי גבול] [ה] לא ..]
 10.] [דאג לכל חסרי הון בני צדק]
 11.] [בכול הון]

Translation

Fragment 1 (2) . . . with a fruitful man . . . (3) outside and chooses to build it, and he covers his wall with plaster, as well as . . . (4) it will fall off under the rain. Don't take legal instruction from a deceitful person and don't go, young man, with someone who is unsta[b]le. (5) For just as lead melts, so before a fire he will not stand. (6) Do not put a slackard in charge of an important task, for he will not carry out your charge. And don't send (him) to pick (7) some[thing] up, for he will not pay attention to your specifications. Do not tr[ust] the complainer (8) to get provisions for your needs. Do not trust the man of cunning lips . . . (9) your Judge[m]ents. He will certainly speak deviously, not being zealous for Truth . . . (10) with the fruit of his lips . . . Do not put the man with a covetous eye in charge of Rich[es . . .] (11) And arrange what remains to suit yourself . . . your dead (?) . . . (12) and in the time of the harvest he will be found unworthy, quick to anger . . . (13) Kittim, because he will surely swallow them . . . A man...

Fragment 2 (1) and will not do his work carefully. The man who judges before investigating is like someone who believes before ... (2) Do not give him authority over those pursuing Knowledge, for he will not understand their judgement, to justify the Righteous and condemn [the Wicked . . .] (3) he will also be robbed. Do not send the man of poor eyesight to look for the Upright, fo[r . . .] (4) Do not send the poor of hearing to seek judgement, for he will not carefully consider disputes between men. Like someone winnowing wind . . . [Like a . . .] (5) who doesn't investigate, so is someone who speaks into any ear that doesn't listen or who tries to talk to a drowsy man, who falls asleep with the spirit of . . . (6) Do not send the hard-hearted man to discern thoughts, because his heart's Wisdom is defective, and he will not be able to control . . . (7) nor will he find the discernment of his hands. The clever man will profit from Understanding. A Knowing man will bring forth Wisdom . . . (8) An Upright man will be pleased with judgement . . . A man . . . A soldier will be zealous for . . .

34. The Demons Of Death (Beatitudes - 4Q525) (Plate 12)

This next text has been called 'the Beatitudes', comparing it to famous recitations of a parallel kind in Ecclesiasticus (Ben

Sira) and the Sermon on the Mount in the Gospel of Matthew. This is perhaps a misnomer. Once again, we have a typical 'Wisdom' text here, but one also rich in the vocabulary of Qumran. Superficially, the text is fairly straightforward and commonplace. As such, it has much in common with the Sons of Dawn and Sons of Righteousness (Proverbs) materials above - at least Columns 1-3 do.

But as in previous visionary recitals like the Testament of Naphtali, the piece, as reconstructed, grows more apocalyptic in columns 4-5, which are full of the language of Righteous indignation. Though the original order of the portions is speculative and though it might reasonably be queried whether all fragments really belong together, it is reasonable and convenient to assign Fragment 1 to the beginning of the work. The tone of the first three columns even part of the fourth - is more restrained than what develops towards the end, and we are clearly in the first-person milieu of the admonitions of the Maskil in the Sons of Dawn recital above.

Again we come upon the familiar vocabulary of Qumran. For instance, 'the heart of Deceitfulness' language in Line 3 Column 2 is echoed in the Community Rule, viii.22 and ix.8 dealing with barring from 'table fellowship', common purse and mutual activity - subjects we shall also have occasion to discuss in Chapter 6 in relation to the end of the Damascus Document. One should note that throughout these Translations, the reference to *hok / hukkim* as in Line 1 (statutes, ordinances, or laws) is an equivocal one. Often we render it 'statutes', but where the occasion arises it can be rendered 'laws'.

The reason it is important is that in the exegesis of Isa. 40:3 referred to above applied in two places to the activities of the Community in the wilderness, 'zeal' or 'he who is zealous for' is tied to it. In 1QS,ix.24, following the second exegesis and reference to 'the Maskil', the actual words are: 'and he shall be as a man zealous for the Law, whose time is the Day of Vengeance.' The 'Way' terminology is also defined in viii. 15 in the first of these exegeses as 'the study of the Torah' (midrash ha-Torah), an allusion that will also emerge in the last line of the Damascus Document below.

In this text, too, not only do we have an allusion to 'Way' and 'Ways', and another favourite, 'walking in the Way of', but also 'Watcher', 'Evil', 'Knowledge', 'Mysteries', and 'Perfection' language (cf. Matt. 5:48: 'therefore be Perfect as your Father in Heaven is Perfect', itself tied in documents like the Community Rule to the language of 'walking in the Way of and, of course, the allusion to Noah as 'Perfect and Righteous in his generation' in Gen. 6:9), and an allusion in Column 4.20, combining both 'Meekness' and 'Righteousness' terminologies - 'the Meekness of Righteousness'. In Column 5.4 there is also the allusion to 'Mastemah' - this time singular - we saw in Chapter 1, a linguistic variation of the word 'Satan' and further adumbration of the 'Devil' / 'Belial' / 'Watcher' language. There is also in Column 2 (Fragment 4.3) a very interesting note of xenophobic antagonism to foreigners not unsimilar to that encountered in the first column of the Testament of Kohath.

However, it is in Columns 4-6 that really interesting things appear in this text. In the 'blessings' or 'beatitudes' section in Column 2.1, 'holding fast to her Laws' was contrasted with 'the Ways of Evil'; and having 'a pure heart'- by now a fairly familiar allusion - with 'slandering with his Tongue'. This 'Tongue' imagery is widespread at Qumran, particularly in the Community Rule, but also in texts like the Nahum Peshar, the Damascus Document, Hymns, and the two Letters on Works Righteousness below. It is generically parallel to the 'Lying', 'spouting' and 'boasting' allusions connected to the 'Lying' Adversary of the Righteous Teacher. Nor is it unrelated to the 'lips' above and the 'uncircumcized heart' - harking back to Ezekiel's strictures about entering the Temple - so widespread at Qumran.

Starting with the very interesting reference to 'atonement for sin' at the beginning of Column 4.2, Lines 4.18-25 generally counsel patience and restraint, clearly identifiable themes in the Letter of James, particularly in 1:3-4 and 5:7-20. The style of James, in fact, recapitulates throughout the tone and substance of these admonitions at Qumran. In this text and against this backdrop, lines 4.25-28 pick up this 'Tongue' imagery again and repeat it several times. In the process they also evoke its variation the 'lips' imagery just encountered and associated with both 'Lying' and the 'Tongue' in 1QS,x.23-25 and Hymns, vii.11-12 (sometimes 'uncircumcized lips').

They do so in such a way that there can be no mistaking the parallel with the famous imagery in Chapter 3 of James, attacking the Lying adversary in terms of this same 'Tongue' imagery. This last follows James. 2:20-24, castigating the 'Man

of Emptiness' as not knowing 'that a man was justified by works' and 'faith without works is dead'. The actual language in James. 3:5-9 is extensive and substantial, but its gist is: 'The Tongue is a wicked world all to itself.' No one can 'control the Tongue'; that is, it spouts, and both texts use the very same image to describe the Tongue, 'the stumbling block' (24). There can be no mistaking these language parallels. This is, in fact, very strong imagery at Qumran and found in extremely telling contexts (for instance, in 1QS,iv.11, CD,v.11, etc.).

In the Letter of James, too, this 'Lying' adversary overturns the normal thrust of 'the friend' imagery which all these texts apply to Abraham, that is, by making himself a 'friend of man' he turns himself into an 'Enemy of God' (4:5). In misunderstanding the 'keeping' as opposed to the 'breaking' terminology, he misunderstands that Abraham - the original 'friend of God'- was not saved by faith alone, but also by 'works' (2:23-24).

Column 5 of our text now picks up the language of 'burning' and 'vipers' again (familiar, as we have seen, in both New Testament and Damascus Document recitations). 5.4 again alludes to Mastemah, a variation of Mastemoth, that is, 'the Enemy'. Again this should be compared with 'the Enemy of God' allusion in James. 4:5. In 4:8 the letter actually refers to 'the Devil' as well, thereby further extending the parallels. In discussing the 'Pit' and counselling patience again (5.7), the text before us moves on in 6.4 to an evocation of the Temple. Amid vivid imagery of 'burning', it closes with the inspiring allusion to 'drinking' and the 'Well of deep waters'. This imagery will reappear in texts like the Chariots of Glory and the Mystery of Existence in Chapter 7 as the 'Fountain of Living Waters'.

In the process our text perhaps lays to rest the controversy over the meaning of the phrase 'putting to death', in the Messianic Leader (Nasi) text in Chapter 1. In Column 5 Fragment 2, the phrase 'they put to death' once more appears to occur. If our reconstruction is correct, it may be read as referring to 'the putting to death of the Righteous', that is, hemitu ha-Zaddikim, in exactly the manner of the allusion to 'they put to death' in the Messianic Leader fragment. Here, too, the accusative participle is missing, as it is in so many such constructions in texts from the Second Temple period, and one possible reading is certainly 'they put the Righteous Ones to death.' If this reading is correct, then the reading of the earlier fragment (depending on where the other references to 'the Leader of the Community' are placed in the reconstruction) can be: 'they put the Leader of the Community to death', just as easily as vice versa.

This, too, now turns out to have intriguing repercussions where the Letter of James is concerned. Jas. 5:6, presumably talking about the death of the Messianic Leader, states: 'It was you who condemned the Righteous (One) and put him to death, though he offered you no resistance' (italics ours). The language is exactly the same as we are encountering here. Per contra, see Paul in I Thess. 2:15 about the Jews having 'put the Lord Jesus to death . . . making themselves the Enemies of the whole human race' (italics ours). The clear reversal exemplified in this last should by now be familiar; but the usage 'Enemies' (now reversed and applied to the Jews not Paul), relating to the interesting language of Mastemah/Mastemoth we have been encountering in these texts, also has interesting implications. In fact, the order of these allusions in both texts - James and the Beatitudes - where in both cases (if our reconstruction is correct), the use of the startling 'Tongue' imagery is followed by an accusation of an illicit execution of some kind, further reinforces the impression of their parallelism.

One other interesting usage is that of 'hamat', translated as 'venom' here, i.e. 'venom of vipers' (5:4). In the Habakkuk Peshet, x1.4-5, this word has important reverberations relative to the Wicked Priest's destruction of the Righteous Teacher, 'be-cha'as hamato / 'in his hot anger' or 'the heat of his anger', he (the Wicked Priest) 'pursued him' in order to destroy him. The reader should appreciate that the Hebrew 'hamat' can mean either 'venom' or 'anger' which is the sense of the various plays and interchanges taking place.

This language is reversed in sections of the peshet relating to the final eschatological judgement of God on activities such as these, i.e. 'He (the Wicked Priest) would drink the cup of the Lord's divine wrath', also expressed as 'hamat' (xi. 14). This has been further refined in the Book of Revelation, which speaks of Jesus in its epilogue as being 'the root and Branch of David and the bright star of the morning' (22:16), to read in 14:10: 'He will also drink the wine of the wrath of God, which is ready, undiluted in the cup of His anger.' The root of this imagery is to be found in Isa. 51:17 and Jer. 25:15f.

TRANSLITERATION

Column 1

1. [ועתה שמעו לי כול בני ואדבר] בחוכמה אשר נתן לי אלוהים
2. [כי נתן לי דעת חוכמה ומן] להשכיל [כול בני אמת

Column 2

1. בלב טהור ולוא רגל על לשוני אשרי תומכי חוקיה ולוא יתמוכו
2. בדרכי עולה אש[ר]י הגלים בה ולוא יביעו בדרכי אולת אשרי דורשיה
3. כבוד כפים ולוא ישחרנה בלב] נורמה אשרי אדם השני חוכמה ויתהלך
4. בחזרת עליון ויכן לדרכיה לבו ויתאפק ביסוריה ובנניעה ירצה הנ[י]ד
5. ולוא יסושנה בעוני מצר[ו]י ובעת צוקה לוא יעזבנה ולוא ישכחנה [בינו פ]הד
6. ובענות נפשו לוא י[ע]ל[נה] כי בה יהנה המיד ובצרתו ישוחח בחזרת אל וככול
7. היותו בה [יהנה וישיתנה המיד] לנגד עיניו לבלתי לכת בדרכי [עולה
8.] ה יחד ויחם לבו אלוהים
9.] וה[חוכמה תרים ראו]שו ועם מלכים תושיכנו
10.] [י]כשו על נ] אחים יפרו
11. *vacat*
12.] [ו]עתה כנים ש[מעו לקולי ואל תסודו [מאמרי פי

Column 2 (Fragment 4)

1.] [ל]רשחה בלבו]
2.] [ו]ה בלב מרמה ובה[חוכמה
3.] אל תעזבו [נחלחכמה לור]ה תודלכמה לבני נכר כי חכמים
4.] [י]שכילו ב.] אלוהים יצורו דרכיה ויתהלכו ב[כול דרכיה]
5.] [חוקיה ובתיכחותיה לוא ימאסו]בונים יסיקו [אמרי תבונה
6.] [כשלו]ם ילכו חנום יסו עולה וכיסוריה לוא ימאסו] [וחכמים]
7.] [בעז חוכמה] יסבלו ערומים יכירו דרכיה ובמעמקה [יבינו
8.] [יבישו אוהבי אלוהים יציעו בה]

Column 3

1.] ישה בה כול ו.]
2.] לוא חלקה בוחב או בכסף

- 3. עם כול אכני חפיץ]
- 4. ידמו בתוך פניה]מה
- 5. תצני ארנמון עם]
- 6. שני עם כול בנדי חפיץ
- 7. וכוחב ופנינים]

Column 4

- 1.] ה[חכה בת]
- 2. על כפור עין ועל ככח כ.]
- 3. ב[] ירמו רואשכה]
- 4. חו[ם] מופני דכרך וחו[ם]
- 5. ב[] להדר ונהמד ב[
- 6. נל[ה] בדרכיכה כל תהמשט]
- 7. התמוך בעת מוסך תמצא]הן
- 8. ובל תבואכה חרפת שתא]יכה
- 9. יחד ומשאויכה י(ש)סחופפ[ושמה]
- 10. לככה והתענתה על אל] בהא]
- 11. למד אב ואלכה ועל במו[תי אויב]יכה תדרוך הן
- 12. נפשכה יחלצכה מכל דע ובל יבואכה פחד]צריכה
- 13. וירישך ומלא בטוב ימיכה ברוכ שלום הת]ענ
- 14. תנהל כבוד ואם נספיתה למנוחות עד ינהלו]כול אוהביכה
- 15. ובתלמודכה יתהלכו יחד כול יודעיכה יש[מעו בדבריכה
- 16. יחד יאבלו ובדרכיכה יזכרוכה והייתה]
- 17. *vacat*
- 18. ועתה תבין שמעה לי ושים לבכה ל]עשות
- 19. הפק דעת לכמעכה ובנ[] הנה]
- 20. בענות צדק הוצא אמרו[תיכה] לתהן] ואל
- 21. תשובכ בדברי דעידך פן ית[ך] לכה]
- 22. ולפי שומעכה ענה כמוהו הוצא] ה[] ואל
- 23. תשפוך שיח סרם תשמע את מליהם הן] ואל תשובכ בכול
- 24. מואדה לפנים שמע אמרם ואחר תשובכ]בתום לבכה ובארך]
- 25. אפים הוציאם וענה נכון בתוך שרים כל]שן
- 26. בשפתיכה ומתקל לשון השנור מואדה בנ[]
- 27. פן תלכד בשפתותיכה ונ[קשהה יחד כל]שן
- 28. חיפלה] ת מצנו ונפלתו]

Column 5

- 1.] אופל] גר דוש ובס[] כול: נילדים]בארץ] שמזם ואת ר[.]
- 2.]] שתנים ב[ו]ות]תהלך אליו תבוא ר[ו].]י]היה שמחה]ביום גלות] עלנו אלוהים חמ[יר]

3. [שרף ובחלה] לות [ידולל פתן בעליו] ממלכ] וח אלוהים
 [תני]נים חש]]
 4. [וכו יתיצבו ארדלים לנ]צה וחמת תנינים [המששמה]
 וחמח חבהר []
 5. [צפע וכו יעופפו רשפ]י מות במכואו תצע]ק פע]ל העוון ה]רשי]ע בו
 יתרומנו ויתחלכו [כדרכיו]
 6. [הוא רא]ושך [מ]סודו להבי נו]פר]ית ומכינתו [ל]רום
 המגוללים בסאו]ן רשע]
 7. [ו]ו כלמות חרפה מנעוליו צומי שחת []..אל] ה]רבו
 קורה מקיר []
 8. [] לוא [י]שינו אורחות חיים תב] [הולכי דרך [ב]קבוץ
 חרוץ ובארך [אפים []

Column 5 (Fragment 5)

1. [השרים]
 2. [בה חעו נבונים]
 3. [ומקשים ה]]
 4. [דמים המי]תו הצדקים
 5. [במעל יעשו]
 6. [מ]ות ודל]ים

Column 5 (Fragment 6)

1. [תוקף]
 2. [כשקיצים]
 3. [קמתה]
 4. [ובגדת]

Column 5 (Fragment 7)

1. [עב]דיו פח]דו
 2. [מלאו כול [הארץ כחמס
 3. [ו]מח תנין מפ]חיר דור ודור
 4. [ושיח] נבר סביב]
 5. [שהו [ע]יר וא]לוהים

Column 6 (Fragment 9)

1. [עם]
 2. [התעורה]
 3. [בחסד]
 4. [לכול דו]ר ודור

Column 6 (Fragment 10)

[	1 . פן תביע אמרונת עולח
[	2 . לבב האזינו לי ודמנו לפני
[	3 . הבינותי ושחזו מן מקור חיים
[	4 . ביתו התהלכו
[	5 . ביתו שוכן ב]
[	6 . עולם צעדה]
[	7 . אוספיה יקבצו
[	8 . שרף וכול שית]נהק
[	9 . באר מימי מעמקים

Translation

Column 1 (1) [Now, hear me, all my sons, and I will speak] about that Wisdom which God gave me . . . (2) [For 13e gave me the Knowledge of Wisdom and instruc[tion] to teach [all the sons of Truth] . . .

Column 2 (1) [Blessed is he who walks] with a pure heart and who doesn't slander with his Tongue. Blessed are they who hold fast to her Laws and do not hold (2) to the ways of Evil. Bless[ed] are they who rejoice in her and do not overflow with the ways of folly. Blessed are they who ask for her (3) with clean hands and do not seek her with a deceitful [heart]. Blessed is the man who grasps hold of Wisdom and walks (4) in the Torah of the Most High and directs his heart to her Ways and restrains himself with her disciplines and always accepts her chastisements. (5) and doesn't cast her off in the misery of [his] affliction[s] nor forsake her in a time of trouble, nor forget her in [days of terror, (6) and in the Meekness of his soul, doesn't despis[e her], but rather always meditates on her, and when in affliction, occupies himself [with God's Torah; who al]1 (7) his life [meditates] on her [and places her continually] before his eyes so he will not walk in the ways of [Evil] . . . (8) in unity and his heart is Perfect. God . . . (9) and W[isdom will lift up] his h[ead] and sea[t him] among kings (10) They [shall look upon . . . brothers will be fr[uitful] . . . (12) Now, my sons, War my voice and do] not turn aside [from the words of my mouth

Column 2 (Fragment 4) (1) . . . to possess her with his heart . . . (2) with a deceitful heart. And in W[isdom] . . . (3) [You shall not] abandon [your inheritances to a foreign wife or your hereditary portions to foreigners, because those with Wi[sdom] . . . (4) They shall consider . . .(the Torah) of God, protect her paths and walk in [all her Ways.] (5) . . . her statutes, and not reject her admonishments. Those with Understanding will bring forth [words of insight . . . (6) (and) walk in p[ea]ce]. The Perfect will thrust aside Evil. They will not reject her chastisements [Those with Wisdom] (7) will be supported [by the strength of Wisdom]. The intelligent will recognize her Ways [and plumb] her depths . . . (8) The Lovers of God will look upon her, walking carefully within her bounds.

Column 3 (1) [No] . . . is like her . . . (2) She will not be bought with gold or [silver] . . . (3) nor any precious gem . . . (4) they resemble one another in the be[au]ty of their faces . . . (5) and purple flowers with . . . (6) crimson with every [delightful] garment . . . (7) and with gold and rubies . . .

Column 4 (2) for the atonement of sin and for weeping . . . (3) they shall lift up your head . . . (4) Perfection because of your word and Perfection . . . (5) for splendor and lovely in . . . (6) was revealed in your Ways. You shall not waiver . . . (7) You will be upheld at the time you falter, and you will find [Grace . . .] (8) The reproach of those who hate [you] shall not draw near you . . . (9) together, and those who hate you will be destroyed . . . [Shall rejoice] (10) your heart and you shall delight in [God] . . . (11) God [your] father has taught, and on the [backs] of your [enemies] will you tread. And . . . (12) Your soul shall deliver you from all Evil, and the dread of [your enemies] shall not come near you. (13) He will cause you to inherit, and fill your days with Goodness, and in abundance of peace you shall de[light] . . . (14) You shall inherit Glory. Even though you pass away to (your) eternal abode, [all your loved ones] shall inherit . . . (15) All those who know you shall walk

in harmony with your teaching [and] he[ar your words] . . . (16) Together will they mourn and in your ways remember you, for you were . . . (18) And now, understand, hear me, and set your heart to [do] . . . (19) Bring forth the Knowledge of your inner self and in . . . meditate . . . (20) In the Meekness of Righteousness bring forth [your] words in order to give them . . . [Don't] (21) respond to the words of your neighbor lest he give you... (22) As you hear, answer accordingly . . . [Do not] (23) pour out complaints before listening to their words. And . . . [Do not respond] vehemently (24) before hearing their words. Afterwards respond [in the Perfection of your heart.] (25) And with patience utter (your words) and answer truthfully before officers (even 'rulers') with a To[ngue of . . . (26) with your lips, and guard against the stumbling block of the Tongue . . . (27) lest you be convicted by your lips and ensnared together with a Tong[ue of . . . (28) impropriety . . . from it and they will be perverse . . .

Column 5 (1) . . . Darkness . . . poison . . . [all] those born [on the earth] . . . Heaven . . . (2) serpents in [it, and you will] go to him, you will enter . . . there will be joy [on the day] the Mysteries of God [are revealed] for[ever]. (3) . . . burn. By poi[sons] will a serpent weaken his lords . . . [the Kingdom of God . . . [vip]ers . . . (4) In him they take their stand. They are accursed for[ever] and the venom of vipers . . . the Devil (Mastemah) . . . you choose depravity . . . (5) and in him [in his authority] the Demons of Death take wing. At his doorway you will cry out . . . [He did] Evil. He [acted wickedly. In him they exalt themselves. They walk [in his ways.] (6) [He is] your he[ad]. [From] his council there are sulph[urous] flames. And from his den are . . . in order to destroy those who wallow in the filth of [sin]. (7) . . . the reproach of disgrace, his bolted (doors) are the fasts of the pit . . . they increase. One calling from the wall . . . (8) They shall not reach the paths of life the walkers in the way of . . . in simmering anger and in pati[ence . . .]

Column 5 (Fragment 5) (1) . . . the princes . . . (2) in it those who understand wander astray . . . (3) those who ensnare . . . (4) [they shed] blood. They put to de[ath the righteous] . . . (5) [they] act treacherously . . . (6) [de]ath. And the Down[trodden] . . .

Column 5 (Fragment 6) (1) . . . might . . . (2) in the midst of abominations . . . (3) its height . . . (4) and in the pollution of . . .

Column 5 (Fragment 7) (1) . . . his ser[vants] tremb[led] . . . (2) They filled the whole [earth with violence.] . . . (3) The serpent who made [every generation tremble died . . . (4) [He] stationed an Angel around . . . (5) a Wat[cher] and G[od] . . .

Column 6 (Fragment 9) (1) with/people . . . (2) the appointed time . . . (3) in Piety . . . (4) for every genera[tion] . . .

Column 6 (Fragment 10) (1) Lest you bring forth words of [folly.] . . . (2) heart. Listen to me and be sti[ll before me.] . . . (3) I have understood, so drink from [the Well of Life] . . . (4) His Temple. [They walked . . . (5) His Temple is dwelling among . . . (6) forever marching . . . (7) or what grows of its own they shall gar[her . . .] (8) burned, and every weed [He uprooted . . .] (9) a Well of de[ep] Waters . . .

Notes

(27) Aramaic Testament of Levi (4Q213-214)

Previous Discussions: J. T. Milik, 'Le Testament de Lévi en araméen: Fragment de la grotte 4 de Qumrân', *Revue Biblique* 62 (1955) 398-406, plate 4; idem, *Books*, 23-4, 214, 244 and 263; Beyer, *Teste*, 188-209. Photographs: PAM 43.241 and 43.243 (Manuscript A), 43.260 (Manuscript B), ER 1277, 1279 and 1296. The Qumran Testament of Levi corresponds at a few points to the Greek Testament of Levi. It is much more closely related to the medieval manuscripts of an Aramaic Testament of Levi from the Cairo Genizah probably dating to the tenth or eleventh century AD. Those manuscripts reside at Cambridge and Oxford. These correspondences have allowed us to restore large missing portions while presenting

substantial previously unknown portions as well. The Aramaic was probably the source for the Greek as well.

Manuscript A: For Fragment 1 Column 1, cf. Greek Testament of Levi 2:4b and 4:2; for Fragment 1 Column 2, cf. Greek Testament of Levi 2:5-6; for Fragment 3, cf. the Oxford manuscript Column A and 1Q21, 4-5; for Fragment 4 Column 1-Column 2 Line 1, cf. the Cambridge manuscript Columns E-F.

For Manuscript B: by and large this fragment is identical to Oxford C Line 6 to D Line 4.

(28) A Firm Foundation (Aaron A - 4Q541)

Previous Discussions: É. Puech, 'Fragments d'un apocryphe de Lévi et le personnage eschatologique: 4QTestLévi{cd}(?) et 4QAj{a}', in J. Treballe Barrera and L. Vegas Montaner (eds), Proceedings of the International Congress on the Dead Sea Scrolls -Madrid, 18-21 March, 1991 (Universidad Complutense/ Brill:Madrid/Leiden, 1992). Photographs: PAM 43.587 and 43.588, ER 1534 and 1535.

(29) Testament of Kohath (4Q542)

Previous Discussions: J. T. Milik, '4Q Visions de {c} Amram et une citation d'Origène', *Revue Biblique* 79 (1972) 97; Beyer, *Texte*, 209-10; R. H. Eisenman, 'The Testament of Kohath', *Biblica Archaeology Review*, Nov/Dec (1991) 64; É. Puech, 'Le Testament de Qahat en araméen de la Grotte 4 (4QTQah)', *Revue de Qumran* 15 (1991) 23-54. Photographs: PAM 42.600 and 43.565, ER 923 and 1513.

(30) Testament of Amram (4Q543, 545-548)

Previous Discussions: J. T. Milik, '4Q Visions de 'Amram', 77-97; P. J. Kobleski, *Mechizedek and Melchiresha'* (Washington, DC: Catholic Biblical Association of America, 1981) 24-36. Photographs: PAM 43.566, 43.567, 43.577, 43.578, 43.586 and 43.597, ER 1514, 1515, 1525, 1526, 1533 and 1544. Manuscript C preserves most fully the beginning of the work. Manuscript ? is known thus in the literature; it has never received a more complete official designation. In order to avoid confusion, therefore, we have adopted this admittedly rather silly nomenclature.

(31) Testament of Naphtali (4Q215)

Previous Discussions: Milik, *Years*, 34; *idem*, *Books*, 198. Photographs: PAM 41.915 and 43.237, ER 512 and 1273. Along with previously unknown details, Column 2 preserves the Hebrew form of the Greek Testament of Naphtali 1:9, 11-12. It is from this Greek parallel that we have derived the name of the father, Rotheos.

(32) Admonitions to the Sons of Dawn (4Q298)

Previous Discussions: None. Photographs: PAM 43.384, ER 1378.

(33) The Sons of Righteousness (Proverbs - 4Q424)

Previous Discussions: None. Photographs: PAM 43.502, ER 1452. 6

(34) The Demons of Death (Beatitudes - 4Q525)

Previous Discussion: É. Puech, '4Q525 et les péripécopes des béatitudes en Ben Sira et Matthieu', *Revue Biblique* 98 (1991) 80-106. Photographs: PAM 43.595, 43.596 and 43.608, ER 1542, 1543 and 1554.

Chapter 6 - Works Reckoned as Righteousness Legal Texts

Legal discussion was a major element of Jewish life in the period of the Scrolls, and legal disagreements were a primary factor in the formation of groups and sects. These discussions were grounded in a desire to implement the Commandments of God, and necessary because the Bible's demands were often not complete or entirely clear. Thus interpretation entered the picture, and with it disagreements. Though appearing to dwell on insignificant points, these arguments illustrate how anxious the people were to obey God. Even the smallest details of His requirements had to be obeyed. And no compromise was possible. How could one compromise what God required? Thus competing groups could arise around differences of legal interpretation.

When compared to those of Rabbinic literature, the legal positions of the Scrolls are generally conservative. The Scrolls are relatively harsh, too, often seemingly favouring priests over lay people, that is, if one ignores the esotericism of some of the commentaries. Compare this harshness with a story about Jesus found in the Gospel of Matthew. In the context of a challenge to his practice of healing on the sabbath, Jesus is pictured as asking his audience, 'Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out?' (Matt. 12:11). Clearly the expected answer was that yes, of course, anyone would lift that sheep out. But the author of A Pleasing Fragrance (Halakah A) below would not. The sabbath was so Holy in his eyes that one might save a human from a pit, but not an animal. Saving an animal was 'work', and work on the sabbath was forbidden by the Bible.

Some of the works collected below are of the most explosive significance.

Though seemingly mired in legal minutiae that to modern readers might appear quite trivial, they actually give a picture of the mindset of the people in Palestine at this critical juncture in the formation of what is now called Western Civilization. We are on fairly safe ground if we imagine this mindset of extreme apocalyptic 'zeal' as being the dominant one - not the mindset of the Pharisees or Herodians, which has been the popular picture up until now, but rather that of 'opposition' groups and others normally thought of as 'sectarian' in the Jerusalem of this time.

Certainly the 'Zealots' were parties to it, as probably were that group now referred to as 'Jewish Christians', i.e., those Jerusalem Church supporters or followers of James the just called 'zealous for the Law' in Acts 21:21. It would be like imagining, for the purposes of discussion, a non-Muslim venturing into Mecca during the pilgrimage season and seeing the atmosphere of zeal and militancy that would normally be widespread there. Of course, a non-Muslim could not do this; he would not be permitted. But that is just the point.

The same atmosphere held sway in Jerusalem on the Temple Mount in the period we are considering, including the same restrictions regarding 'foreigners' on the Temple Mount, at least where so-called 'Zealots' and the partisans of the literature we have before us were concerned. The use in the two Letters on Works Righteousness, with which we begin this Chapter, of the language Paul uses in Romans and Galatians to describe the significance of Abraham's salvatory state (also used in Islam with a slightly different twist to produce similar new departures) is of the most fundamental importance for understanding the foundations of Western Civilization. These two letters are also important for deciphering the sectarian situation in the Jerusalem of this period.

The last document in this Chapter is equivalent to the last column of what we have been referring to throughout this work as 'the Damascus Document'. We have been relying on the two copies of these materials found in the Cairo Genizah by Solomon Schechter at the end of the last century. Columns representing the first column of this document have now been found in the unpublished materials from Qumran; they are not, however, the first column of the Qumran document, i.e. there is indecipherable material belonging to an additional column or columns to the right of the material paralleling the Cairo version on the unpublished plates. A good deal of the other Damascus Document materials found among the unpublished fragments from Qumran do parallel the Cairo recensions; therefore we have not included them.

This last column does not, though it alludes to passages and themes in the Cairo recensions. Therefore, we have included it. We have also included it because it is so interesting and so well preserved.

Revealingly, it is an excommunication text of the most heightened and unbending kind. It absolutely embodies the ethos we have been delineating in this Chapter and concern for the Torah of Mores - words it actually uses. It would certainly have been directed against someone of the mindset of a Paul, had Paul ever been to the 'Damascus' the Qumran text so reveres.

35. The First Letter On Works Reckoned As Righteousness (4Q394-398) (Plates 13 & 14)

('Some of our Words concerning the Torah of God')

This text is of the most crucial importance for evaluating the Qumran community, mindset and historical development. Parts of it have been talked about, written about and known about for over three decades. Particularly in the last decade, parts have circulated in various forms, some under the by now popular code 'MMT'. In turn, this is often incorrectly spoken of as 'some words of the Torah'. This title would only be appropriate to the First Letter, but the allusion on which it is based actually does not occur until Line 30 of the Second Letter. Its proper Translation would be 'some works of the Torah' (italics ours). Where the history of Christianity is concerned, this is an important distinction.

Our reconstruction, transliteration and Translation here are completely new. We have not relied on anyone or any other work, but rather sifted through the entire unpublished corpus, grouping like plates together, identifying all the overlaps, and making all the joins ourselves. As it turns out, this is not very difficult, as these group out fairly readily and are quite easily put together. Nor did we rely on the recently published extended Claremont catalogue, because our work was completed before this became available. We also added the calendrical materials at the beginning of the First Letter, which have never been known in any form and are not unimportant, as we have seen, since the control and regulation of society are often based on these.

What we actually have here are two letters, something like Corinthians 1 and Corinthians 2 or Thessalonians I and Thessalonians 2 in the New Testament. It would appear from the multiple copies of them, that these letters were kept and recopied as important Community documents. The addressee of the Second Letter looks very like a king of some kind - like the addressee of the Paeon to King Jonathan in Chapter 8 at the end of this collection - or, if one prefers 'the Leader of the Community' at the beginning. In our view, if the letter is to be placed in the first century BC and grouped with other texts mentioning historical figures in Chapter 4 and Chapter 8, this could be 'King Jonathan', i.e. Alexander Jannaeus, or his zealot minded and more populist son, Aristobulus, or either of the latter's two like-minded sons, Alexander or Antigonus, the second having actually been a king.

If placed in the first century, where we would prefer to place it because of its language - a form of 'proto-Mishnaic Hebrew' - and clear typological parallels with similar 'early Christian' efforts; then the addressee is most probably Agrippa I (c. AD 40), who according to the extant literature, if nothing else, made a pretence at Torah observance, or possibly his son Agrippa II (c. AD 60), who was less positively regarded. If it is 'the Leader of a Community', then it is someone who is not at odds with this Community, or who is at least sympathetic enough to be addressed by it in such a comradely and collegial tone.

In the first part the text lays out its calendrical reckonings relating to festivals and sabbaths, ending up with the by now familiar 364-day scheme set forth in the Genesis Florilegium, Jubilees and Priestly texts above, that is, it sets forth the calendar according to the feast days it recommends. Since, superficially, it mentions no other calendar, one must assume the situation had not yet been finally regulated one way or the other and was to a certain extent still in flux. The very fact of its polemic, though, would seem to imply that a lunisolar calendar of the type set forth in Chapter 4 was being used in the Temple.

It then moves on to discuss serious, if seemingly 'nit-picking' legal issues of a different kind - the key words here being

'reckoned as' or 'counted for' in Lines 2, 10, 34, 50, etc. We have seen these words used above in various contexts. Associated with them is an emphasis on 'doing' (cf. Line 62), and of course, the ultimate Hebrew variation of the root of this word, 'works'.

These words 'reckoned as' or 'counted for' are summed up best in the climactic conclusion of the Second Letter, where they are used as follows: 'And finally, we wrote to you about some of the works of the Torah, which we reckoned for your Good and for that of your people. . .'. The relation of these words to Paul's use of the same language in discussing Abraham's faith in Rom. 3:28: 'We reckon that by faith a man is justified and not by works of the Law'; or in Rom. 4:9: 'Faith was counted to Abraham as Righteousness' based on Gen. 15:6; or finally in Gal. 3:6 to the same effect, is crucial (*italics ours*). Both the Qumran letters and Paul's are operating in similar ideological frameworks, the only difference being that the Qumran ones are completely 'works' and Torah-oriented; Paul's, the opposite.

As Paul puts it: 'If Righteousness is through the Law then Christ died for nothing' (Gal. 2:21, introducing Chapter 3 above). This will have particular relevance to his analysis of why Christ's having taken upon himself 'the curse of the Law' would 'redeem' those Paul is newly converting from 'the curse of the Law' and enable them to be 'adopted sons' and through faith 'receive the promised Spirit' (Gal. 3:13-14 and 4:5-6). We will have occasion to discuss this cluster of allusions relative to such Deuteronomic 'cursing' at the end of the Damascus Document below.

Gen. 15:6's words, 'counted for him as Righteousness', concerning Abraham, were also applied in Ps. 106:31 to the high priest Phineas' act in fending off foreign pollution from the camp in the wilderness. This must have been a matter of some excitement for 'Zealots'. Phineas' 'zeal for God' in killing backsliders because of interaction with Gentiles (a subject too of the present letter) was, as we have seen, an archetypical event for the Maccabean family (cf. Mattathias' farewell speech to his sons in 1 Macc. 2:54), as it was for the so-called 'Zealot' movement that followed. We say 'so-called', because Ant. 18:23 never really calls it this - only 'the Fourth Philosophy' - and also because it was 'Messianic'. The evocation of critical words such as these in the several various settings above further concretizes the relationships of these movements.

Some of the positions enumerated in the recitation of legal minutiae before us, such as fluids transmitting the impurity of their containers along the course of the poured liquid, have been identified in the Talmud as 'Sadducean'. But the Talmud can hardly be considered historically precise. By 'Sadduki', i.e. 'Sadducee' or 'Zadokite', it often means sectarian generally (min) - including even Jewish Christians. The group responsible for these two letters could certainly not have been 'establishment Sadducees' of the Herodian period and group pictured in the New Testament. Josephus describes these as 'dominated in all things by the Pharisees'. It could, however, have been the Maccabean Sadducees of an earlier period, in so far as they - or their heirs - were not dominated by the Pharisees or involved in the acceptance of foreign rule, foreign involvement in the affairs of the society, or foreign gifts or sacrifices in the Temple.

Maccabees, Zadokites, Christians and Qumran: A New Hypothesis of Qumran Origins, Leiden, 1983, set forth on the basis of Josephus' writings, the Qumran texts, and Talmudic materials a *sitz IM leben* for these matters without benefit of either these letters or the Temple Scroll. It identified - at least in the Herodian period - two groups of Sadducees, one 'establishment' and another 'opposition'. The latter can also be called 'Messianic Sadducees'. In the Maccabean period they can be called 'Purist Sadducees'. These last devolve into groups that are called 'Zealot', 'Essene', or even 'Jewish Christian', depending on the vantage point of the observer, just so long as one understands their 'opposition' nature and their nationalist, unbending and militant attachment to the Law (which Josephus calls 'national tradition'). This is exemplified in letters of attachment such as we present here. For instance, if one wants to call attitudes such as these 'Essene', one would have to redefine to a certain extent what one meant by that term.

The group responsible for this First Letter on 'those works of the Torah reckoned as good for you', or to use the language of Paul, 'reckoned as Righteousness' or 'reckoned as justifying you', are very interested in the Temple as per the parameters of the Damascus Document and the Temple Scroll, with which it can be typologically grouped. They are particularly concerned with 'pollution of the Temple'. This last, as we have seen, along with 'fornication' - a theme the letter also addresses - constituted two out of the 'three nets' which 'Belial (Herod?)' deceived Israel into considering as Righteousness'

(CD, iv-v).

The idea that the literature at Qumran was anti-Temple, which developed in the early days of Qumran research from considering the Community Rule only and misunderstanding its splendid imagery, is just not accurate. The 'zeal' shown for the Temple in these letters and other works is pivotal throughout, but this Temple must be one 'purified' of all polluted works. It should be noted that this 'nationalistic' attachment to the Temple in Jerusalem, and a consonant xenophobia related to it, is tangible throughout the document.

Here Gentile gifts (5ff.) and the 'vessels' that bear them (particularly 'skins'; cf. 18ff.) exercise the document's authors to no little degree. This theme, particularly as it relates to the 'skins', also exercises the authors of the Temple Scroll, Columns 46-7, where it is linked to classes of polluted persons barred from the Temple. The same gist is discernible here. In the Temple Scroll such 'skins' are referred to as 'sacrificed to idols'. This theme is again discernible in Line 9 of the present document. It links the whole issue of Gentile gifts and sacrifices in the Temple to idolatry, and is but an adumbration of the more general theme of 'things sacrificed to idols' elsewhere, particularly in the New Testament.

These themes, not to mention the ones of 'works Righteousness' and the Law, are also discernible in extant works relating to James the just (the 'Zaddik' / 'Zadok'), the leader of the so-called 'Jerusalem Community' from the 40s to the 60s AD - what has retrospectively come to be called 'Jewish Christianity' in Palestine. The movement that seems subsequently to have developed also came to be called the Ebionites (i.e. 'the Poor Ones'), a term of self-designation running the gamut of Qumran documents (see our discussion of it in Hymns of the Poor in Chapter 7). In particular, James is portrayed in the Book of Acts as insisting upon abstention from 'blood', 'fornication' and 'food' / 'things sacrificed to idols' (Acts 21:25; also Acts 15). His position on 'works counted' or 'reckoned as Righteousness' is made clear in the letter attributed to his name and the riposte it contains to the Pauline position on Abraham's faith in Romans and Galatians.

The issue of Gentile gifts and Gentile sacrifices in the Temple was a particularly crucial one in the period running up to the war against Rome from the 40s to the 60s AD. Josephus makes this clear in the Jewish War, where he describes the barring of these - demanded by 'the Zealots' and presumably other opposition groups - as 'an innovation which before our ancestors were unacquainted with'. Other aspects of this problem, including the barring of Herodians (who were looked upon as Gentiles by groups such as these, though not by the Pharisees) and their sacrifices, not only from the Temple, but ultimately from all Jerusalem, was but a special case of this attitude. In the war the Herodian palaces were eventually burned, as were those of the high priests owing their positions to them, not to mention all the debt records.

Though it is possible that Gentile gifts and sacrifices in the Temple were also an issue in the Maccabean period, the literature does not record it. In the end this issue was the one that triggered the war against Rome in AD 66-70 or rather the one that was used by extremists to trigger it; because in AD 66 this war was made inevitable when the lower priesthood stopped sacrifices on behalf of Romans and other foreigners in the Temple, in particular those daily sacrifices which had up to that point been offered on behalf of the Roman Emperor. That is how important these themes are.

This text also refers to the matter of the Red Heifer for particularly important purification procedures, a matter further developed in the text by that name below. In line with the general nationalistic xenophobia across the spectrum of Qumran documents, Ammonites and Moabites are grouped with people like the deaf and the blind, suffering from some serious physical imperfection (47-83). This theme, which is also treated above in the Temple Scroll in some manner probably involves barring Gentiles from the Temple generally.

This is to be contrasted sharply with the portrait of Jesus' pro-Gentile sentiments or behaviour in the Gospels, where he is even pictured, as noted above, as keeping 'table fellowship' with similar classes of barred persons, including most strikingly 'prostitutes' and 'tax-collectors' - important allusions for this period. Nor should one forget the imagery of Jesus as 'Temple' generally in Paul. In this context, one image in the Gospels, comparing Gentiles with dogs being allowed to eat the crumbs under the table (Matt. 15:27, etc.), is not without resonance in this text. In Lines 66-7, even dogs are barred from the Temple because they eat the bones with the flesh still on them, i.e. they acquire the kind of pollution associated with 'things

sacrificed to idols'.

These things are related, too, to the issue of 'fornication', which in Lines 83-9 is equated to the one of 'hybrids'. In turn, both appear to be related to intermarrying between Israel and foreigners actually referred to in 87-8. This theme, of course, would be dear to 'Zealots' inspired by the saving act of Phineas warding off such 'mixing' in ancient times. Here, it would seem also to relate to intermarrying between priests and Israelites.

Line 86 uses an allusion from the Community Rule, which we have already referred to-the reference to 'priests' on the Community Council as a spiritualized 'Holy of Holies' leading up to the two allusions to the 'Way in the wilderness' of Isa. 40:3 (viii. 5-9 and ix. 4). But the reason for the banning of both 'fornication' and intermarriage would appear to be the same: i.e. Israel is supposed to be 'a Holy People', 'a Holy Seed'. It is difficult to conceive of a more xenophobic group than this. The concern for the Temple exhibited in all these passages should be clear throughout.

Where the identifiably 'Sadducean' position on the impurity of poured liquids travelling between vessels is concerned, the infraction relates to that of not 'separating impure from pure', which is fundamental to the Qumran approach and stated as such in Line 64. This theme is at the root of the problems in the Temple signalled in the Damascus Document too, for instance those relating 'fornication' to Temple 'pollution' (v.6-7). It is also at the root of the exegesis of 'preparing a Way in the wilderness' (1QS, viii.11-13), which is introduced by the injunction 'separate yourselves'.

In the Damascus Document, it is contended that they do not observe proper 'separation' in the Temple (i.e. between 'pure' and 'impure'), and therefore 'pollute' the Temple, because 1) they sleep with women during their periods and 2) because every man of them marries his niece. These two charges are fundamental to the Qumran mindset and are sufficient to develop a *sitz im leben*.

The first charge no doubt relates to the perception of sexual relations with Gentiles; the second, most probably to the Herodian family, as no other group before them can be demonstrably so identified. Niece marriage was a practice the Herodians indulged in habitually as a matter seemingly of family policy. It may well have something to do with their Idumaeen / Arab origins, and even today, the practice is not uncommon among heirs to these cultures. This conjunction of antagonism to foreigners and niece marriage becomes most perfectly embodied in the Herodian family and those incurring their pollution by intercourse - sexual or social - with them (see CD,vi.14-15, following the allusion to 'vipers' and 'firebrands': 'No man that approaches them shall be free of their guilt.').

Finally, it should be noted that in one unpublished version of the Damascus Document there appears to be material relating to the problem of 'copper vessels' signalled in Line 6, itself not unrelated to the issue of gifts from Gentiles. Also, the distinction made in Lines 77-8 between intentional and inadvertent sin is discussed at some length in the Community Rule (vi.24ff. and viii.22ff.).

TRANSLITERATION

Part 1: Calendrical Exposition

- | | | | | | | | | | | |
|----|--------------|----------------|----------------|--------------|---------------|----------|--------------|-------------|--------------|----------|
| 1 | 1 | [כהורש הראשון] | 2 | [בארבעה] | 3 | [בו שבת] | 4 | [בעשתי עשר] | | |
| 5 | [בו שבת] | 6 | [בארבעה] | 7 | [עשר בו הפסח] | 8 | [בשמונה] | 9 | [עשר בו שבת] | |
| 10 | [בעשרים] | 11 | [וחמשה] | 12 | [בו שבת] | 13 | [אהר בעשרים] | | | |
| 14 | [יששה] | 15 | [בו הנף העמר] | | | | | | | |
| 16 | 2 | [בשניים] | 17 | [בהורש השני] | 18 | [בו שבת] | 19 | [בחשעה] | 20 | [בו שבת] |
| 21 | [בארבעה עשר] | 22 | [בו הפסח השני] | 23 | [בששה עשר] | 24 | [בו שבת] | | | |
| 25 | [בעשרים] | 26 | [ושלושה] | 27 | [בו שבת] | 28 | [בשלישים] | 29 | [בו שבת] | |

- 30 3. [כחודש השלישי] 31. [בשבעה] 32. [בו שבת] 33. [בארבעה עשר]
 34. [בו שבת] 35. [אחד] 36. [בחמשה עשר] 37. [בו חג השבועות] 38. [בעשרים]
 39. [ואחד] 40. [בו שבת] 41. [בעשרים] 42. [ושמונה] 43. [בו שבת]
 44. [עליו אחר] 45. [האחד והשני] 46. [יום שלישי] 47. [נוסף]
- 48 4. [כחודש הרביעי] 49. [בארבעה] 50. [בו שבת] 51. [עשתי עשר]
 52. [בו שבת] 53. [בשמונה] 54. [עשר בו שבת] 55. [בעשרים] 56. [וחמשה]
 57. [בו שבת]
- 58 5. [בשניים] 59. [כחודש החמשי] 60. [בו שבת] 61. [אחר] 62. [בשלושה]
 63. [בו מועד התירוש] 64. [בתשעה] 65. [בו שבת] 66. [בשש אשר בו שבת]
 68. [בעשרים] 69. [ושלוש] 70. [בו שבת] 71. [בשלוש] 72. [בו שבת]
 73. [כחודש הששי]
- 74 6. [בשבעה] 75. [בו שבת] 76. [בארבעה עשר] 77. [בו שבת] 78. [בעשרים]
 79. [ואחד] 80. [בו שבת] 81. [בעשרים] 82. [ושניים] 83. [בו מועד] 84. [השמן]
 85. [אחד בעשרים] 86. [ושלושה] 87. [קרובין העצים] 88. [בעשרים]
 89. [ושמונה] 90. [בו שבת] 91. [עליו אחד] 92. [האחד והשני] 93. [יום שלישי]
 94. [נוסף]
- 95 7. [באחד בחודש] 96. [השביעי] 97. [בו יום זכרון] 98. [בארבעה]
 99. [בו שבת] 100. [בעשרה] 101. [בו יום] 102. [הכפורים]
 103. [בעשתי עשר] 104. [בו שבת] 105. [בהמשה עשר] 106. [בו חג]
 107. [הסכות] 108. [בשמונה] 109. [עשר בו שבת] 110. [בעשרים]
 111. [ושניים] 112. [בו עצרה] 113. [בעשרים] 114. [וחמשה]
 115. [בו שבת]
- 116 8. [בשניים] 117. [כחודש השמיני] 118. [בו שבת] 119. [בתשעה]
 120. [בו שבת] 121. [בשש עשר] 122. [בו שבת] 123. [בעשרים] 124. [ושלושה]
 125. [בו שבת] 126. [בשלושים] 127. [בו שבת] 128. [כחודש התשיעי]
- 129 9. [בשבעה] 130. [בו שבת] 131. [בארבעה עשר] 132. [בו שבת]
 133. [בעשרים ואחד] 134. [בו שבת] 135. [בעשרים] 136. [ושמונה]
 137. [בו שבת] 138. [עליו אחר] 139. [האחד והשני] 140. [יום שלישי]
 141. [נוסף]
- 142 10. [כחודש העשירי] 143. [בארבעה] 144. [בו שבת] 145. [בעשתי עשר]
 146. [בו שבת] 147. [בשמונה] 148. [עשר בו שבת] 149. [בעשרים] 150. [וחמשה]
 151. [בו שבת] 152. [בשניים] 153. [בחדש] 154. [העשתי עשר]
- 155 11. [בו שבת] 156. [בתשעה] 157. [בו שבת] 158. [בשש עשר]
 159. [בו שבת] 160. [בעשרים] 161. [ושלושה] 162. [בו שבת] 163. [בשלושים]

164. [כו שבת] 165. [כחודש] 166. [השנים] 167. [עשר] 168. [בשבעה]
 169. [כו שבת]
 170 12. [כארבעה עשר בו שבת בעשרים ואחד בו שבת בעשרים]
 171. [ושמנתה בו] שבת ע[ל]י אחר [האחד והשני יום שלישי]
 172. [נוסף ושלמה השנה שלוש מאה ו]ששים וארבעה
 173. יום

Part 2: Legal Issues

1. אלה מקצת דברינו [כתורת א]ל שהם מ[קצת]
2. [ה]מעשים שא א[נח]נו חושבים וכו[ל]ם על [קרבות]
3. שדחה [..הר] ו[על תרומת ה]ן ה[נו]ם שהם... [
4. ומניע[ים] כה ש [יהם ומט]מאים... ואין לאכול]
5. מדרג הנזים ואין לביא למקד[ש] ועל זכה החטאת]
6. שהם מבשלים [אות]ה ככלי [נחושת הנזים ומטמאים] כה
7. כשר זבחייהם ומ[בשל]ים בעזר[ת] המקדש ומטמאים [אות]ו]
8. במדק זבחם ועל זכה הנזים [אנחנו אומרים שהם] זבחי[ים]
9. אל הפ[סילה] שא היא[ה] מושכת אליו [ואף על תודת] זכה
10. השלמים] שמניחים אותה מיום ליום [אנחנו חושבים]
11. שהמנחה נא[כלת על ההלבים והבשר ביום זו]ב[הם] כי לבני
12. הכהנים ראוי להזחיר בדבר הזה בשל שלוא י[היו בני אהרון]
13. מסיא[ים] את העם עון ואף על שהרת פרת החטאת
14. השוחט אותה והסורף אותה והאוסף את אפרה והמזה את [כו]
15. החטאת לכול אלה להער[כות] השמש להיות שהורים
16. בשל שא יהיה הטור מזה על חטמה כי לבני
17. אחרן ראוי להיות מ[זהרים] בדבר הזה [
18. [ועל] עורות הכק[ר] והצאן [
19. [עורות]יהם כלין [אין]
20. [להביא]ם למקד[ש] [
21. [ה] ואף על עזרות ועצמות הכהמה הטמאה שהמה עושים]
22. [מן עצמותמה] ומן ע[ר]ות[מה] ידות כ[לים] אין להביאם למקדש
ואף על ע[ור] נכלח
23. [הכהמה] שהורה [הנוש]א אותה נכלתה [לוא י]ש לשהרת ה[קודש]
24. [ואף על ה.] [ת שהמה] [על] [
25. [
26. [
27. [
28. [
29. [
30. [כי לבני]
31. הכה[נים] ראוי [להש]מור ב[כול הדברים] האלה בשל שלוא יחיו]

32. משיאים את העם עוזן (ועל שא כחוב [ושחט על ירך המזבח והמה])
33. [שוחטים] מוחין למחנה שור [וכשב ועזו כי מ]קום השחיטה בצ[פון המחנה
34. ואנהנו חושבים שהמקדש [משכן אהל מועד הוא ו]ירושלים]
35. מחנה היא וחוצה למחנה [הוא חוצה לירושלים] הוא מחנה
36. עריהם חוץ ממ[חנה > ח'א] < יר[ד] > ו[> שלים ועל החט]את שמוצאים את דשא
37. [ה]מזבח ושור[פים אותו מוחין לירושלים כי] היא המקום אשר
38. [בחר בו] מכול שב[טי ישראל להשכין את שמו עליו
39.] [ח]
40.]
41.]
42.]
43.] אינם שוחטים במקדש
44. [ועל העברות אנהנו חושבים שאין לשחוט א]ת האם ואת הילד ביום אחד
45.] ואף על האוכל את הילד אנהנו חושבים שא יאכל את הילד
46. [שבמעז אמו לאחר שחימתו ואחם יודעים שהו]א כן והדבר כתוב עברה
47. [ועל העמנו]י וחמאכיו והממזר ופ[צוע הדכה וכו]רת השפכת שהם באים
48. בקהל ו] נשים] לוקחים [לעשו]תם עצם
49.] אחת]
50.] [ממאות ואף חושבים אנהנו
51.] שאין ל] ואין לבו]א עליהם
52.] ואין להתיכם ולעשותם
53.] עצם אחת] ואין להביל]אם
54.] ואחם יודעים שמוק]צח העם
55.] מתוכ]כים
56.] כי לבני ישראל ראוי להזהר] מכול הערות נבר
57. ולהיות יראים מהמקדש [ואף על סומ]ים]
58. שאינם רואים להזהר מכול הערו]בת]ת והערובת
59.] א]שם אינם רואים
60. ואף על החרשים שלא שמעו דיק ומשפט ושהרה ולא
61. שמעו משפט ישראל כי שלא ראה ולוא שמע לוא
62. ידע לעשות והמה באים לשהרת המקדש
63. ואף על המוצקות אנהנו אומרים שהם שאין בהם
64.]שהרה ואף המוצקות אינם מבדילות בין הטמא
65. לטהור כי לחת המוצקות והמקבל מהמה כהם
66. לחה אחת ואין להביא למוהי הקו]רש כלבים שהם
67. אוכלים מקצה עצמות המו]ק] < ד]ש ו]הבשר עליהם כי
68. ירושלים היאה מחנה הקדש היא המקום
69. שבהר בו מכול שבטי ישראל כי ירושלים היא ראש
70. מ[חנות] ישראל ואף על מטעת עצי המאכל הנסע
71. בארץ ישראל כראשית הוא לכוהנים ומועשר הבקר
72. והצון לכוהנים הוא ואף על הצרועים אנהנו

73. א[ומרים שלוא י]בואו [על] עם שהרת הקודש כי בדר
 74. [יהיו] מחוץ למחנות ו[אף] כתוב שמעת שינלה וכבס [י]שב מחוץ
 75. [לאוחלו שכעת י]מים ועתה בהיות שמאהם עמהם
 76. חצ[רועים באים ע]ם שהרת הקודש לבית ואתם יודעים
 77. [שכול שגג שלוא עושה מצוה] ונעלה ממנו להבי>א< [ח]
 78. חטאת [ועל כול עושה ביד רמה כת]וכ שהואה בזה ומגדף
 79. [ואף בהיות לה]מנה [מ]מאות נונע[אין] להאכילם מחקוד[ר]שים
 80. עד בוא השמש ביום השמיני ועל [שמאה נפש]
 81. האדם אנחנו אומרים שכול עצם שה[יא הסרה]
 82. ושלכה כמושפט המת או החלל ה[וא] *vacat*
 83. ועל הזנות הנעסה בתוך העם והמה ב[ני]
 84. קדש משכתוב קודש ישראל ועל לבוש[ו] כתוב שלוא
 85. יהיה שעפנו שלוא לזרוע שרו [וכרמי כלאי]ם
 86. בגלל שהמה קודשים ובני אהרן ק[ודשי קודשים]
 87. [ואתם יודעים שמקצת הכהנים ו]העם מתערכים
 88. [יהמה] מתוככים ומשמאי[ם] את זרע [הקודש] [ואף]
 89. את [זרע]ם עם הזנות ב[]
 90. [One or more lines may be missing here]

Translation

Part 1: Calendrical Exposition [(1) In the first month, (2) on the fourth (3) of it is a sabbath; (4) on the eleventh (5) of it is a sabbath; (6) on the four- (7) tenth of it is the Passover; (8) on the eight- (9) tenth of it is a sabbath; (10) on the twenty- (11) fifth (12) of it is a sabbath; (13) afterward, on the twenty- (14) sixth (15) of it is the Waving of the Omer. (16) On the second (17) of the second month (18) on that day is a sabbath; (19) on the ninth (20) of it is a sabbath; (21) on the fourteenth (22) of it is the Second Passover; (23) on the sixteenth (24) of it is a sabbath; (25) on the twenty(26) third (27) of it is a sabbath; (28) on the thirtieth (29) of it is a sabbath. (30) In the third month (31) on the seventh (32) of it is a sabbath; (33) on the fourteenth (34) of it is a sabbath; (35) afterward, (36) on the fifteenth (37) of it is the Festival of Weeks; (38) on the twenty- (39) first (40) of it is a sabbath; (41) on the twenty- (42) eighth (43) of it is a sabbath; (44) after (45) Sunday and Monday, (46) an (extra) Tuesday (47) is added. (48) In the fourth month (49) on the fourth (50) of it is a sabbath; (51) on the eleventh (52) of it is a sabbath; (53) on the eight- (54) eenth of it is a sabbath; (55) on the twenty- (56) fifth (57) of it is a sabbath. (58) On the second (59) of the fifth month (60) is a sabbath; (61) afterward, (62) on the third (63) of it is the Festival of New Wine; (64) on the ninth (65) of it is a sabbath; (66) on] the sixteenth (67) of it is a sabbath; (68) on the twenty(69) third (70) of it is a sabbath; (71) [on the] thir[t]ieth (72) [of it is a sabbath. (73) In the sixth month, (74) on the seventh (75) is a sabbath; (76) on the fourteenth] (77) of it is a sabbath; (78) on the twenty- (79) first (80) of it is a sabbath; (81) on the twenty- (82) second (83) of it is the Festival of (84) (New) Oil; (85) after[ward, on the twenty- (86) third] (87) is the Offerin[g of Wood; (88) on the twenty- (89) eighth (90) of it is a sabbath; (91) after (92) Sunday and Monday (93) an (extra) Tuesday (94) is added. (95) On the first of the seventh (96) month (97) is the Day of Remembrance; (98) on the fourth (99) of it is a sabbath; (100) on the tenth (101) of it is the Day (102) of Atonement; (103) on the eleventh (104) of it is a sabbath; (105) on the fifteenth (106) of it is the Festival (107) of Booths; (108) on the eight- (109) eenth of it is a sabbath; (110) on the twenty- (111) second (112) of it is the Gathering; (113) on the twenty(114) fifth (115) of it is a sabbath. (116) On the second (117) of the eighth month (118) is a sabbath; (119) on the ninth] (120) of it is a sabbath; (121) on the sixteenth (122) of it is a sabbath; (123) on the twenty(124) third (125) of it is a sabbath; (126) on the th[irt]ieth (127) [of it is a sabbath. (128) In the ninth month, (129) the seventh (130) is a sabbath; (131) on the fourteenth (132) of it is a sabbath; (133) on the tw]ent[y-first (134) of it is a sa]bbath; (135) [on the] twenty- (136) eighth (137) of [it] is a sabbath; (138) after (139) S[unday] and Mond[ay,] (140) [an (extra) Tuesday (141) is added. (142) In the tenth month] (143) on the [fourth (144) of it is a sabbath;] (145) on the eleventh] (146) of' it is a sabbath; (147) on the eight- (148) tenth of it is a sabbath; (149) on the twenty- (150) fifth (151) of it is a sabbath. (152) On the second (153) [of the eleventh] (154) mon[th (155) is a sabbath. (156) on the ninth

(157) of it is a sabbath; (158) on the sixteenth (159) of it is a sabbath; (160) on the twenty(161) third (162) of it is a sabbath; (163) on the thirtieth (164) of it is a sabbath. (165-167) In the twelfth month, (168) the seventh (169) is a sabbath; (170) on the fourteenth of it is a sabbath; on the twenty-first of it is a sabbath; on the twenty- (171) eighth of it] is a sabbath; after [Sunday and Monday an (extra) Tuesday (172) is added. Thus the year is complete: three hundred and [sixty-four] (173) days.

Part 2: Legal Issues (1) These are some of our words concerning [the Law of Go]d, that is, so[me (2) of the] works that [w]e [reckon (as justifying you; cf. Second Letter, line 34). All] of them have to do with [holy gifts] (3) and purity issues. Now, [concerning the offering of grain by the [Gentiles, who . . .] (4) and they tou[c]h it . . . and render it im[pure . . . One is not to eat] (5) any Gentile grain, nor is it permissible to bring it to the Tem[p]le. [Concerning the sin offering] (6) that is boiled in vessels [of Gentile copper,] by which means [they (the priests) render impure] (7) the flesh of their offerings, and (further, that) they b[oi]l in the courtya[rd of the Temple and thereby pollute] it (the Temple) (8) with the soup they make-(we disagree with these practices). Concerning sacrifices by Gentiles, [we say that (in reality) they] sacrifice (9) to the i[doll that seduces them; (therefore it is illicit). [Further, regarding the thank] offering (10) that accompanies peace offer[ings,] that they put aside on one day for the next, w[e reckon] (11) that the gra[in offering is to be ea]ten with the fat and the flesh on the day that they are [offer[ed. It is incumbent upon] (12) the priests to assure that care is taken in this matter, so that [the priests will not (13) brin[g] sin upon the people. Also, with regard to the purity of the heifer that purifies from sin (i.e., the Red Heifer): (14) he who slaughters it and he who burns it and he who gathers its ashes and he who sprinkles [the water] (15) (of purification from) sin-all of these are to be pure with the se[tt]ing of the sun, (16) so that (only) the pure man will be sprinkling upon the impure. The sons (17) of Aaron must give wa[rning in this matter . . .] (18) [Concerning] the skins of catt[le and sheep . . .] (19) their [skins] vessels [. . . One is not (20) to bring] them to the Templ[e . . .] (21) Also, regarding the skin[s and bones of unclean animals-for they are making] (22) [from the bones] and from the s[kilns handles for ve]ssels-one is not to bring them (i.e., the vessels) to the Temple. With regard to the ski[n from the carcass (23) of a clean [animal,] he who carries that carcass [must not touch [holy items] susceptible to impurity. (24) [. . . Al]so concerning . . . that the[y . . . (30) The members] (31) of the pries[tho]od must [be careful [about] all [these] matters, [so that they will not] (32) bring sin upon the people. [Con]cerning (the fact) that it is written, ['And he shall slaughter it on the side of the altar . . .,' they (33) are slaughtering] bulls and [lam]bs and shegoats outside the 'camp.' On the contrary, the (lawful) pl[ace of slaughter is at the north within the 'camp.' (34) We reckon that the Temple [is 'the Tent of Witness,' while] Jerusale[m] (35) is the 'camp.' 'Outside the camp' [means 'outside Jerusalem.'] (It refers to) the 'camp (36) of their cities,' outside the 'ca[m]p' (which i]s [Jer]u[salem.) Regarding the si]n offering, they are to remove the offal of (37) [the] altar and bur[n it outside Jerusalem, for] it is the place that (38) [He chose] from among all the tri[bes of Israel, to establish His Name there as a dwelling . . .] (43) . . . they are [no]t slaughtering in the Temple. (44) [Regarding pregnant animals, we maintain that one must not slaughter (both)] the mother and the fetus on any one day. (45) [. . . Also, concerning anyone eating the fetus, w]e maintain that he may eat the fetus (46) [that is in its mother's womb (only) after its (separate) slaughter. You know that th]is is the proper view, since the matter stands written, 'A pregnant animal . . .' (47) [With respect to the Ammonite and the Moabite and the bastard and the man with cru]shed testicles and the man with a damaged male organ who are entering (48) the assembly . . . and taking [wives, to make them 'one (49) bone' . . . (50) polluted. We also reckon (51) [that one must not . . . and one must not have inter]course with them (52) [. . . And one must not integrate them and make them (53) ['one bone' . . . And one must not bring] them in (54) [. . . And you know that so]me of the people (55) [. . . integr]ating (56) [. . . For the sons of Israel must guard against] all illicit marriage (57) and (thus) properly revere the Temple. [In addition, concerning the bli]n]d, (58) who cannot see so as to avoid polluting mingl[ing,] and to whom [sinful (59) mingling is invisible-(60) as well as the deaf, who hear neither law, nor statute, nor purity regulation, and do not (61) hear the statutes of Israel-for 'He who cannot see and cannot hear does not (62) know how to perform (the Law)']-these people are trespassing on the purity of the Temple! (63) Concerning poured liquids, we say that they possess no (64) intrinsic [pu]rity. Poured liquids do not (properly) separate between the impure (65) and the pure (i.e. vessels), because the fluid of poured liquids and that of a receptacle used with them (66) is one and the same (i.e., the pollution travels between the vessels along the path of the fluid). One is not to bring dogs into the H[ol]y 'camp' because they (67) eat some of the bones in the Te[m]ple while the flesh is (still) on them. Because (68) Jerusalem is the Holy 'camp'-the place (69) that He chose from among all the tribes of Israel. Thus Jerusalem is the foremost of (70) the 'ca[m]ps of Israel.' Regarding trees planted for food (71) in the land of Israel, (the fruit of the fourth year) is analogous to a first fruit offering and belongs to the priests. Likewise the tithe of cattle (72) and sheep belongs to the priests. In the matter of those suffering from a skin disease, we (73) s[ay that they should not dome with holy

items susceptible to impurity. Rather, they (74) must stay alone [outside the camps. And] it is also written, 'From the time when he shaves and bathes, let him [st]ay outside (75) [his tent seven d]ays.' But at present, while they are still impure, (76) those suffering from a skin disease are coming] home [w]ith holy items susceptible to impurity. You know (77) [that anyone who sins by inadvertence, who breaks a commandment] and is forgiven for it, must bring (78) a sin offering (but they are not doing so). [As for the intentionally disobedient, it is written, 'He is a despiser and a blasphemer.' (79) [While th]e[y suffer impurities caused by [s]kin diseases, they are not to be fed with ho[ly] food (80) until the sun rises on the eighth day (after they are cured). Concerning [impurity caused by contact with a dead] (81) person, we say that every (human) bone, whether it is [skeleton] (82) or still covered (with flesh), is governed by the statute for the dead person or those slain in battle. (83) As for the fornication taking place among the people, they are (supposed to be) a (84) Holy People, as it is written, 'Israel is Holy' (therefore, it is forbidden). Concerning a man's cloth[es, it is written, 'They are not] (85) to be of mixed fabric;' and no one should plant his field or [his vineyard with mixed crop]s. (86) (Mixing is forbidden) because (the people) is Holy, and the sons of Aaron are H[oly of Holy](87) [nevertheless, as y]ou know, some of the priests and the [people are mixing (intermarrying).] (88) [They] are intermarrying and (thereby) polluting the [holly seed, [as well as] (89) their own [see]d, with fornication . . .

36. The Second Letter On Works Reckoned As Righteousness (4Q397-399) (Plates 15 & 16)

('Some Works of the Law We Reckon as justifying you')

That this text is a second letter is clearly signalled in Lines 29-30, quoted above, which refer to a first letter already having been written on the same subject - 'works reckoned as justifying you' (italics ours). Though fragments of the two letters are in the same handwriting, it is not clear that these are directly connected or on the same or succeeding columns. That the same scribe wrote both letters would not be either unexpected or surprising - nor would the possibility that both letters were already circulating as part of the same document or manuscript, as for instance 1 and 2 Corinthians or 1 and 2 Thessalonians noted above. The second letter is, in any event, extant in a single document.

This short epistle of some 35 extant lines is also of the most far-reaching significance for Qumran studies, not only for all the reasons set forth in our discussion of the First Letter, but also because this text is clearly eschatological. The question then becomes, when were people thinking in such an eschatological manner, i.e. using expressions in daily correspondence like 'the End of Days' (13 and 24) or a less familiar one used here for the first time in the new materials we have been considering, 'the End Time' (15 and 33)? Together these terms are used four times in an extant document of only some 35 lines. This also distinguishes this letter to a certain extent from the first one, where they were not used, at least not in extant fragments.

Besides these points, the exact nature and context of the 'split' between the group responsible for these writings and 'the majority of the people' is delineated here. Its words are pregnant with meaning: 'we broke with the majority of the people and refused to mix with or go along with them on these matters.' The word used in Line 7 is *parash*, the presumable root of the word 'Pharisee', but these are obviously not anything resembling normative Pharisees. The very issue of 'mixing' in Line 8 (cf. Line 87 above) is, of course, related to that of 'improper separation' and not 'separating clean from unclean' just discussed above. This sentence alone - known but not revealed for over 35 years would be sufficient to identify our group as .sectarian - at least according to their own evaluation. And it definitively identifies them as a group - a movement.

Finally, the issues over which the split occurred are brought into stark relief. These are always firmly attached to 'the Law', repeatedly and unequivocally called here 'the Book of Moses' (11, 16, 24, and compare Line 6 of the last column of the Damascus Document below: 'the Torah of Moses'). Added to these are the Prophets, David (presumably Psalms), and some additional writings, probably Chronicles and the like (10-11); that is, we are at a point when the Bible, as we know it, has to a very considerable extent emerged and the Deuteronomic blessings and curses are recognized as being intimately connected with the arrival of 'the last days' (23-24). These 'blessings and curses' will also be the focal point of the last column of the Damascus Document at the end of this Chapter.

The vocabulary is rich in Qumranisms throughout, including references to hamas ('violence'), (ma'al) ('rebellion'), zanut ('fornication'), Sheker ('Lying'), and 'heart' and 'Belial' imagery. Many of these phrases are to be found in the Damascus Document. For instance, CD, iv.7, as we have seen, actually uses the terminology 'condemning the Wicked' (25) - as opposed to 'justifying the Righteous' - when describing the eschatological activity of 'the sons of Zadok . . . in the last days'.

Probably reinforcing the impression that this is addressed to an actual king, the particular example of David is developed in Line 27ff., as are his works - which were in their view 'Pious' (Hassidim). Again the 'Way' terminology, so widespread in these materials, is evoked, a phrase, as we have seen, delineated in the Community Rule in terms of the 'study of the Torah' and known to the Book of Acts as a name for early Christianity in Palestine from the 40s to the 60s (22:4, 24:22, etc). Here, forgiveness from sin is found in 'seeking the Torah', just as in the Community Rule 'the Way in the wilderness' - applied in the Gospels to John the Baptist's activities - is interpreted as 'the study of the Torah' and, immediately thereafter, 'being zealous for the Law and the time of the Day of Vengeance' (note the parallel use of the word 'time' again). This expression 'study of the Torah', familiar in Rabbinic Judaism too, will reappear in the last line of the Damascus Document below.

The text ends with a ringing affirmation, as we have noted above, of what can be described as the Jamesian position on 'justification': that by 'doing' these 'works of the Law' however minute (note the emphasis on doing again) in the words of Gen. 15:6 and Ps. 106:31 - a psalm packed with the vocabulary we are considering here - 'it will be reckoned to you as Righteousness'. As a result, you will have kept far from 'the counsel of Belial' and 'at the End Time you will rejoice' (32-3). This last most surely means either 'being resurrected' or 'enjoy the Heavenly Kingdom', or both - an interesting proposition to be putting to a king or Community Leader in this time. Note, too, the allusion to this word 'time' paralleling the second exegesis of 'the Way in the wilderness' material in 1QS, ix. 19 above. The tone of the address, like that to King Jonathan below, is again most certainly warm and conciliatory.

TRANSLITERATION

|	|	שמ] |	.1
|	| שיבואו]	עת]	.2
|	| יהיה מת]	ומי ישנ	.3
|	| ... והמעל]	ועל הנשלים	.4
|	| בנלל] החמס והזנות אברו מקצת]	כי באלה]	.5
|	| מקומות] ואף] כתוב בספר נושה שלו]א הביא הועבה אל ביתכה כי		.6
|	| התועבה שנואה היאח]ואתם יודעים ש]פרשנו מרוב העם ונמנענו]		.7
|	| מהחערב כדברים האלה ומלבוא ע]מהם ע]ל נב אלה ואתם יודעים שלוא]		.8
|	| ]ימצא ביתו מעל ושקר ורעה כי על]אלה א]נהנו נותנים את]הדברים האלה]		.9
|	| ]וכתבנו אליכה שתבין בספר מושה]ובדברי הנ]ביאים ובדויד]ובדברי]		.10
|	| ]ימי כול] דוד ודוד ובספר כתוב] ים ע]ל שלוא]		.11
|	| ]שה ואף כתוב ש]חסור] מהר]ך וקרת]אותכה] הרעה וכחוב		.12
|	| והיא כי]יבוא עליך]כול הדברים האלה באחרית הימים הברכה		.13
|	| ]והקללא אשר :תחי לפניך והשיכות]ה אל ל]כבך ושבתה אלי בכל לבבך		.14
|	| וב]כול נפשך] באחרית] העת]וחי]ת ואף		.15
|	| ]כתוב בספר] מושה וב]דברי הנביאים שיבואו עליך ברכות וקללות] של]		.16
|	| ]ית ש]א]		.17

[	Several lines are missing here	] .18
[		] .19
[		] .20
	[הבר]כות[ש]באו[ב]ו[ב]י[מ]יו[ו]כימי שלומה בן דויד ואף הקללות	.21
	[ש]באו בו מי[מ]י יר[ו]בעם בן נבש ועד גל[ו]ת ירושלם וצדקיה מלך יהוד[ה]	.22
	[ש]יב[ו]אם ב[] ואנחנו מכירים שבאו מוקצת הברכות והקללות	.23
	שכתוב בס[פ]ר מו[ש]ה וזה הוא אהרית הימים שישבו בישר[א]ל	.24
	לח[ו]רה אל בכול לבם[] ולוא ישוכו אחר[ר] והרשעים ירש[ו]עו ואמ[]	.25
	ה[] זכור את מלכי ישראל[ל] והתבונן במעשיהם שמי נהם	.26
	שהוא ירא [את התו]רה היה מצול מצרות והם מב[ק]שי תורה	.27
	[ונסלח]ו ענות זכור את דויד שהוא איש חסדים [ו]אף	.28
	הוא [מ]צול מצרות רבות ונסלח לו ואף אנחנו כתבנו אליך	.29
	מוקצת נועשי התורה שהשכנו לטוב לך ולעמך שראינו	.30
	עמך ערמה ומרע תורה הבן בכל אלה וכקש מלפניו שיהקן	.31
	את עצתך והרדיק ממך מהשכת רעה ועצת בליעל	.32
	כשל שתשנה באהרית העת במצאך מוקצת דברינו בן	.33
	וכדשכה לך לצדקה בעשותך הישר והטוב לפניו לטוב לך	.34
	ולשראל	.35

Translation

(2) . . . because they come . . . (3) will be . . . (4) and concerning wome[n . . .] And the rebellion [. . . (5) For by reason of these . . . because of] violence and fornication [some] (6) places have been destroyed. [Further,] it is writt[en in the Book of Moses,] 'You [are no]t to bring the abomination t[o your house, because] (7) the abomination is despised (by God).' [Now, you know that] we broke with the majority of the peo[ple and refused] (8) to mix or go along wi[th them] on these matters. You also k[now that] (9) no rebellion or Lying or Evil [should be] found in His Temple. It is because of [these things w]e present [these words] (10) [and (earlier) wrot]e to you, so that you will understand the Book of Moses [and the words of the Prophets and of Davi[d, along with the (11) chronicles of every] generation. In the Book (of Moses) it is written s[o] that not . . . (12) It is also written, '[If] you turn] from the W[a]y, then Evil will meet [you.]' Again, it is written, (13) 'It shall come to pass that when [al]l [t]hese thing[s com]e upon you in the End of Days, the blessing (14) [and] the curse [that I have set before you, and you call them to m[in]d, and return to me with all your heart (15) and with [a]ll [your] soul' [. . . at the En]d [Time,] then you will l[i]v[e . . . Once again, (16) it is written in the Book] of Moses and in [the words of the Prophets that [blessings and curses] will come [upon you . . . (21) the ble]ssin[gs that] cam[e upon i]t (Israel) in [his days [and] in the days of Solomon the son of David, as well as the curses (22) [that] came upon it from the d[ays of Jer]oboam the son of Nebat until the exi[1]e of Jerusalem and Zedekiah the king of Jud[ah.] (23) [For] he may bri[n]g them upon . . . And we recognize that some of the blessings and curses have come, (24) those written in the Bo[ok of Moses; therefore this is the End of Days, when (those) in Isra[e]l are to return (25) to the La[w of God with all their heart,] never to turn bac[k] (again). Meanwhile, the wicked will increase in wick[ed]ness and . . . (26) Remember the kings of Israe[1], and understand their works. Whoever of them (27) feared [the L]aw was saved from sufferings; when they so[ug]ht the Law, (28) [then] their sins [were forgiven] them. Remember David. He was a man of Pious works, and he, also, (29) was [salved from many sufferings and forgiven. And finally, we (earlier) wrote you about (30) some of the works of the Law (see the First Letter above), which we reckoned for your own Good and for that of your people, for we see (31) that you possess discernment and Knowledge of the Torah. Consider all these things, and beseech Him to grant you (32) proper counsel, and to keep you far from evil thoughts and the counsel of Belial. (33) Then you will rejoice at the End Time, when you find some of our words were true. Thus, 'It will be reckoned to you as Righteousness' (or in Paul's language, 'reckoned as justifying you'), your having done what is Upright and Good before Him, for your own Good and for that of Israel.

37 . A Pleasing Fragrance (Halakhah A - 4Q251) (Plate 17)

This text is typical of the kind of legal minutiae found at Qumran. It further fleshes out our view of the basic legal approach there. In it, there are parallels to both the Community Rule and the Damascus Document. For instance, the enumerations contained in Fragment 1 parallel many in the Community Rule. Those in Fragment 2 parallel similar materials in the Damascus Document. In both cases the parallels are precise, though the language varies. For instance, the penalty for 'knowingly Lying' in Line 7 of Fragment 1 and in the Community Rule are exactly the same, though the offence is described slightly differently (1QS, vii. 3).

The same applies to pulling a beast out of a pit or cistern on the sabbath in the Damascus Document (xi.13-14) and pulling a beast out of the water on the sabbath in this document (2.5-6). It is also true for wearing soiled garments on the sabbath (2.3 and xi.3). Since, in fact, there are overlaps in legal issues between the Damascus Document in the Cairo recensions and the Community Rule (e.g. the matter of loud guffaws in meetings of the Community), it is possible that the legal Chapters of both, which are more or less rationalized in the present document, originally constituted a single whole.

The reference to 'tent' in 2.4 is interesting too. This is one of the first direct references to living in a 'tent' at Qumran. It may actually give evidence of the style of living in the area of settlements or 'camps' (i.e. the wilderness 'camps') including perhaps Qumran - always somewhat of a puzzle. On the other hand, the reference may simply be a casual one.

Even more interesting in this text are the descriptions of the Council of the Community. The language of 'making atonement for the land' and the reconstructed material about being 'founded on Truth for an Eternal Planting' in 3.8-9 is exactly that of the Community Rule, viii.5-6. If the reconstruction 'fifteen men' in Line 3.7 is correct, then another puzzling problem in Qumran studies is solved - whether the 'twelve men and three priests' mentioned in the Community Rule, viii. 1 as 'a Holy of Holies' and 'a House (i.e. a Temple) for Israel' should be exclusive or inclusive: that is, should they be three within the twelve, paralleling Christian reckonings of twelve apostles and a central triad, or three in addition to twelve?

The allusions to 'making atonement for the land' and being a 'pleasing fragrance' (3.9) also directly parallel material in 1QS, viii.5-12, where the imagery of the Community Council as a spiritualized Temple is found, which introduces the exegesis of Isa. 40:3 that this is 'the time of the preparation of the Way in the wilderness'. The reference to being witnesses at the Last judgement (3.8-9) is also paralleled word for word in these lines in the Community Rule. It strengthens the supernatural aspects of the role of the 'sons of Zadok' in the Damascus Document and the spiritualized atonement imagery generally that moves into Christian theory. The reference to 'Judgement' again at the end of 'the era of Wickedness' in 3.10 further reinforces this.

The text ends with a complete elaboration of the prohibited degrees of marriage, including the important law banning niece marriage (7.2-5), which we have analysed above, and which is so much part of the legal approach and ethos in these texts. This law was probably understood as including close cousins as well, which are not included in the extant text, and was rationalized on the basis of not uncovering the nakedness of one's father or mother, brother or sister. The fragment completely exhausts just about all the aspects implicit in this problem in greater detail than, for instance, either the Temple Scroll or the Damascus Document. Again, it shows the great concern for this matter at Qumran. To us, the application to Herodians, moreover, seems obvious.

TRANSLITERATION

Fragment 1

1. [עשרת ימים]
2. [שלושים יום] [ונענש]
3. את מחצית לחמו חמישה עשר יום
4. ונענש שלושה חודשים א]ת מחצית לחמו ואיש אשר ידבר לפני הכון
5. רעהו וכתוב לפניו והבריל [מן הרבים
6. כם את מחצית לחמו *vacat* איש אשר ..
7. שלושים יום *vacat* ואיש אשר יכחש כמ[רעו ונענש ששה
8. חודשים ונענש כמה את מחצית לחמו *vacat*]
9. ברעהו בכול דבר ונענש שלושים יום [את מחצית לחמו
10. ברעהו] יברילתו ששה חודשים *vacat*]

Fragment 2

1. השבת] . [
2. ביום השבת אל [יקח איש עליו בנדים] צואים ביום השבת]
3. אל [] . [איש כבנדים אשר יהיה] בהם עפר או []
4. ביום *vacat* השבת *vacat* אל [יוצא איש מאהלו כלי ומאכל
5. כיום *vacat* השבת *vacat* אל יעל איש כהמה אשר חפול
6. א]ל הנזים ביום השבת ואם נפש אדם היא אשר חפול אל הנזים]
7. [ביום] השבת ישלה לו את בנדו להעלותו בו וכלי לא ישא []
8. [כיום] השבת ואם צבא [] . []

Fragment 3

1. [ביום] השבת
2. [ביום] השבת ולא]
3. א]ל יז איש מורע אחרון מ]י נדה ביום השבת
4. הפ]סח [יום גדול וצום ביום] השבת
5. א]ת הכהמה ילך אלפים אמ]ה ביום השבת ואל ילך כי אם רחוק מן
6. המ]קדש שלושים רס אל ימ]
7. ב]היות כעצת היחד חמישה ע]שר איש תמימים בכול הנלה מכול התורה
8. והנ]ביאים נכתה עצת היחד באמת למשעת עולם ועדי אנות למשפט ובחירי]
9. רצון ודיח ניהוח לכפר על הא]רץ מכול ען
10. וספה כמשפט קצי עולה והמ]
11. *vacat* בשבוע הראישון
12. אשר לא הובא אל נן ערך ועצם]
13. יהיה לה עד אשר לא הובאה אצל

14. [אל ה]קדוש גן עדן וכול האב אשר בתוכו קודש [אשה כי תזריע וילדה זכר]
15. וממאה שכעת ימים כימי נדת דותה חטמא וש[לשים תשלשה ימים תשב בדמי]
16. [שו]רה ואם נקבה חלה וממאה [שכועים כנדרתה וששים יום וששת ימים]
17. [תשב] בדם שוהרה בכול קודש [לא תנע ואל המוקדש לא תבוא]

Fragment 4

1. [כי יכה איש את רעהו] כעין [תפל למשכב אם]
2. [יקום והתהלך בחוץ על משענתו ונקה מכה רק] יתן ש[בתו ורפ]א ירפא
3. [vacat כי יגח שור את איש או את א]שה והגמת השור יסקלתו
4. [ולא יאכל את בשרו ובעל השור נקי ואם שור נגח הוא מאתמול
5. [שלשום והודע בבעליו ולא ישמנה והמית אי]ש או אשה
6. [השור יסקל גם בעליו יומת]ש.]

Fragment 5

1. [תן חיר]וש ויצהר כי אם [הרים הכוהן
2. ראשיתם הככורים והמלאה אל יאחר איש כי]
3. הואה ראשית המלאה [ה]דגן הואה הדמע. [ולחם
4. בכורים הוא חלות הדמין אשר יביאו [ב]ים ה[ככורים
5. בכורים הם אל יאכל א[י]ש חטים חדשים]
6. עד יום בא לחם הככורים אל]

Fragment 6

1. [] ...[]
2. [] ס. [] אל ימנ. []
3. [מנח]ת העשרון ל[כוהן
4. [ככור האד]ם והכהמה המנ[אה יפרה
5. [כ]כור האדם והכהמה הממאה
6. [הצאן והמקדש מן
7. [הו]א הבכור ותבואת עין
8. [כשנה חר]י[שין והזית כשנה הרכיעית
9. [ות]רומה כל חרם לכוהן

Fragment 7

1. [על עריות]
2. [אל יקח איש את א]חותו בת אביו או בת אמו
3. [את בת אחיו ואת בת א]חותו לאישתו
4. [איש את ערות אחות א]ביו ואת ערות אחות אמו ואל תתן אישה לאחי
5. [אביה ולאחי אמת]ן לאישתו
6. [אל יגל איש ערות]
7. [אל יקח איש בחי]ן

Translation

Fragment 1 (1) [. . . t]en days . . . (2) thirty days [. . . he will be fined] (3) half of his food ration for fift[een days . . .] (4) he will be fined for three months [half his food ration. A man that speaks prior to the turn] (5) of his neighbor, though he (the

latter) is enrolled ahead of him, must be separated [from the Many . . .] (6) in them half his food ration. A man who . . . (7) thirty days. And a man who tells a lie kn[owingly will be punished for six] (8) months, and fined during that time half his food ration . . . (9) knowingly about everything, his penalty is thirty days and half his food ration . . . (10) kno[wingly, they shall] separate him (from the Community) for six months...

Fragment 2 (1) The Sab[bath . . .] (2) on the Sabbath d[ay]. A [man] should not [wear garments that are] soil[ed on the Sabbath day]. (3) A man should not . . . in garments th[at have] dust on them or . . . (4) on the Sabbath day. [A ma]n [should not bring out] of his tent any vessel or food (5) on the Sabbath day. A man should not lift out cattle which has fallen (6) in[to] the water on the Sabbath day. But if it is a human being who has fallen into the wat[er (7) on the day of] the Sabbath, he will throw him his garment to lift him out with it. But he will not lift an implement . . . (8) [. . . on the day of] the Sabbath. And if an army . . .

Fragment 3 (1) . . . on the day of [the Sabbath. . .] (2) on the day of] the Sabbath, and not . . . (3) A man from the seed of Aaron will [no]t sprinkle the waters [of impurity on the Sabbath day. . .] (4) [The Passover is a (high) holiday, and a fast on the day of [the Sabbath A man] (5) may take his cattle two thousand cub[its on the Sabbath day, but he may not walk unless he is a distance from] (6) [the Temple of more than thirty stadia.. A [man] should not . . . (7) [When] there are in the Council of the Community fif[teen men, Perfect in everything which has been revealed in all the Law] (8) [and the Prophets, the Council of the Communi[ty] shall be founded [on Truth for an Eternal Planting and true witnesses at the judgement, and the Elect] (9) of (God's) favor, and a pleasing fragrance to make atonement for the land, from a[ll Evil . . .] (10) The Period of Wickedness will end in judgement, and the . . . (11) In the first] week . . . (12) which were not to brought to the Garden of Eden. And the bone of . . . (13) shall be for it forever, which was not brought nea[r . . . (14) to the] Holiness of the Garden of Eden, and all the verdure in its midst is Holy. [When a woman conceives and bears a boy,] (15) she shall be unclean seven days. Just as in the days of her menstrual impurity, she shall be unclean; and th[irty three days she shall remain in the blood of (16) her purification. If she bears a girl, she will be unclean [two weeks, just as in her menstrual period; and sixty-six days (17) she shall rema]in in the blood of her purification. [She should touch] no Holy thing [and should not enter the Temple.]

Fragment 4 (1) [. . . If a man strikes another] in the eye, [and he is bedridden, but gets up and walks around (2) outside on his staff, the one who struck him will merely] compensate [him for his] con[valescence and his medi]cal expenses. (3) [If a bull gores a man or wo]man, the bull will be killed. He will stone it, (4) [and not eat its meat, and the bull's owner shall be blameless. But if the bull had gored previously (5) [and the owner had been apprised, but he had not kept it (penned up); and it kills a m]an or a woman, (6) [the bull will be stoned, and its owner will be put to death as well]

Fragment 5 (1) [. . . grain, new wine, or fresh oil, unless [the priest has waved it . . .] (2) their early produce, the frst fruits. And a man should not delay (giving) the full measure, for . . . (3) is the firstfruit of the full measure. [And the] grain is the offering . . . [And the bread of] (4) the firstfruits is the leavened bread that they bring [on] the day of the [firstfruits . . .] (5) are the firstfruits. A man should not eat the new wheat . . . (6) until the day he brings the bread of the firstfruits. He should not...

Fragment 6 (2) . . . he should not . . . (3) [. . . the grain offering of the tithe is for [the priest . . .] (4) [. . . the firstborn of a ma]n or uncle[an] cattle [he should redeem] (5) [. . . the firstborn of a man or unclean cattle (6) . . . the flock, and the sanctuary, from (7) [. . . i]t is like the firstborn, and the produce of a tree (8) [. . . in the first [year], and the olive tree in the fourth year (9) [. . . and the heave offering; everything that is set apart for (the support of) the priesthood

Fragment 7 (1) Concerning immoral unions . . . (2) A man should not marry his si[ster, the daughter of his father or the daughter of his mother . . . A man should not marry] (3) the daughter of his brother or the daughter of his si[ster. . . He should not uncover] (4) the nakedness of the sister of his fa[ther or the sister of his mother. Nor should a woman be given to the brother of] (5) her father or to the brother of her mother [to be his wife . . .] (6) A man should not uncover the nakedness of . . . (7) A man should not take the daughter of . . .

38. Mourning, Seminal Emissions, Etc. (Purity Laws Type A - 4Q274) (Plate 18)

The contents of this manuscript are remarkable, discussing issues not previously found in any Qumran text. All have to do with matters of ceremonial purity and impurity in accordance with stipulations set forth in legal portions of the Bible. A number of the matters considered here involve impurities that require a seven-day period of purification. Provisions are made for mourners to dwell apart in a special place during the days of their impurity, apparently acquired from contact with the corpse of a loved one. The text stipulates that such people and others, suffering from Levitical uncleanness of various sorts, are to dwell to the north-west of the nearest habitations - a law reminiscent of the placement of the latrine in the Temple Scroll (11QT, xlv.13-16). The rationale for the north-westerly situation of impure places is still unclear, though the fact of the Temple being north-west of a 'camp' such as that which may have been at Qumran could have something to do with it, i.e. such people were to walk in the direction of the Temple.

Several lines concern women during menstruation. These women are not to 'mingle', but it does not appear that this requires their leaving their homes during this period in order to dwell outside the town. It is surprising to read in 1.7 that a 'scribe' or 'counter' kept records of the number of days of a woman's menstrual cycle, and that the record-keeper could be a female. Since in the ancient world women were much less likely than men to be literate, their inclusion in scribal activity is noteworthy. Much of the text concerns the question of when those suffering the impurities under discussion are allowed to partake of the 'purity' - priestly foodstuffs. The answer is that they are free to do so on the seventh day, after bathing and washing their clothes. The more fragmentary portions of the text apparently concerned impurities that could be transmitted by liquids.

The reference in Line 1.6 to 'the camps of the Holy Ones of Israel' (Kedoshim) is also interesting. This allusion calls to mind materials in the War Scroll, vii.3-6 about the extreme purity regulations relating to 'the Holy Angels' actually joining the camps of the Community, i.e. 'in the wilderness'. The same allusion is recapitulated in CD, xv, where the blind, lame, deaf, simple, children, etc. are barred from 'the Community' or these camps, because of the presence of 'the Holy Angels among them'.

The term, taken as another name for the rank and file of the Community and those adhering to this rule, paralleling 'the Many', also calls to mind Dan. 7:21-2's 'Saints' (Kedoshim) and 'Saints of the Most High God'. Whatever the conclusion, the allusion at this point in this 'Halakhic' text brings this movement even closer to the one founded by and centred around Judas Maccabee - thought by many to be the subject of these allusions in Daniel. However this may be, there can be no doubt that the spirit and purpose are the same, i.e. Holy War, which is, of course, the gist of the War Scroll's statement that 'none of these shall march out to war with them. They shall be . . . Perfect in Spirit and body prepared for the Day of Revenge' (vii.5). The allusion to 'camps', too, besides making it clear that these 'camps' actually existed, implies multiple settlements of this kind and resonates strongly with this usage in the apocalyptic and Messianic War Scroll and Damascus Document.

TRANSLITERATION

Fragment 1 Column 1

1. יחל להפיל את זכותו משכב יתן ישכב ומושב אחת ישב בדר לכול
השמאים ישב והחוק בן
2. המהרה שחם עשרה באמה באכרו אליו ומערב צפון לכול בית מושב
ישב רחיק כמדה הזות
3. איש מכול השמאים [ביו]ם [השכי]עי ירחץ במים וכבס בגדיו ואחר
יואכל כי היא אשר אמר שמה שמה
4. יקרא כול ימי חייתו בו תנע]ע הזכה דם לשכעת הימים אל תנע
כוב ובכול כלי [א]שר ינע בו חוב [יש]ב
5. עליו] <א> אשר ישב עליו ואם נעח תכבס בגדיה ורהצה ואחר
תוכל ובכול מדיה [א]ל חתערם בשכעת
6. ימיה בעבור אשר ל]וא תנאל את מחני קד[ושי] ישראל וגם
אל תנע בכול אשה [זכה] דם לימים רב[ים]
7. והספר אם זכר ואם נקבה אל י]נע כובה] או כרה בגדחה כי
אם שדה [מנה]חה כי הנה דם
8. הנה כוב יחשב [ל]נע בו ואם זוב [מבשרו או ש]כבת הורע
מנעו ושמה הוא והנ]ובע באדם מכל[ל]
9. השמאים האלה בשכעת ימו סת]רתו א]ל יוכל כאשר ימנא לפש
ירחץ במים וכבס ואחר]

Fragment 1 Column 2

1. יא]וכל
2. ושכ]בה

Fragment 2 Column 1

1.] אשר יזו עליו את [ה]רישנה ורחץ וכבס שים
2.] ול עליו השכיעי ביום השכיעי אל יז בשכבת בו
3.] בשכבת רק אל ינע בסחרה עד אשר ישנה
4.] את בגדיו [חנינע בשכבת זרע מאדם עד כול כלי ימכול
5.] ימכול והכנד אשר תהיה עליו והכלי והנעשא אותו
אשר ישאנה ימכול
6.] . ואם במחנה יהיה איש אשר לוא השיתה ידו ור]לז]

[ל הבגד אשר לוא ננעה בו רק אל יגע בו	] .7
	את לחמו והזנוע
[ישבו אם לוא נגע בו כבס אותו כמים ואם	] .8
[ובכס ולכול הקדושים יכבס איש את	] .9

Fragment 2 Column 2

[	.1	את בשדר וכן |
[	.2	ואם |
[	.3	אמון |
[	.4	לח... |
[	.5	שרץ טמאים |
[	.6	והזנוע בון |
[	.7	וכו'ל |
[	.8	ואם א |
[	.9	אשר |

Fragment 3 Column 1

[	.1	גולה אל את אישון עינו וקר |
[	.2	ידם וכול חוק צ |
[	.3	ול או כול |
[	.4	... |
[	.5	בו... |
[	.6	מקשו ואל |
[	.7	אשר יגעבו ויצא משקיהם אל יוכלם איש
[	.8	גע הטמא כהם וגם נץ הירק |
[	.9	או קשות בשלה איש אשר ישק |

Fragment 3 Column 2

[	.1	טמא... |
[	.2	<i>vacat</i> |
[	.3	וכל אשר יש לו ... |
[	.4	לשחור ויחר כול הירק |
[	.5	גולה כל יאכל ואם לוא |
[	.6	בחוק המים כי אם איש |
[	.7	הארץ אם יבוא עליה |
[	.8	הנשם עליה אם יגע ב'ה איש |
[	.9	בשרה ככול מדרו להקשות |
[	.10	כול כלי חרש אשר ל |
[	.11	אשר כחוכו |
[	.12	המושק |

Translation

Fragment 1 Column 1 (1) he is to delay distributing the portions (that he has prepared for the priests). He is to sleep in a bed of mourning and dwell in the house of bereavement, separated with all the other impure persons, twelve cubits distance from (2) the pure food, in the designated part of town, and the same distance to the northwest of any inhabited dwelling. (3) Any man suffering from the various types of impurity should bathe himself and wash his clothing on the [seve]nth [da]y, and afterwards he may eat (the pure food). For this is what it means, "Unclean, unclean!" (4) he should call all the days of his affliction.' As for the woman who suffers a seven-day flux of blood, she should not touch a man suffering from a flux, nor any implement that he touches, (5) nor anything upon which he rests. But if she does touch (these things), she should wash

her clothes and bathe and afterwards she may eat (the pure food). At all costs she is [no]t to mingle during her seven (6) days, so that she does n[ot] defile the camp of the Ho[ly O]nes of Israel. Nor is she to touch any woman suffer[ing] a long[standing] flux. (7) And the person that is keeping a record of the period of impurity, whether a man or a woman, is not to to[uch the menstruant] or the mourner during the period of uncleanness, but only when she is cleansed [from her uncleanness, for (8) that uncleanness should be reckoned in the same way as a flux [for] anyone who touches it. And if someone touches a [bodily] flux [or a seminal emission, then [h]e should be unclean. Anyone touching any of these types of (9) impure people should n[ot] eat the pure food during the seven days of his purification]. When someone is impure because of touching a core[se, he is to bathe himself in water and wash (his clothes) and afterwa[rds]

Fragment 1 Column 2 (1) he may a[at . . .] (2) and sem[inal emission . . .]

Fragment 2 Column 1 (1) . . . who sprinkle upon him for the first time and he should bathe and wash his clothes before (2) . . . on the seventh day. One is not to sprinkle on the sabbath (3) . . . on the sabbath, only he should not touch the pure food until he changes (4) [his clothes . . .] Anyone who touches a human seminal emission must immerse everything down to the last item of dress, and the person that carries the item (5) [. . . must immerse, and the garment upon which the emission is found or any item that carries it (the emission) (6) . . . And if there should be found in the camp any man that is incapab[le] (or, that does not have enough) (7) . . . the garment that it/she has not touched, only he should not touch it-his meat-and he that touches (8) . . . they should dwell. If he did not touch it, he should wash it in water, but if (9) [he did touch it] . . . and he should wash (it). Regarding all offerings, a man should wash

Fragment 2 Column 2 (1) his flesh, and thus . . . (2) but if . . . (3) with him . . . (4) to . . . (5) reptile. Impure [people . . .] (6) and he that touches it . . . (7) and eve[ry . . .] (8) But if . . . (9) who . . .

Fragment 3 Column 1 (1) . . . God's revealing the apple of His eye, and (2) . . . every law . . . (3) or every . . . (5) and she is unclean . . . (6) they pour liquid upon and he does not eat eat in purity, and every . . . (7) [(everything) tha]t they will dissolve by rubbing, and whose solvent liquid has evaporated, a man should not eat (8) . . . the impure among them, and also among garden vegetables . . . (9) or a boiled cucumber. A man who [po]urs liquid upon a foodstuff

Fragment 3 Column 2 (1) . . .they are impure . . . (3) and everything that he possesses . . . (4) to purify, and the remains of all the garden vegetables (5) from the moisture of dew he may eat, but if n[ot] . . . (6) in the water, except a man . . . (7) the land, if there comes upon it . . . (8) the rain upon it, if a man touches it . . . (9) in a field by all means he at the turn of the season of . . . (10) every frangible vessel that . . . (11) which is in its middle . . . (12) the foodstuff upon which water has been poured . . .

39. Laws Of The Red Heifer (Purity Laws Type B - 4Q276-277)

The two manuscripts presented here are of the most interesting subject matter: the law of the Red Heifer, a subject already referred to in the First Letter on Works Reckoned as Righteousness above. The Red Heifer purification ceremony was one of the most holy in Jewish tradition. It is also, interestingly enough, echoed in the name the Koran gives to its principal Sura, 'the Cow' (2). Most of the laws governing this purification procedure are to be found in Num. 19 and indeed, most of the matters alluded to in these texts are to be found there, though there are some interesting additions in these two Qumran texts.

According to Numbers, the people were to prepare this heifer by burning it with cedar wood, hyssop and scarlet material. The ashes were then gathered and mixed with water. This water, known as 'the water that removes impurity', was sprinkled upon those who had acquired certain types of ritual impurity - including some of the bodily and sexual impurities mentioned in the preceding text. Unlike Numbers, these two texts appear to have a special interest in the clothes worn by those taking part in the heifer's preparation. Apparently these clothes were to serve only for the ceremony and could not be worn for profane tasks. The vessel in which the presiding priest (usually, if not always during the Second Temple period, the high priest) gathered the heifer's blood at a certain point in the ceremony was a special one. The Bible does not make this stipulation. Possibly Manuscript B Line 2 attempts to clarify the meaning of an uncertain phrase in Num. 19:9. The Biblical

text says that the ashes of the heifer are to be gathered by a 'pure man'. What, precisely, did this phrase require? According to Josephus, the understanding in the first century was that the phrase was intended to designate a priest for the task, as opposed to a layman. The Qumran text may take a different tack, specifying that the man be innocent of all defiling sins. That is to say, specific sins were understood to be ritually defiling.

TRANSLITERATION	Manuscript A Fragment 1
	.1 [בגדים] אשר לוא שרת בם בקודש
	.2 [וחיב את הבגדים ושחט]
	.3 [את ה]פרה לפניו ו>נשא את דמה בכלי חדש אשר
	.4 [לוא נ]ש כמזבח והוא מדמה באצבעו [שבע
	.5 [פעמים אל] נוכח א[ת]הל מועד והשליך את האדו
	.6 [ואת האזוב ואת שני] תולע אל תוך [שרפתה
	.7 [ורחצו הכהן והשורף והאוס] את אפר הפרה
	.8 [ויכבסו בגדיהם וממאו עד הערב והניחוהו למשמרת
	.9 [למי נדה החסאת ולהוקת עולם ולכש הכהן
	Manuscript B Fragment 1
	.1 [ואת] האזוב ואת [
	.2 [איש] שחור מכול שמאת עתות
	.3 [ול]כש [הכוהן הכופר בדם הפרה וכול [האנשים בגדים]
	.4 [אחרים ויכבסו את ה]כ[ת]נת ואת [החלמה [אשר] כפרו בם את משפט [החסאת]
	.5 [ורחץ כל איש] במים ושממה עד הערב והנושא [קלהת מי הנדה ישמא [
	.6 [יהיה] איש א[ת] מי הנדה על שמאי נ[דה כ]יא איש כוהן פה[ור יזה]
	.7 [את מי הנדה עליהן כ]יא [וכפר הוא על השמא ועלול אל יז על השמא ואיש]
	.8 [א]ת מי [הנדה יאכילו במים ויש[ה]רו מטמאת הנפש .]
	.9 [ואהרת [י]רוק עליהם [הכוהן את מי הנדה לפהר
	.10 [כ]יא אם ישחרו וס[חור כ]שרם וכול אשר יגע [כו [
	.11 [את] זוכו [] ואין שטופות במים [ידיים]
	.12 [וישמאו [] מש[כבו ומוש]כו [] נגעו [] כזוכו כמנע שמאת [נפש]
	.13 [ה]גונע [ירחץ וס]מה עד [ה]ערב והנושא [יכבס את ב]גדיו ושמא עד הערב

Translation

Manuscript A Fragment 1 (1)[. . . clothes] in which he has not performed (any) sacr[ed] rite. (2) . . . and he should regard the clothes as impure(?).

Then he (a designated man, not the presiding priest) will slaugh[ter] (3) [the] heifer before him, and he (the priest) will take up its blood in a new earthen vessel that (4) [has never drawn] near the altar and sprinkle some of its blood with [his] finger seven (5) [times to]ward the front of the T[e]nt of Meeting. Then he should cast the cedar wood (6) [and the hyssop and the scarlet] material into the mid[st] of its (the heifer's) fire. (7) [Then the priest and the man who burns (the heifer) and the man who gathers the heifer's ashes [should bathe] (8) [and wash their clothes, and they shall be unclean until evening. And this they should establish as a ceremony (9) [for that water which removes the impurity of sin, and as an Eternal Law. And] the priest should put on

Manuscript B Fragment 1 (1) . . . and the hyssop and the . . . (2) [a man] pure of all sin[full impurity . . . (3) [And] the priest who atones with the blood of the heifer and all [the men should] put [on different clothes (4) and wash their tu[ni]cs and] their seamed robes in which they made atonement in performing the law [governing the removal of sin. (5) Each man should

bathe] in wader and be un]clean until the eve[n]ing. The man who carri[es the plot containing the water that removes impurity will be im[pure . . .] (6) A man [should sprinkle] the water that removes impurity upon those who are imp[ure, in]deed a pu[re] priest [should sprinkle (7) the water that removes impurity on the]m. Thu[s he will] atone for the impure. No wicked man is to sprinkle upon the impure. A m[an] (8) [. . . the water that removes im]purity. They should enter the water and become pu[r]e from the impurity that comes from contact with dead people . . . (9) [an]other. [The priest [should] sprinkle them with the water that removes impurity, to purify (10) [. . . R]ather they shall become pure, and their [fl]esh p[ure.] Anyone who touches [him . . .] (11) his flux . . . and their [hands] unwashed with water, (12) [then] they shall be impure . . . his be[d] and [his] sea[t . . .] they touched his [f]lux, (it) is like the impurity [that comes from contact with dead people.] (13) [The] man who touches (these things) [should bathe and be] impure till [the] evening, and the man who carries (these things) [should wash] his [cl]othes and be impure till evening.

40. The Foundations Of Righteousness (The End Of The Damascus Document: An Excommunication Text - 4Q266) (Plates 19 & 20)

There can be no doubt that what we have here is the last column of the Damascus Document. Though the text as we have it here does not precisely follow any material from either of the two overlapping known manuscripts found by Solomon Schechter in the Cairo Genizah in 1897, many of its allusions do. So does their spirit.

The piece is preserved in two copies: one is nicely ruled; the second, in what is called 'semi-cursive', would appear to be a private copy. We present the second, which is the more completely preserved, with occasional help from the first to fill in blanks. That it really is the last column of the document is ascertainable from the blank spaces on the parchment at the left. The edge of a previous column with some stitching is also visible on the right (see Plates 19-20). The Hebrew here is often close to Mishnaic, and apparently superior to medieval recensions. This text also contains one interlinear addition between Lines 4 and 5, as well as one or two corrections.

The correspondences are principally to Columns i, viii and xv of the Cairo version of the Damascus Document. There are also interesting new materials in the present document, e.g. about a convocation of those who 'dwell in camps' on 'the third month' - in Judaism, Shevuot / 'the Feast of Weeks'; in Christianity, Pentecost. The purpose of the convocation would appear not to be to celebrate the revelation and descent of the Holy Spirit, and by implication the abolition of the Law in favour of more Pauline, Gentile-oriented doctrines and devices as in Acts 2: 1ff. (see also the picture of Paul hurrying to Jerusalem to be in time for Pentecost below). It is rather to curse all those who depart in any manner from the Law or 'the Torah of Moses' (17-19).

In fact, the text is an excommunication text, similar to that embedded in the Chariots of Glory in Chapter 7. The words there are to be pronounced by the Community Council. The words here are to be pronounced 'by the Priest commanding the Many' (see our discussion of the Mebakker below) on 'anyone who rejects these judgements based on the (exact) sense of all the Laws found in the Torah of Moses' (5-6). 'Rebellion' is referred to in Line 7, and Lines 9-10 contain the actual 'curse' to be pronounced by this 'priest' (high priest?) on the rebellious person being 'expelled from the presence of the Many'.

Preceding this, Lines 2-4, referring to inadvertent sin - already treated in the Halakhic texts above - begin by insisting that the penitent bring a sin or guilt offering (presumably to the Temple) to be purified (cf. Lev. 4). It is worth noting that at the time of his final Pentecost visit to Jerusalem, James imposed a similar purification procedure on Paul in the Temple. Here, in the words of Acts 21:21-4, Paul was publicly to exhibit that he was 'still walking in the Way and keeping the Law' (italics ours).

In Lines 3-5 the passages adduced to support this penance for 'remission of sin', including the interlinear addition mentioned above (5a), are a little esoteric, even ambiguous. One even makes allusion to the pleasing 'fragrance of their offerings' we have seen in the Pleasing Fragrance text above, and in the process, possibly to the Heavenly Ascents of Hechalot mysticism (see the reference to 'ascending to the Highest Heaven' in Line 4).

Among many other key usage's, one should note the reference to 'the peoples' to designate those who did not follow the Law in Line 10. We have already seen how Paul in Rom. 11:13 uses this key word 'peoples' to describe himself and the people to whom he is addressing his mission. One should also note the key use of the word *maas* ('reject') in Lines 5-6 above concerning 'rejecting . . . the Torah of Moses' and a parallel word *ga'lah* in Line 7, where the man 'whose spirit rejects the Foundations of Righteousness' is referred to. We have encountered this word *ma'as* repeatedly in key passages throughout the Qumran corpus.

In the Habakkuk Peshet it is used to describe the 'Lying Spouter' who 'rejects the Law in the midst of the whole congregation'. The language is paralleled too in the Community Rule, iii-iv, which also describes the behaviour of an archetypical 'son of Darkness' with 'a blaspheming Tongue', whose 'soul rejects the Foundations of the Knowledge of the Judgements of Righteousness', whose 'works are abomination, whose Spirit fornication, whose Ways uncleanness, whose service (mission) pollution . . . who walks in all the Ways of Darkness'.

There is also a parallel in i.15-16 of the Cairo Damascus Document. Here the 'Foundations of Righteousness' are called 'the Pathways of Righteousness'. This allusion occurs in the midst of a long description of how the Scoffer/ Comedian 'poured over Israel the waters of lying'. In it, the allusion to 'wandering astray in a trackless waste without a Way', which the present text uses to describe 'the peoples', i.e. 'the families (of man) and their national languages' in 10 above, is used in i.15 to describe the effect of the Spouted Scoffer's 'waters of Lying'.

The same is true for the connections between Lines 12-13 in the Foundations of Righteousness about 'the boundary markers which were laid down' and CD, i.18: 'removing the boundary markers which the First (the forefathers) laid down as their inheritance that He might call down upon us the curses of the Covenant'. Lines 13-14 of the present text also end by again 'cursing' those who 'cross' or 'transgress' these 'boundary markers'. We will see more about the importance of the language of 'cursing' below. The language parallels in these texts are exact. They increase the connections between the process of excommunication being referred to in this text and the subject of the 'Lying Spouter' / 'Comedian' in other texts.

There are pregnant parallels of this kind in every line of the text. An interesting parallel in early Christian history would be James. 2:10's assertion: 'He who breaks one small point of the Law is guilty of breaking it all.' This passage too is presented against a background of Qumranisms like 'keeping' (keeping the Law), 'breaking'/'Breakers' (breaking the Law), 'Doer'/'doing', 'Light', 'Judgement', etc.

In the context, too, of 'rejecting the judgements about the exact sense of all the Laws found in the Torah of Moses' in Line 6, the text also uses the key word 'reckoned', which we encountered in the two Letters on Works Righteousness above: 'He will not be reckoned among all the sons of God's Truth, because his soul rejected the Foundations of Righteousness.' It would be easy to appreciate how such words could be applied in a mindset of the kind represented by this text to a person teaching 'the Many', that 'the works of the Law' were 'a curse' as in Gal. 3:6-10 (in the section about Abraham's faith we have discussed above) or to someone who, by making himself 'a friend of man', had turned himself into 'an Enemy of God'.

The language at this point in the text is that of Deuteronomy's 'blessing and cursing'. See the parallel in Column ii of the Community Rule. Just as in the Community Rule, v-vii, the expelled is not to participate in the pure food of the Community any longer (or, according to another vocabulary circle, not to keep 'table fellowship' any more), here one is not to 'eat with him' (15). In the Community Rule, too, no one is to cooperate with him in 'common purse' or 'service'/'activity'/'ministry'; here one is not to 'keep company with him' in any way or 'ask after his welfare'. Those who do so are to 'be recorded by the Mebakker', who is to make sure any additional 'Judgement' with regard to them is carried out (16).

This Mebakker or 'Overseer' has already been extensively referred to in Columns xiii-xv of the Cairo Damascus Document and Column 6 of the Community Rule above. In the latter, he is above the Community Council and functions as treasurer. In the Damascus Document he functions as a kind of 'Bishop' and obviously has absolute authority over the Community and its camps. Described as someone between 30 and 50 years old, who 'is the master of all the Secrets of men and all tongue(s) according to its (their) enumerations' (note very carefully the 'Tongue' and 'language' significations here; CD, xiii .13-14).

His word is law in everything. He is to examine carefully potential entrants, teach 'the exact sense of the Law', make 'Judgements', and carefully record all the matters mentioned in this document and elsewhere, particularly these 'Judgements'.

The usage 'the priest commanding the Many' in Line 8 (and probably Line 1) should be explained too. Since he also makes 'Judgements' (cf. Lines 1 and 16), he is very likely identifiable with the 'Bishop' just described. If they are identical - and there seems to be every reason to think they are - then this dual role is almost indistinguishable from the dual role accorded to James the just in early Church tradition. Even James' title, 'Bishop of Jerusalem', and the description of him in almost all early Church sources as 'high priest', reverberates with the materials before us here, particularly if this 'priest commanding the Many' is to be considered a kind of 'opposition high priest' as well.

The issue in Lines 17-18 of 'cursing all those who have departed to the right or to the left from the Torah' at Pentecost is particularly interesting. For Paul in Gal. 3:11-13 above, 'Christ redeemed us from the curse of the Law' by becoming 'a curse' or 'cursed' (by the Law) himself. To explain or show how this could be, he cites Deut. 21:23 (in a discussion flanked by citation of the two key scriptural passages: Gen. 15:6 about Abraham's 'faith' and Hab. 2:4 'the Righteous shall live by his faith'), to the effect that a man hung upon a tree is 'cursed'. The language of the one approach mirrors the language of the other. Both are operating within the framework of the 'blessing and cursing' from Deuteronomy.

Paul, if one can be so bold, is reversing the cursing language of his opponents, who, we can assume, have also 'cursed' him, throwing at them the worst affront imaginable, that their Messiah, who for the purposes of argument let us say was 'hung upon a tree', was in a manner of speaking 'cursed' according to the very Law they cursed him with. Therefore, this Messiah has, by taking this 'curse' upon himself, redeemed Paul, and for him and Christianity following him, all mankind as well.

The issues before us are that momentous and one sees how important the context we are talking about here really is. If this suggestion has any truth to it, one can imagine how it would have enraged the interlocutors of the kind illustrated here. James. 3:10, evoking as in 1QS,ii, Paul and Lines 8-14 above the Deuteronomic 'blessing and cursing' backgrounds of the whole issue, of course, ties this 'cursing' to its nemesis 'the Tongue'.

The text ends with the evocation of an annual convocation on Shav'uot - in Jewish tradition, classically the commemoration of Moses' receipt of the Torah 50 days after going out from Egypt. Here 'the Levites' and the inhabitants of all 'the camps' are to gather every year for the purposes of cursing those 'who depart to the right or the left from the Torah' (17). Paralleling this, in 1QS,ii.19ff., they are to curse 'all the men of the lot of Belial . . . as long as the Government of Belial (Herod?) endures year by year in perfect order ranked according to their Spirit'.

In Acts 2:1, Pentecost commemorated the descent of the Pauline 'Holy Spirit' with its 'Gentile Mission' accoutrements of 'speaking in tongues', etc. One should compare this allusion with the abilities of the Mebakker in this regard in CD,xiv.9, referred to above, who is to 'master . . . all tongue(s) and its enumerations'. We have already noted the revealing picture in Acts 20:16ff. of Paul hurrying to Jerusalem with his contributions to be on time for just such an annual convocation of the early Church (i.e. the Community) at Pentecost. In this context he runs into his last difficulties in Jerusalem with those within the Community of a more 'Jamesian' frame of mind, who cite complaints about his activities abroad and demand absolute adherence to the Law.

In such a presentation, Acts' picture of Pentecost can be seen as the mirror reversal of the 'Pentecost' being pictured here. Lines 17-18 also highlight the phrase 'the exact sense of the Law' - here 'Judgements' - 'in all the Eras of Evil' and 'Wrath', just as the Damascus Document did in xiii. 5-6 and xiv.16ff. - these last in relation to the 'Judgements' the Mebakker was to make 'until God should visit the earth' and 'the Messiah of Aaron and Israel should arise to forgive their sins. . .' This language of 'doing the exact sense of the Torah' is very important. It is also to be found earlier still in vi. 14-15 coupled with a reference to 'the Era of Evil' and 'separating from the sons of the Pit' (italics ours). This 'not one jot or tittle' approach to the Law is, of course, prominent in traditions associated with Jamesian Christianity, not least of which is the famous condemnation of 'breaking one small point of the Law' in James. 2:10. Here, too, 'doing' and 'breaking the Law' are prominently mentioned.

The text ends by evoking the phrase midrash ha-Torah, i.e. 'the study' or 'interpretation of the Law'. This term also turns out to be the focal point of the critical analysis in 1QS,viii.15 of Isa. 40:3's 'preparing a Way in the wilderness.' Here, too, once again the emphasis is on doing, that is, doing the 'exact sense of the Law'. The actual words are: the Way 'is the study / interpretation of the Torah which He commanded by the hand of Moses that they should do according to all that has been revealed . . . as the Prophets have revealed by His Holy Spirit' (*italics ours*).

This then ties all these documents and approaches together. Those, who in 1QS,viii.14's words 'separate from the habitation of the men of Evil and go out in the wilderness to prepare the Way of the Lord' (*italics ours*) are none other than the inhabitants of 'the camps' being addressed and described in the present text. The implications are quite startling and far-reaching. One thing is sure: one has in these texts a better exposition of what was really going on 'in the wilderness' in these times so pivotal for Western civilization than in any other parallel accounts.

TRANSLITERATION	
1.	על הרבים וקבל את משפטו מרצונו כאשר אמר ביד
2.	מושה על) הנפש אשר החטא כשיגנה אשר יביאו את
3.	חטתו או) את אשמו ועל (ישראל כחלב) אלכה לי
4.	אל (קצה ה)שמים ולו אריה כריח ניהוהכם ו(ב)מקום אחר
5a.	במקום (אח)י כתוב קרעו לכבכם ואל בגדיכם
5.	כרעו לשוכ אל אל כבכי ונצום וכול המאס כמשפטים
6.	האלה על פי כול התיקים הנמצאים בידת משה לו יחשב
7.	בכול בני אמתו כי נעלה נפשו ביסודי הצדק במרד מלפני
8.	הרבים ישלח וידבר בו הבורח המופקר על הרבים יעבד
9.	(ויא)מר > ברוך את< את די חטל (ביד)יך הכול ועושה הכול אשר יסדתה
10.	(הע)מים למשפחותיהם ולשונות לאומותם ותתנם בתור ולו
11.	(ולו) דרך ובאבותינו כה(ר)תה לזרעם נחחה הוקי אמתכה
12.	ונשפטי קדשכה אשר יעשה (ה)ארם ויהי נבולות הנבלות
13.	לו אשר את עובדיהם ארוחה ואנו עם פרוחכה וצן מרעיתך >ה<
14.	אחה ארוחה את עובדיהם ואני הקימונו ויצא המשללה והאיש
15.	אשר יוכל (ב)חונה (ו)אשר ידרוש שלומו להמשללה ואשר (י)אות עמו
16.	תכתב () רבדו על יד המבקר כחרת ושלים משפטו בני לו
17.	(וישכין) המהנות יקהלו כהורש השלישי וארדו את הנסה יוכן
18.	(ושמאול) כן (ה)תורה וזה פרוש המשפטים אשר יעשו ככול קין
19.	(חרשע) את אשר יפקירו (ככול) קצי ההרון ומסעיהם לכול
20.	יושב מחניהם וכול יושב עריהם הנה הכול) הוה (ע)ל (ב)דרש) התורה
21.	(ה)אחרק

Translation

[. . . before the Priest commanding] (1) the Many, and he freely accepted His judgement when He said by the hand (2) of Moses regard[ing] the person who sins inadvertently, 'let such a one bring (3) [his] sin offering [or] his guilt offering.' And concerning Israel it is written, 'I shall ascend (4) to [the Highest in Heaven, and there will not smell the fragrance of their offerings.' And in another place (5) it is written, 'return to God with weeping and fasting.' (5a) (In [anoth]er place it is written, 'rend your hearts and not your clothes.') As for every person who rejects these (6) Judgements (which are) in keeping with all the Laws found in the Torah of Moses, he will not be reckoned (7) among all the sons of His Truth, for his soul has rejected the Foundations of Righteousness. For rebellion, let him be expelled (8) from the presence of the Many. The Priest commanding the Many shall speak against him. He (the Priest) is to stand (9) and say, 'Blessed are You, You are all, everything is in Your hand and (You are) the maker of everything, who established (10) [the Peoples according to their families and their national languages. You 'made them to wander astray in a wilderness without a Way,' (11) but You chose our fathers and to their seed gave the Laws of Your Truth (12) and the judgements of Your Holiness, 'which man shall do and thereby live.' And 'boundary markers were laid down for us.' (13) Those who cross over them, You curse. We, (however), are Your redeemed and 'the sheep of Your pasture.' (14) You curse their transgressors while we uphold (the

Law).' Then he who was expelled must leave, and whosoever (15) eats with him or asks after the welfare of the man who was excommunicated or keeps company with him, (16) that fact should be recorded by the Mebakker / Overseer according to established practice and his judgement will be completed. The sons of Levi and (17) [the inhabitants] of the camps are to gather together in the third month (every year) to curse those who depart to the right or (18) [to the left from the] Torah. And this is the exact sense of the judgements that they are to do for the entire Era (19) [of Evil, that which was commanded [for all] the periods of Wrath and their journeys, for everyone [who dwells in their camps and all who dwell in their cities, all] that [is found in the 'Final M]idra[sh] of the Law.'

Notes:

(35) First Letter on Works Reckoned as Righteousness (4Q394-398)

Previous Discussions: J. T. Milik, 'Le travail d'édition des manuscrits du désert de Juda', (SVT 4) 24; DJD 3, 222-5; E. Qimron and J. Strugnell, 'An Unpublished Halakhic Letter from Qumran', in *Biblical Archaeology Today: Proceedings of the International Congress on Biblical Archaeology*, Jerusalem, April 1984 (Jerusalem, 1985) 400-407; idem, 'An Unpublished Halakhic Letter from Qumran', *Israel Museum journal* 4 (1985) 9-12 and Plate 1; L. H. Schiffman, 'The New Halakhic Letter (4QMMT) and the Origins of the Dead Sea Sect', *Biblical Archaeologist*, (June, 1989) 64-73; R. H. Eisenman, 'A Response to Schiffman on MMT', *The Qumran Chronicle*, 2-3, (Cracow, 1991) pp.94-104. Most important photographs: PAM 43.477, 43.490, 43.491, 43.492 and 43.521, ER 1427, 1440, 1441, 1442 and 1471. We present an eclectic text that follows no one manuscript where they overlap. Internal analysis shows that this text and the Second Letter were originally separate works, although two manuscripts (4Q397-8) copy them together. Note that several fragments of 4Q398 evidently belong in 'Legal Exposition', Lines 48-56, but cannot be precisely placed and are not represented here. Further note that the calendrical exposition is attested by 4Q394, and it is our perception only that it is an integral part of the First Letter.

(36) Second Letter on Works Reckoned as Righteousness (4Q397-399)

See (35) above. Most important photographs: PAM 42.838, 43.476, 43.489 and 43.491, ER 1045, 1426, 1439 and 1441. Note that 4Q398 is longer at Lines 11-13 than the form of the text that we present. Note also that the ending of the Second Letter differs slightly in 4Q399 as compared with 4Q398. We present the version contained in 4Q398 here.

(37) A Pleasing Fragrance (Halakhah A - 4Q251)

Previous Discussions: Milik, *Years*, 111. Photographs: PAM 43.304, 43.305, 43.306, 43.307 and 43.308; ER 1339-43. Milik had originally grouped all the fragments presented here as a single manuscript. According to the DSSIP, the portions have subsequently been regrouped into two literary works, to be designated as 4Q251 and 4Q265. The latter work comprises 43.304-6. But all these portions are in the same hand, and for that and other reasons too technical to detail here, we follow Milik's original notion.

(38) Mourning, Seminal Emissions, etc. (Purity Laws Type A - 4Q274)

Previous Discussions: None. Photographs: PAM 43.309; ER 1344. (39) Laws of the Red Heifer (Purity Laws Type B 4Q276-277)

Previous Discussions: None. Photographs: PAM 43.316 (Manuscript A on top, Manuscript B below), ER 1351.

(40) The Foundations of Righteousness (The End of the Damascus Document: An Excommunication Text - 4Q266)

Previous Discussions: J. T. Milik, MS, 235; J. Baumgarten, "'Scriptural Citations" in 4Q Fragments of the Damascus Document', *Journal of Jewish Studies* 43 (1992) 95-8.

Chapter 7 - Hymns and Mysteries

This Chapter contains some of the most splendid and beautiful texts in the whole corpus. We have grouped them together because of 1) their liturgical quality and 2) because of their relationship to the whole theme of 'Hidden Mysteries' referred to in the last texts of Chapter 5, and evoked variously in the Chariots of Glory, the Hymns of the Poor, and the Sons of Salvation (Yesha') and the Mystery of Existence below. This last text could just as easily have been placed in Chapter 5 under Admonitions, where it typologically belongs, but because of its clear affinities in vocabulary and content with these other texts, we place it here.

The Baptismal Hymns are interesting in themselves, particularly because of the importance of the subject which they treat. The period of the Dead Sea Scrolls was apparently a time of extensive development in the area of liturgy, as these examples and the published Hymns from Cave 1 suggest. This was probably also true of Rabbinic tradition, which was beginning its development in this period as well. Certainly, too, the Eighteen Benedictions, referred to above in connection with the Messiah of Heaven and Earth text, and other elements of Jewish community worship arose during these years.

Unfortunately the extant evidence on these matters is slim. For instance, we did not even know whether it was common in this period to pray together from a set text, that is until the appearance of these materials from Qumran. Now, however, we can certainly be sure that it was common to curse together or, at least to expel someone from a set text recited in unison, as we have seen above and will see again below. The 'amen, amen's attached to this process, as well as to blessing in the texts in this volume and in Column 2 of the Community Rule, are illustrative in this regard.

In this section the Hymns of the Poor are related both to the already published Hymns from Cave 1 and their prototype, the Psalms from the Bible. The Paeon to King Jonathan in the last Chapter is another similar genre. The parchment on which it was found also seems to have contained some additional Hymns known from the Qumran Psalms Scroll as well as compilations in Syriac. Nor are these Hymns to be dissociated from the literature of Admonitions above. There is at best a fine line between them, and other material, as for instance in the cryptic Sons of Dawn or the Demons of Death (Beatitudes) texts.

The reference to 'Miraculous' or 'Secret Mysteries', and the study of the seemingly forbidden subject of 'Being' or 'Existence', including the Sons of Dawn text in cryptic script apparently related to these, relate to a whole genre of literature of this kind like the *Sefer ha-Razim* (Book of Mysteries) and other magical texts from the first few centuries AD with a mystic tendency so frowned upon by the Rabbis and yet so much related to Kabbalah and the development of medieval and modern Jewish mysticism. The materials in this Chapter are a rich source for studies such as these, as well as for Secret Mysteries, as the previously published Songs of the Sabbath Sacrifice already are. As the examples in this Chapter illustrate, the sentiments they express are of the most lofty and sublime nature.

41. The Chariots Of Glory (4Q286-287) (Plate 21)

We call this text, which contains some of the most beautiful and emotive vocabulary in the entire Qumran repertoire, the Chariots of Glory to emphasize its connections with Ezekiel's visions and Merkabah mysticism. It is a work of such dazzling faith and ecstatic vision that it fairly overwhelms the reader. Of course, it completely gainsays anyone who would challenge the literary audacity, virtuosity and creativity of those responsible for the Qumran corpus.

This work, which has obvious affinities with the already published Songs of the Sabbath Sacrifice, found at both Qumran and Masada, is a work of what goes by the name in Judaism and Kabbalah of the Mysticism of the Heavenly 'Chariot' or 'Throne' - so cultivated in the Middle Ages and beyond. If it is not the starting point of this genre, it is certainly one of the earliest extant exemplars of it. Not surprisingly, Line 5 of Manuscript A Fragment 1, as we have arranged the text, also alludes, whether by accident or design, to the word 'Splendour', (Zohar), and a plural variation in Line 3 earlier, 'the Splendours of Nobility'. These in turn are obviously to be equated with 'all Your Secrets' in Line 2. The name Zohar, of course, is the title of the best known work of thirteenth-century medieval Jewish mysticism in Spain.

In Lines 3-5, these 'Secrets' are equated, in an explosion of ecstatic imagery, with 'the feet of Your Glory', 'the Foundations of fire', 'the flames of Your Lamp', 'the fires of Light' and 'the Highness of the Beauty of the Fountain'. This is just a sampling of the vocabulary of this text, one of the most ecstatic visionary recitals of any period, ancient or modern.

The text also operates within the Hesed / Zedek dichotomy discussed earlier. These twin concepts, as we have seen, are the equivalent of the two 'love' commandments enunciated in the New Testament as the basis of Jesus' teaching, namely 'loving God' (Hesed) and 'loving your neighbour' (Zedek). Early Church literature also associates them unmistakably with the figure of James. They are also the two 'Ways' of early Church documents like The Didache and cornerstones of Kabbalistic thinking.

Here the text makes allusions, too, to 'the sons of Righteousness', a usage we have already expounded at length in relation to the document by that name. We have delineated it as indistinguishable from and a variation of 'the sons of Zadok' terminology so much discussed in relation to the published corpus. In Lines 7-9 the phrase is used, not surprisingly, in conjunction with wording like 'the Pious Ones' (Hassidim) and 'the Congregation of Goodness' - also 'the Pious Ones of Truth', 'the Eternal Merciful Ones' and 'Miraculous Mysteries'.

Calendrical notations, like sabbaths, festivals and jubilees, which Paul in Gal. 4:9-10 refers to as 'beggarly elements', are referred to by ecstatic-sounding titles such as 'the weeks of Holiness', 'monthly flags', 'festivals of Glory' and 'eternal Jubilees'. This fragment ends in Line 13 with the 'Light' and 'Dark' imagery familiar in numerous contexts already mentioned, not least of which is the prologue to the Gospel of John.

A second text, Manuscript B Fragment 1, continues and increases the richness of this vocabulary with allusions like 'the doors of their Wonders', 'the Angels of fire', 'the Spirits of cloud', 'the embroidered Radiance of the Spirits of the Holy of Holies', 'the firmament of the Holy of Holies', 'their wondrous palaces', 'the servants of Holiness' and 'the Perfection of their works' (3-10).

The last two of these are of particular interest. The first echoes a phrase in 2 Cor. 11:15 (also echoed in Rom. 6:22), which we have already noted above and in which Paul complains about Hebrew 'archapostles' who call themselves 'apostles of Christ', but whom he rather calls 'lying workmen'. These, like 'Satan disguising himself as an Angel of Light', disguise themselves as 'servants of Righteousness'. He ends in a parody of the presumed 'works Righteousness' of 'those proclaiming another Jesus' of the kind we have seen above with regard to 'cursing', namely their 'end shall be according to their works' (11:16).

The second allusion, 'the Perfection of their works' recapitulates one of the most important doctrines at Qumran, 'Perfection'. This term is used in the Damascus Document, viii. 28-30, as it is in 2 Cor. 7:11, in conjunction with 'Holiness': 'Perfect Holiness' or 'the Perfection of Holiness'. It is also used, as in the numerous allusions to 'Perfection of the Way' or 'the Perfect of the Way', as a term of self-designation. As such, it resonates with similar allusions in Matthew's Sermon on the Mount. Here, it is combined with the 'works' ideology in a new and different way (10).

Manuscript A Fragment 2 should perhaps be referred to as the Ecology Hymn. It is a veritable Hymn to Nature, one of the most beautiful pieces of nature poetry found at Qumran. On the whole the Qumran literature we have seen thus far has been interested either in Eternal Holy Things or worldly problems related to approaching Eternal Holy Things. In this little

fragment, we have one of the first expressions of a sensitivity to nature hitherto missing from the literature. Here the 'hills', 'valleys' and 'streams', 'the land of beauty', 'the depths of forests', 'the wilderness of the desert', 'its wilds' and 'deep wells', 'the highland woods and the cedars of Lebanon' are praised together with 'all their produce' - in a manner one felt had to be present at Qumran, but up to now was not.

We have entitled Fragment 3.2 'The Community Council Curses Belial'. It is an almost perfect excommunication text of the kind at the end of the Damascus Document encountered in Chapter 6. Though that text was assigned, as we have seen, to 'the priest commanding over the Many' (presumably the high priest designate of the Community) and possibly the Mebakker / Bishop, this text is actually assigned to the Community Council. Once again the homogeneity of the literature at Qumran is demonstrated, i.e. this must be the very same Community Council so lovingly detailed in the Community Rule and other texts. It is to be recited by the Community Council in unison, but this Council according to other work is commanded by the Mebakker. If the latter is to be equated with 'the priest commanding the Many', then once again all our allusions have come full circle.

Like the last column of the Damascus Document, the vehemence and militancy of this text is quite startling. These are no peaceful Essenes, nor do the practitioners of this kind of hatred love their enemies; rather in the style of 1QS,ix.21-2 and CD,vi.14-15, they hate 'the sons of the Pit'. There is the usual vocabulary of 'Belial' and 'the sons of Belial', 'cursing', 'Darkness', 'the Pit', 'Evil', all punctuated, as in 1QS,ii, by repetitions of 'Amen, Amen'. In addition one gets new formulations, like 'the Angel of the Pit', 'the Spirit of Destruction', 'the abominations of Sheol'. An allusion to mastemato also occurs in 3.2.2, here descriptive of Belial, further confirming the basic circularity of these references to Satan, Belial and Mastemoth. Nor is there any sense of forgiveness here, but rather 'the fury of God's wrath' will last forever (3.2.10).

Throughout the document as we have reconstructed it, one encounters additional familiar vocabulary like 'the Way' imagery, 'Glory', 'the Holy Names', 'the Glorious Names of God', 'mighty works', 'healing' and 'miraculous works'. These last are particularly interesting where the history of Christianity is concerned. But in addition, one has the paraphernalia of Jewish mysticism: 'wondrous Palaces', 'their Secrets', 'secret Truth', 'Treasure house of Understanding', and 'Miraculous Mysteries'. There are also 'the Fountain of Understanding' and 'the Fountain of Discovery', which have interesting reverberations with allusions in medieval Jewish poetry, as well as with the title of a treatise, the Fons Vitae (The Living Fountain) by its most celebrated practitioner, the famous eleventh-century Judeo-Arabic mystic poet of Spain, Solomon Ibn Gabirol.

We have already seen a variation of this imagery in the Demons of Death (Beatitudes) in Chapter 5. This 'Living Fountain' imagery will recur later in this Chapter in further hymns, this time 'to the Poor', terminology also important for early Christian history in Palestine. It will be developed to its fullest degree in the Children of Salvation (Yerha') and the Mystery of Existence, with which we close this Chapter.

The use of the word 'Glory' in texts such as these is not only interesting because of parallel New Testament usages, but also because of allusions like those in Josephus' description of the beginnings of the Zealot movement. He describes two Rabbis in the disturbance of 4 BC, just preceding the death of Herod, who encourage their followers to strike a blow against Rome and the Herodian family by pulling down the Roman eagle Herod had erected in defiance of all tradition over the entrance to the Temple. They do so in terms of the glory and immortality such zealous acts will gain for their practitioners (War 1.650).

Finally the first line of this manuscript begins with allusions to 'the footstools of the feet of your Glory' from Gen. 49:10. The reader will recall this as the Shiloh Prophecy. It was subjected to exegesis in the Genesis Florilegium in Chapter 3, which interpreted the 'Shiloh' in terms of 'the Messiah of Righteousness who would arise at the end of days'. Between these same 'feet' (those of 'the Shiloh') is the Mehokkek or 'Law-giver', not to mention 'the Sceptre', which were also interpreted in this context. This 'footstools'/'feet' imagery is carried further in A. 1.1 to 'standing' and 'walkway' allusions. The image of 'standing' to great heights is known in Pseudo-clementine tradition - those fourth-century Jewish Christian novellas. One of these, called the Recognitions (in which a figure meant to represent Paul attacks James in the Temple) describes someone it calls 'the Standing One', a great redeemer figure which 'stands' to a fantastic height.

But the one surviving line from Manuscript A Fragment 3, which refers to 'the Holy Spirit settling upon His Messiah' has truly remarkable implications, particularly in the setting of the text's rapturous imagery previously. By quoting Isa. 11:2, 'the Spirit of the Lord would settle on him', which it rephrases slightly, it recalls the Messianic Leader (Nasi) text from Chapter 1 which quoted Isa. 11:1.

The rephrasing, however slight, is worth noting. 'Him' is now transmuted into 'His Messiah'. But this was the term we encountered in the first line of the first text from Chapter 1, the Messiah of Heaven and Earth. Lest anyone doubted it, Isa. 11:2's 'the Spirit of the Lord' now becomes the more imposing 'the Holy Spirit'. A text of this kind, paralleling the scriptural presentation of Jesus' baptism in the Gospels and related discussions in Hebrews, while at the same time binding all these texts together into a homogeneous whole, reconfirms the basically single, Davidic Messiah ideology at Qumran. It also once more confirms - if such confirmation were by now necessary - the total Messianic thrust of the entire corpus.

TRANSLITERATION

Foundations of Fire

Manuscript A Fragment 1

- 1. מושב יקרה והדומי הנלי כבודכה ב[מ]רומי עומדכה ומדר[ך]
- 2. קודשכה ומרכבות כבודכה ב[ר]וכיהמה ואופניהמה וכול סודי[כמה]
- 3. מוס>ד<י אש ושכיבי נרכה וחדרי חוד נח[ור]י אורים ומאורי פלא
- 4. [חור] וחדר ורום כבוד סוד קודש ומק[ום] ז[ו]חד ורום תפארת מ[קור]

- 5. [עצמ]ות ומקוה גבורות הדר תשכחות תגדל נוראות ורפא[ות]
- 6. ומעשי פלאים סוד חוכמא ותכנית דעה ומקור [ע] בינה מקור ערמה
- 7. ועצת קודש וסוד אמת אוצר שכל מבני צדק ומכוני יוש[ר]
- 8. [חסדי]ם ועדת טוב וחסדי אמת ורחמי עלמים ורזי פל[אים]
- 9. בחר[אוחמ]ה ושכועי קודש בתכונמה ודנלי חודשים []
- 10. [] ים כתקפותמה ומעדי כבוד כהעדרות[מה]
- 11. [] [] ושבתות ארץ במחל[קתמה] ומז[ערי] דר[ור]
- 12. [] [] ודר[ורי] נצה ו[] []
- 13. [] א[ור] וחש[ך]

Ecology Hymn

Fragment 2

- 1. [] ה. הארץ וכול [יו]שב [] יושבי בה אדמה וכול מחשכיהמ[ה]
- 2. [] וכול יקומה [] וכול גבעות גיאות וכול אפיקים ארץ צילה []
- 3. [] [] מצולות[ת] יערים וכול מדברי חור[ב]
- 4. [] ותודה ואשי מ... תה איים ו[]
- 5. [] פרי[מ]ה עצי רום וכול ארזי לכנ[ון]
- 6. [] תירוש ויצהר וכול ת[ב]ו[א]ות []
- 7. [] וכול תנופות תבל בחדשים שני עשר []
- 8. [] ת רברכה אמון אמון *vacat* []
- 9. [] ומצור ומים מעיני תהום []
- 10. [] [] כול נחלים יארי מצולות []
- 11. [] [] ממה ... מים. []
- 12. [] כול סודיהמה א[]
- 13. [] [] כה []

Eternal Knowledge

Fragment 3 Column 1

Eternal Knowledge	Fragment 3 Column 1
[הארצות]	.1]
[בחוריהמה]	.2]
[וכול רעהמה בתחלי]	.3]
[וברכות אמת בקצי נועד]	.4]
[כה והנשא מלכותכה בתוך ע[מים]	.5]
[אלי שוהר עם כול מדעי עולמים לה]	.6]
<i>vacat</i> [אמן] אמן [עו]ל[מים] אמן [אמן] אמן]	.7]
[הוסיפו לברך את אל] [ל] [כול] אמנו]	.8]

The Community Council Curses Belial	Fragment 3 Column 2
עצת היחד יזמרו כולמה ביחד אמן אמן <i>vacat</i> ואו יזעמנו] אח בליעל	.1
ואת כול נורל אשמתו וענו ואמרו ארור [ב]ליעל במחשבת משטמתו	.2
וזעום הוא במשרת אשמתו וארורים כול ר[ו]חי נו[ר]לו במחשבת רשעמה	.3
וזעומים המה במחשבות נדת [ט]מאתמה כי [המה נר]ל הושך ופקודתמה	.4
לשחת עולמים אמן אמן <i>vacat</i> וארור הרשע[ע בכול] ממשלותיו וזעומים	.5

.6 כול בני בל[יעל] בכול ענות מעמדתה עד תוממה [לעד אמן אמן] <i>vacat</i>	.6
.7 [הוסיפו ואמרו ארור אתה מלאך השחת ורוח האב]רון ככול] מחשבות יצר	.7
.8 א[שמחכה ובכול מונות תוע]כה ועצת רשע[חכה וז]עום אתה כמ[מש]ל[ת]	.8
.9 [עולחכה ובמשרת רשעתכה ואשמתכ]ה עם כול [לולי שאו]ל וע[ם חרפת ש]חת	.9
.10 [ועם כל]מות כלה ל[אין שרית ולאין סל]חות באף עברת [אל לכו]ל	.10
[ערי עול]ם אמן א[מן]	.10
.11 [וארורים כו]ל עושני מחשבות רשע[תמה ומקימי מזמתכה [בלבבמה לזום]	.11
.12 [על כרית א]ל ול[מאוס את דברי חווי אמ]תו ולהמיר את משפ[טי התורה]	.12

The Splendor of the Spirits	Manuscript B Fragment 1
[המה] [ה כיוריהמה]	.1]
[המה ע] [תינות הדרמה]	.2]
[.] [כבודמה דלות פלאיהמה]	.3]
[מה מלאכי אש ורוחי ענן]	.4]
[ו]הר רוקמת רוחי קודש קדו[שים]	.5]
[ורקיעי קודש]קדשים	.6]
[חודשים בכול מועד]יהמה	.7]
[אח שם כבוד אלוהותכ]ה	.8]
[עה וכול משרתי ק]ודש	.9]
[כתמים מעשיה]מה	.10]
[ש בהיכלי פ]לאיהמה	.11]
[כול משרת]יהמה	.12]
[קידשכה כמעו]ן	.13]

Fragment 2	
[אותמה ויברכו את שם קידשכה כברכו]ת	.1]
[ויברכו]כה כול בריאות הכשר כולמה אשר בר[אתה]	.2]
[כהמות ועוף ורמש ודג ימים וכול]	.3]
[אתה בראתה את כולמה מהדש]	.4]

|	בְּהַמּוֹת וְעוֹף וְרִמָּשׁ וְדַגַּי יָמִים וְכוּל .	| .3
|	אֵת כְּרֹאסָהּ אֵת כּוֹלָמָהּ מִהַרְשׁ ]	| .4
Fragment 3		
|	אֵת	| .12
|	נָחָה עַל מְשִׁיחוֹ רוּחַ קִדְשׁ	| .13

Translation Foundations of Fire

Manuscript A Fragment 1 (1) the seat of Your Honor and the footstools of the feet of Your Glory, in the Heights of Your standing and the ru[ng] (2) of Your Holiness and the chariots of Your Glory with their [mu]ltitudes and wheel-angels, and all [Your] Secrets, (3) Foundations of fire, flames of Your lamp, Splendors of honor, fi[re]s of lights and miraculous brilliances, (4) [hon]or and virtue and highness of Glory, holy Secret and pla[ce] of Splendor and the highness of the beauty of the Fountain], (5) [majes]ty and the gathering-place of power, honor, praise and mighty wonders and healing[s], (6) and miraculous works, Secret Wisdom and image of Knowledge and Fountain of Understanding, Fountain of Discovery (7) and counsel of Holiness and Secret Truth, treasurehouse of Understanding from the sons of Righteousness, and dwelling places of Upright[ness . . .] (8) Pious O[nes] and congregation of Goodness and Pious Ones of Truth and Eternal Merciful Ones and miraculous Myst[eries] (9) when th[ey app]ear, and weeks of Holiness in their rightful order and monthly flags . . . (10) in their seasons and festivals of Glory in [their] times . . . (11) and sabbaths of the earth in their divi[sions and appointed] times of jub[ilee . . .] (12) [and] Eternal [Jub]ilees . . . (13) [Li]ght and Dark[ness . . .]

Ecology Hymn

Fragment 2 (1) (Let us praise) . . . the land and all who [dwe]ll . . . who inhabit it, earth and all the[ir] equipment (2) [and al]l its subsistence . . . [and al]l hills, valleys and all streams, land of beau[ty . . .] (3) [Let us] praise the dept[hs] of forests and the wildernesses of Hor[eb . . .] (4) and its wilds and foundations of . . . , islands and . . . (5) [the]ir fruits, highland woods and all the cedars of Leba[non . . .] (6) [new] wine and oil and all the produce of . . . (7) and all the offerings of the land in (the) tw[elve] months . . . (8) Your word. Amen. Amen. (9) . . . and fortress and water, deep wells . . . (10) every stream, de[ep] rivers . . . (11) water . . . (12) [al]l their Secrets . . .

Eternal Knowledge

Fragment 3 Column 1(1) . . . the lands (2) . . . their young men (3) . . . and all their companions in praises of (4) . . . and praises of Truth in the times of fe[stival] (5) . . . Your . . . and the bearer of Your Kingdom in the midst of Peo[ples] (6) . . . Angels of purity with all Eternal Knowledge, to . . . (7) [to bles]s Your glorious Name for[ever.] Amen. Amen. (8) . . . continue to praise the God of . . . [al]l His Truth . . .

The Community Council Curses Belial

Fragment 3 Column 2 (1) The Community Council shall say together in unison, 'Amen. Amen.' Then [they] shall curse Belial (2) and all his guilty lot, and they shall answer and say, 'Cursed be [Be]lial in his devilish (Mastematic) scheme, (3) and damned be he in his guilty rule. Cursed be all the spir[its of] his Mot in their Evil scheme. (4) And may they be damned in the schemes of their [un]clean pollution. Surely [they are the to]t of Darkness. Their punishment (5) will be the eternal Pit. Amen. Amen. And cursed be the Evi[1] One [in all] of his dominions, and damned be (6) all the sons of Bel[ial] in all their times of service until their consummation [forever. Amen. Amen.]' (7) And [they are to repeat and say, 'Cursed be you, Angel of the Pit and Spir[it of Destruction in al]l the schemes of [your] gu[ilty] inclination, (8) [and in all the abominable [purposes] and counsel of [your] Wick[edness. And damned be you in [your] [sinful] d[omi]n[ion] (9) [and in your wicked and guilty rule,] together with all the abom[inations of She]ol and [the reproach of the P]it, (10) [and with the humiliations of destruction, with [no remnant and no forgiveness, in the fury of [God's] wrath [for]ever [and ever.] Amen. A[men.] (11) [And cursed be al]l who perform their [Evil schemes,] who establish your Evil purposes [in their hearts against] (12) Go[d's]

Covenant,] so as to [reject the words of those who see] his [Tru]th, and exchange the Judge[ments of the Torah . . .]

The Splendour of the Spirits

Manuscript B Fragment 1 (1) . . . as the[ir] teachers . . . (2) their . . . their honor . . . (3) their Glory, the doors of their wonders . . . (4) the Angels of fire and the Spirits of cloud . . . (5) [the] embroidered [Splend]dor of the Spirits of the Holy of Hol[ies . . .] (6) and firmaments of the Holy [of Holies . . .] (7) months with all [their] festivals . . . (8) the Glorious Name of Yo[ur] God . . . (9) and all the servants of Ho[liness . . .] (10) in the Perfection of th[eir] works . . . (11) in [their] wond[rous] Temples . . . (12) [a]ll [their] servant[s . . .] (13) Your Holiness in the habitat[i]on of . . .]

Fragment 2 (1) . . . them, and they shall bless Your Holy Name with blessing[s . . . (2) and they shall bless] You, all creatures of flesh in unison, whom [You] have creat[ed . . . (3) beasts and birds and reptiles and the fish of the seas, and all . . . (4) [Y]ou have created them all anew . . .

Fragment 3 (13) . . . The Holy Spirit [sett]led upon His Messiah . . .

42. Baptismal Hymn (4Q414)

On the heels of this text, we come upon a series of fragments relating to baptism. By baptism, of course, the reader should realize that the proponents of this literature did not necessarily mean anything different from traditional Jewish ritual immersion. The terminologies are synonymous, though the emphasis on baptismal procedures at Qumran is extraordinary. This can be seen not only in texts such as the one represented by these fragments and the well-known Community Rule,iii,1-4, which in describing baptism makes reference to 'the Holy Spirit', but also the sheer number of ritual immersion facilities at the actual ruins of Qumran - if these can be safely associated with the movement responsible for this literature.

Once again, one is confronted with the vocabulary of 'Glory', this time in terms of 'a law of Glory' (4.3), as well as, if our reconstruction is correct, 'the purity of Righteousness' or 'Justification' (4.4). There is reference to 'making atonement for us', being 'cleansed from pollution' as one 'enters the water', and the usual 'Laws of your Holiness' and 'Truth of Your Covenant'. There is also an interesting allusion to a 'Jewish woman', which parallels the reference to 'a Jewish man' in the calendrical texts, and shows the extent to which the usage 'Jew' had already taken hold in Palestine in the first century BC and the first century AD.

TRANSLITERATION

[גד ברכב
 [סהודי מועדו
 [יכה ולכפר לנו
 [סהודים לפניכה
 [עתו ככול הכר
 [לחסוד שר
 [עשיתנו

Fragment 1 Column 1

] .1
] .2
] .3
] .4
] .5
] .6
] .7

Fragment 1 Column 2

.1 ..חכה... לחוקי קודש
 .2 לראשון [ו]לשלישי ולש[ביעי
 .3 בא[מוח בריתכ[ח
 .4 לחסוד משמעת]
 .5 ואחר יבוא כמים]
 .6 וענה ואמר ברוך אתה
 .7 כיא מנוצא פיכה]
 .8 אנשי ...]..

Fragment 2

] .1 [ריו וכמים]
] .2 [יכרך ע]
] .3 ישראל אשר בן
] .4 לפניכה ככול]
] .5 קודשכה]
] .6 עוכח[ה

Fragment 3	
[	.1]:פ|ש| .| ]
[	.2] ההואה
[	.3 לכם לעם מ|הוד
[	.4 וגם אני מב|
[	.5 היום אשר]
[	.6 במועדי שהוד]
[	.7] יחד <i>vacat</i>
[	.8] בטהרה [י]שראל ל.
[	.9] ו|ישבו]
[	.10] וזיה ביום]
[	.11] נקבה יהודיה]
[	.12] .ש[]
Fragment 4	
[	.1] כיא אתה עשיתה את .| ]
[	.2 ] .| ]כה להטהר לפני|
[	.3]...ם לו חוק כבוד |
[	.4] ולהיות בטהרת צ|דקה
[	.5] ור|וח|ך במים וזיה]
[	.6 ] .| ]תם ואחר ישוב]
[	.7] מטהר ענש בנימי רוחך]
[	.8 ] .| ] שניח על עמדו יע|מוד
[	.9 ] .| ] שו|הר|כה בכבוד]
[	.10 ] .| ]ת ע| ] בהיו|ם

Translation

Fragment 1 Column 1 (1) . . . in the word (2) . . . those purified for the appointed time (3) . . . of You and to atone for us (4). . . those who are pure before You (5) . . . his time, in everything (6) . . . to be cleansed during (7) . . . You have made us

Fragment 1 Column 2 (1) Your . . . for the Laws of Holine[ss . . .] (2) on the first [and] third and se[venth (days) . . .] (3) in the Tr[u]th of You[r] Covenant . . . (4) to be cleansed from the pollution of . . . (5) and after he enters the water . . . (6) he will answer and say, Blessed are Y[ou . . .] (7) for from the declaration of Your mouth . . . (8) men of . . .

Fragment 2 (1) his . . . in the day . . . (2) . . . will bless . . . (3) Israel who . . . (4) before You from all . . . (5) Your Holiness . . . (6) you have abandoned...

Fragment 3 (1) s[ou]l. . . (2) that . . . (3) for You as a p[use] people . . . (4) also, I am . . . (5) the day when . . . (6) in the appointed times of purification . . . (7) of the Community. . . (8) in the purity of [I]srael, for . . . (9) [and] they [will] dwell . . . (10) And it will come to pass in the day . . . (11) a Jewish woman . . .

Fragment 4 (1) for You have made . . . (2) Your . . . to be purified befo[re . . .] (3) for Him, a Law of Glory . . . (4) and to be

in the purity of Ri[g]hteousness . . .] (5) and w[ash]ing in water, and he will be . . . (6) You will . . . And after he returns . . . (7) purifying his people with cleansing water . . . (8) the second one in his place will sta[nd . . .] (9) Your purification] in the Glory of ... (10) . . . in the da[y . . .]

43. Hymns Of The Poor (4Q434, 436)

These texts are appropriately titled. It is important to see the extent to which the terminology Ebionim ('the Poor') and its synonyms penetrated Qumran literature. Early commentators were aware of the significance of this usage, though later ones have been mostly insensitive to it. The use of this terminology, and its ideological parallels, 'Am ('Meek') and Dal ('Downtrodden'), as interchangeable terms of self-designation at Qumran, is of the utmost importance. There are even examples in crucial contexts of the published corpus of an allusion like 'the Poor in Spirit', known from Matthew's Sermon on the Mount in both the War Scroll, xi.10 and the Community Rule, iv.3.

It is clear from the Pauline corpus that in some sense the community following the leadership of James the just (known in the literature as 'the brother of Jesus', whatever is meant by that designation) - the so-called Jerusalem Church or Jerusalem Community - were called 'the Poor' (Gal. 2:10; also Jas. 2:3-5). Remembering 'the Poor', meaning in some sense bringing a proper amount of monetary contributions back to Jerusalem, is all Paul is willing to say in Galatians above about the conditions laid down on his activities by his ideological opposite James.

As tradition proceeds, it becomes clear that the Ebionim (the so-called Ebionites) or 'the Poor' is the name by which the community descending from James' Jerusalem Community in Palestine goes. In all likelihood, it descends from the one we are studying in these materials as well. This movement, called by some 'Jewish Christianity' - the appellation is defective, but we have no other - honoured the person and teaching of this James, otherwise known as 'the Righteous' or 'Just One'. By the fourth century, the high Church historian Eusebius, previously Bishop of Caesarea, is willing to tell us about these Ebionites. Of Palestinian origin and one of the people primarily responsible for the Christian takeover in Rome, he clearly regards the Ebionites he describes as sectarian - sectarian, of course, in contradistinction to that form of Pauline Christianity that he helped promote in Constantine's time.

He tells us in Ecclesiastical History, 3.27 that they were 'called Ebionites by the ancients (i.e. a long time before his own era) because of the low and mean opinions they held about Christ'. By this statement he means that the Ebionites do not regard Jesus as divine. He does so, using the 'Wicked Demon', 'Devil' and 'net' language that is so much a cornerstone of the presentation of the charges in the Damascus Document against them. Knowing that Ebionite means 'Poor Man in Hebrew', he jokingly contends that they received this epithet because of 'the poverty of intellect they exhibited', i.e. in following such a primitive Christology.

He knows that they considered Christ born by 'natural' means, 'a plain and ordinary man, who was justified by his advances in Righteousness only . . . They also insisted on the complete observance of the Law, nor did they think one could be saved only by faith in Christ and a corresponding life.' Rather 'they evinced great zeal to observe the literal sense of the Law . . . They observed the Sabbath and other ceremonies just like Jews.' Paul they considered 'an apostate from the Law' (italics ours).

This description of the Ebionites is crucial to our understanding of these texts and the widespread use of the 'Poor' terminology at Qumran. Though there is more material from other sources about these Ebionites, they are certainly the community that held the memory of James in the highest regard, whereas Paul they considered 'the Enemy' or Anti-Christ (compare this with the terminology Mastema we are encountering in these texts). Such a stance is not unparalleled in crucial passages from the letter in James' name in the New Testament. We have already shown that this letter, in responding to some adversary who believes that Abraham was justified only by faith, states that by making himself 'a friend of man', this adversary has turned himself into 'the Enemy of God'. This 'Enemy' terminology is also known in Matt. 13:25-40's 'parable of the tares', perhaps the only anti-Pauline parable in the Gospels, where an 'Enemy' sows the 'tares' among the good seed. At the 'harvest' these will be uprooted and thrown into 'the burning'.

The use of Ebionim as a term of self-designation at Qumran is widespread, most notably in the pesharim, but also, as we have seen, in the interpretation of the Star Prophecy in Column xi of the War Scroll. Here it is stated that by 'the hand of the Poor Ones whom You have redeemed by Your Power and the peace of Your Mighty Wonders . . . by the hand of the Poor Ones and those bent in the dust, You will deliver the Enemies of all the lands and humble the mighty of the Peoples to bring upon their heads the reward of the Wicked and justify the judgement of Your Truth on all the sons of men . . .' There is no need to quote further.

The terminology is also used in crucial constructions in the Habakkuk Peshar, though it does not appear in the underlying text at all. However its variation, 'Ant ('Meek') does, but not until Hab. 3:14. Regardless of this, for the peshar, the Ebionim are the rank and file of the Community led by the Teacher of Righteousness, whose fate they share (xii.6ff). Where scriptural exegesis at Qumran generally is concerned, this is one of the terms from Psalms and Prophets looked for by the exegetes. In the Qumran Hymns, v.23 the term Ebionei-Hesed ('the Poor Ones of Piety') occurs as a particularly telling form of self designation. It combines, as we can see, two important Qumran terminologies: the Ebionim and the Hassidim.

Found in five identifiable copies, the Hymns of the Poor are delicate poetic creations of considerable beauty. Stylistically, they are similar to the Hymns from Cave 1. They derive their name from the widespread use of the term Ebionim and its variants 'Anavim and Dal, 'the Meek' and 'the Downtrodden' throughout. The familiar vocabulary of 'Knowledge', 'Glory', 'Piety', 'the judgements of the Way', 'the Ways of Truth', 'the Way of His heart', 'zeal', 'anger', 'Light', 'Darkness', 'Gentiles' and 'Violent Ones' again appears.

The interchangeability of the usages 'the Poor', 'the Meek' and 'the Downtrodden' is paralleled in the published Hymns from Cave 1 by the use of nephesh Ebion ('soul of the Poor One' - also used here in Line 2.1.1), and nephesh--'Ani ('soul of the Meek'), used repeatedly throughout. A parallel, Nephesh-Zaddik ('soul of the Righteous One'), is to be found in a context of some import at the end of Column i of the Cairo recension of the Damascus Document. Evoking another familiar phrase, 'the Way of His heart', used in these Hymns to the Poor as well, the passage describes a particularly violent attack on 'the soul of the Righteous One' (presumably the Righteous Teacher) and some of his colleagues. These it refers to also as 'walkers in Perfection'.

Line 4 of Fragment 1 of the present text actually uses an allusion hinted at in compilations of Messianic proof texts like the published Messianic Florilegium: 'tinzor Toratecha' ('to keep Your Torah'). The use of this expression as a synonym for the Shomrei ha-Brit ('the Keepers of the Covenant'), the definition in the Community Rule, v.2 and v.9 of 'the sons of Zadok', once more confirms the basic circularity of all these usages. It is but a short step from here to the 'Nazoraean' terminology often used as a synonym for Jewish Christians in other sources, and perhaps the root of Matt. 2:23's tantalizing 'Nazarene' epithet.

From 2.1.5-9, one is completely in the context and atmosphere of the Habakkuk Peshar, xii, where the Wicked Priest 'plotted to destroy the Poor Ones'. Beginning with the allusion to 'circumcizing the foreskin of their hearts' (4) which the Habakkuk Peshar, xi. 13 applies in a negative manner to disqualify the Wicked Priest presumably from Temple service, it is quite clear that a judgement of sorts, similar to that being evoked in the Habakkuk Peshar, v, viii, and xii is being described.

The 'Violent Ones', prominent in both the Habakkuk and the Ps. 37 Peshers are alluded to (5). In the last-mentioned text, they are referred to as 'the Violent Ones of the Gentiles'- and take 'vengeance' on the Wicked Priest for what he did to the Righteous Teacher, i.e. 'swallowed him' or 'destroyed him'. In Hymns of the Poor, Line 6, this allusion and one to the 'Wicked' that precedes it are followed immediately by a reference to divine 'wrath' and 'hot anger'. These are used repeatedly by the Habakkuk Peshar in the same context and with the same sense. Not only do they describe how the Wicked Priest pursued the Righteous Teacher to 'swallow' or 'consume' him (xi. 4-5) - in return for which he too would be ultimately swallowed or consumed (xi.14-15), but they also describe this vengeance as the vengeance of God. The parallels are so exact that it is quite clear the two texts are using the same vocabulary and concepts, to discuss the same events. They are also quite possibly by the .came author. The link between them is that close. Because of their mutual regard for their subject, 'the Poor', both of them could be described as 'Hymns to the Poor', though the Habakkuk Peshar is much more than this.

In Lines 1 and 8 of 2.1, the same word, hizillhizilam ('He saved' / 'He saved them') is also being used that the Habakkuk Peshar uses to describe how 'the Righteous' are saved from 'the House of judgement' or the 'Last judgement' (viii. 2 and xii. 14). The latter's eschatological exegesis of the all-important Hab. 2:4, that 'the Righteous shall live by his faith', hinges on the condition that those to whom it applies be both 'Torah-Doers' and 'Jews' (viii.1-2). Hab. 2:4, with Gen. 15:6 concerning Abraham's faith is, as we have seen, the key scriptural foundation piece of Paul's absolutely fundamental presentations in Rom. 1:17 and Gal. 3:11.

In the Hymns of the Poor, the Poor are 'saved' because of their 'Piety', and God's 'Mercy', and because they 'walked in the Way of His heart'. In Line 4 of 2. 1, this proposition is put as follows: 'He saved them because of his Piety (here clearly 'Grace') and directed their foot to the Way.' This exactly parallels the exegesis of Hab. 2:4 in the Habakkuk Peshar: 'He saved them . . . because of their 'aural ('suffering works') and their faith in the Righteous Teacher.' Both are eschatological, the second demonstrably so. The Habakkuk Peshar also makes this clear by the reference in the previous exegesis to Hab. 2:3: 'If it tarries, wait for it', which it applies to what is known in early Christianity as 'the delay of the Parousia', i.e. the delay of the 'End Time'.

One should also note the xenophobia inherent in Lines 7-10, and the references again paralleling the Habakkuk Peshar, to 'peoples', 'Gentiles' and the fiery 'zeal' with which God would judge them, i.e. God is as 'zealous' as these presumable 'Zealots'. This is continued into Fragment 3, where, amid the language of 'works', 'atonement', 'Piety' and 'Glory', it is confirmed that God would comfort Jerusalem. Here the nationalist sentiments of the literature are once more completely apparent.

Throughout the judgement material in Fragment 2, it is made clear that it is from foreign 'nations' and 'peoples' that God would save 'the Poor', as 'He sets His Angel round about the sons of Israel' (12). There are splendid poetic allusions here too, such as, being 'hidden in the shadow of His wings' from Psalms or those who 'walk in the Way of His heart' singing 'like flutes' (7 and 10). In the end, just as in the case of Jerusalem, they would be comforted.

Line 2.6 reverses the Gospels' 'bride and bridegroom' imagery. Whereas in the Gospels this imagery usually ends up in the disqualification of both Israel and the Law, here it is used to bless 'the Torah and 'the book of Your Laws' (3.12). Here, too, that 'Throne' imagery, so much a part of Merkahah Mysticism and later medieval Jewish poetry, is once again evoked (3.7). As with the War Scroll from Cave 1, there can be no doubting the militancy of these Hymns, nor their nationalism, their zeal for the Law and their xenophobia, which it is possible to think of as becoming inverted in Gentile Christianity as it has come down to us.

TRANSLITERATION

Fragment 1

1. בינה לחוק לב נרכה ולנצח לרוח בה לחם דלים בעת צרחה וירי נפיל[ם]
2. לקומם לעשות כלי דעת לחת לחכמים דעה ישרים יוסיפו לקח להתבונן
3. בעלילתוכה אשר עשייתה בשני קדם שני דוד דוד שכל עולם אשר
4. [יסרת]ח לפני ותצור תורתכה לפני ובירכתה אמנתה לי ותחוק על לב[י]
5. [] ללכת בדרכיכה לבי פקדתה וכליותי שנתתה כל ישכחו תוקיכה
6. [] תה תורכתה וכליותי פתחתה ותחוק עלי לדרוך אחרי דרכי
7. [אמת] כה ותשם פי כחרם חדה ולשוני פתחתה לדרכי קודש ותשם
8. [] מוסר כל יהנו בפעולות אדם בשחה שפתו תגלי חזקתה
9. [] ה ובירכתה החזקתה כימים ותשלחני ב[]
10. [] נעיתה ממני ותשם לב סהור תחמיו יצר דע נע[רתה]

Fragment 2 Column 1

1. ברכי נפשי אח אדוני [נ] על כול נפלאותיו עד עולם וברוך שמו כי הציל נפש אבין ואת
2. עני לא בוא ולא שכה צרה דלים פקח עיניו אל דל ושועת יתומים שמע רט אינוד *vacat* אל
3. [ש]ע>ק>תם כרוב רחמיו חנן עניים ויפקח עיניהם לדאות את דרכי וא[וניה]ם לשומע
4. לנודו וימול ערלות לבם ויצילם למען חסדו ויכן לדרך רגלם בר[י]ב צרחם לא עזבם
5. וכיר ערצים לא נתנם ועם דשעים לא שפסם ועברתו לא ה[חרה] עליהם ולא כלם
6. כדחתו ולא יעף כל חרוני חמוה ובאש קנאת לא שפסם *vacat*
7. שפסם כרוב רחמו משפטי עינו למען בוחנם ותרכה רחמו [] הכיאת בניים [מיד]
8. אדם הצילם שפעת נים לא שפס[ם] ובתוך לאומים לא הפיצם] ויסהרם כצל כנפיו]
9. ויתן לפניהם מחשכים לאור ומעקשים לנושור ויגל להם עתרות שלום ואמת [יעש]
10. כמרה רוחם מליהם כמשקל חכן וישרם כחלילים ולב [שמהה] יתן להם וילכו בדרך לבו]
11. בדרך לבו גם [ה]וא רגישם כי ע...ו את רוחם שליו יקם תעודה [ל נגע צרה לבל] []
12. *vacat* [] וי[תן מלאכו סביב בני ישראל]ל פן ישחיתם [בארץ]
13. איביהם [] ה[] ש עברתו להב[יא עליהם את חרונו] [ים כהם זו] []
14. שנא [] ל[] ב כבודו ל[] []

Fragment 2 Column 2

1. ברעה [מו] [ל צרה ה] [ך] []
2. עשיחה[ם] [להם נד] [כ]ני אדם וחצילים למענך []

- 3. ויקש את עתם ואת עון אבותם וכפרו בם.
- 4. משפטים ולדרך אשר די..]
- 5. עוד כי א [ורתם ב]

Fragment 3

- 1.] כה [] ה להנחם על אכלה עונה ה:]
- 2. גוים]ישחת ולאומים יכרית ורשעים [הרש]
- 3. מעשי שמים וארץ ויניעו וכבודו מלואן] אמתם
- 4. יכפר ירב (ש) טוב ונחמם טוב השן] לאכול
- 5. פריה ושוכה vacat
- 6. כאיש אשר אמו תהננו כן ינחמם בירושלם כהתן] על כלה עליה
- 7.] לם ישם [] א כסאו לעולם ועד וכבודו [] וכל גוים
- 8.] לו והיה [] ער [] ים [] צם תמדה
- 9.] עד תפארת [] אנרכה את
- 10.] שם [] כרוך שם עליון] vacat
- 11.] ה. [] חסדך עלו
- 12.] לתורה חכיתה
- 13.] ספר חוקיך

Translation

Fragment 1 (1) . . . Understanding to strengthen the downcast heart, and to triumph over the spirit in it; to comfort the Downtrodden in the time of their distress, and as for the hands of the fallen, (2) to hold them up so they can make vessels of Knowledge, to give Knowledge to the Wise, to increase the learning of the Upright, so as to comprehend (3) Your wonders that You performed in former days, in previous generations, the Eternal Insight that (4) You [established] before (establishing) me. And You kept your Law before me, and Your Covenant You confirmed for me, strengthening (it) upon [my] heart. (5) . . . to walk in Your Ways. You commanded my heart, and instructed my conscience not to forget Your Laws. (6) . . . You have . . . Your Law and opened my conscience, and strengthened me to pursue the Ways of (7) [Truth . . .] Your . . . You made my mouth like a sharp sword and opened my tongue to words of Holiness. You have put (8) . . . instruction. Let them not meditate upon the doings of man, whose lips are in the Pit. You strengthened my legs, (9) . . . And by Your hand you strengthened (me) with days. You sent me in . . . (10) (a heart of stone?) You [re]moved from me and put a pure heart in its place, remov[ing] evil inclination

Fragment 2 Column 1 (1) Bless the Lord, O my soul, because of all His wonders forever. Blessed be His name, for He saved the soul of the Poor One (Ebion). (2) He has not despised the Meek ('Ani), nor has he forgotten the distress of the Downtrodden (Dal). (On the contrary), He opened His eyes to the Downtrodden, and, inclining His ears, hearkened to (3) the cry of orphans. In His abundant Mercy He comforted the Meek, and opened their eyes to behold His ways, and their ears, to hear (4) His teaching. And He circumcised the foreskin of their hearts, and saved them because of his Grace, and He directed their foot to the Way. He did not abandon them in their great distress, nor (5) give them into the hand of Violent Ones, nor judge them with the Wicked, nor kindle his wrath against them, nor destroy them (6) in His anger, though the wrath of His hot anger did not abate at all. But He did not judge them in fiery zeal; (7) (rather) He judged them in the abundance of His Mercy. The Judgements of His eye were to test them. In the greatness of His Mercy, He brought them (from) among the Gentiles; from the hands of (8) Man He saved them. He did not judge them in the multitude of the nations, nor scatter them among the Peoples. (Rather), He hid them in the shadow of His wings, (9) and made the dark places Light before them, and the crooked places straight, and He revealed to them abundant Peace and Truth. He made (10) their Spirit by measure, and meted out their words by weight, causing them to sing like flutes. He gave them a heart of rejoicing, and they walked in the Way of His heart. (11) But also, in the way of His heart He led them, because they . . . , their Spirit at rest, and raised up a testi[mony . . .] He commanded a plague to . . . , (12) And He set his Angel around the s[ons of Israel] lest they be destroyed [in the land of] (13) their enemies . . . His wrath, to bring His anger . . . on them . . . (14) He hated . . .

His Glory to . . .

Fragment 2 Column 2 (1) in Evil . . . distress . . . (2) their works . . . for them against the sons of Man, and You saved them for Your own sake . . . (3) And they aggravated their iniquity and the iniquity of their fathers, but they atoned for it in . . . (4) Judgements, and to the Way that . . . (5) again, because . . . their . . . in . . .

Fragment 3 (1) Your . . . to be comforted on account of her mourning; her affliction He . . . (2) nations [He will destroy, and peoples cut off, and the Wicked . . . He fashioned (3) the works of Heaven and earth, and they met, and His Glory filled . . . their [Tr]uth (4) will make atonement. Goodness will multiply, and the Goodness of the . . . will comfort them to eat (5) its fruit and its Goodness. (6) Like a man whose mother comforts him, so will He comfort them in Jerusal[em . . . Like a bridegroom] over the bride, over her (7) . . and He will put . . . and He will lift a]p His Throne forever and ever. And His Glory . . . and all the Gentiles (8) . . . and there will be . . . desire (9) . . . forever the radiance of . . . I shall bless (10) [the Name] . . . blessed be the Name of the Most High . . . (11) . . . Your Piety (or 'Grace') upon him (12) . . . for the sake of the Torah You established (13) . . . the book of Your Laws . . .

44. The Children Of Salvation (Yesha') And The Mystery Of Existence (4Q416, 418) (Plate 22)

If we are justified in grouping all these fragments together, this is one of the longest extant manuscripts in the unpublished corpus. Strictly speaking, the work as a whole has the character of an admonition and belongs in Chapter 5, but because of its eschatological thrust, mysticism, emphasis on the Mysteries of God and parallels with the preceding works and Hymns from Cave 1, we have chosen to place it here.

Again we are in the vocabulary of 'Knowledge', 'Goodness', 'Faithfulness', 'the Glory of the Holy Ones', 'the God of Truth', 'Righteousness', 'works', 'Judgement', 'the Lords of Evil', 'Lying', 'Unfaithfulness', etc. As in the case of the Chariots of Glory above, which it very much resembles, we have separated out the various fragments and given each a subtitle drawn from the most striking and beautiful of these allusions. As in the case of the Hymns of the Poor, here and there it is possible to question the sequence or whether all fragments actually belong together; however manuscript overlaps do seem to assure the sequence of most of the fragments.

Some of the most interesting imagery revolves around the use of the term 'Fountain' already encountered above 'the Eternal Fountain/the Fountain of Living Waters' and 'the Eternal Secrets', the 'obscure Mysteries' - even 'the Mystery of Being' or 'the Mystery of Existence'. There can be no mistaking that some of these same images are also being evoked in medieval Jewish mystical texts. The famous philosophical treatise by the celebrated Avicbron (the eleventh-century Jewish mystic poet Ibn Gabirol mentioned above) is, as we have seen, given this title. His poems are even more redolent with this kind of imagery - the most famous of these, The Crown of the Kingdom, repeatedly evokes 'Angels', 'the Throne', 'Secrets', 'Mysteries', 'Mighty Wonders', 'storehouses', 'Righteousness', 'the Kingdom', etc. The sense of the Mystery of Existence text also has overtones with the quasi-magical treatise of the early centuries AD, the Book of the Mysteries (Sefer Ha-Razim), though its vocabulary is less magical.

We also encounter allusions to the 'Eternal Planting' (1.13), which one finds in crucial passages of the Damascus Document, the Community Rule and Hymns. In this regard, one should see the key allusion in CD,i.7 to 'the root of Planting from Aaron and Israel'. In 1QH,vi.15 and viii.6-10, this is combined with 'Branch' and 'Fountain' imagery. In 1QS,xi, it is tied to the imagery of 'the Fountain of Righteousness', 'Perfection of the Way', 'justification' and the Community Council joining 'the sons of Heaven' as a 'Building of Holiness'. One should compare this 'building' imagery with Paul's description of himself as the 'architect' in 1 Cor. 3:6-17. Using 'planting' and 'husbandry' imagery here too, he describes his community as 'the building of God'.

In Line 1 of Fragment 1 of this text, as we have reconstructed it, the addressees are instructed, as per Community Rule and Damascus Document parameters, 'to separate themselves'. They are compared to 'a Fountain' or 'an Eternal Fountain' (1. 13), and Paul's spiritualized 'Temple' imagery that the Community Rule applies, as noted above, to the Community Council, is

exemplified in the reference to the hearer here as 'a Holy of Holies' (1.4). The addressees are also, it would appear, here and later, given the power of intercession: 'He has given you authority' (1.15; also 10.13 'He has given you authority over an inheritance of Glory').

Perhaps most interestingly, directly after the command in Line 8 to 'love Him', God's 'eternal Hesed' ('Piety') is called down upon all 'the Keepers' (1.8). We have elsewhere identified this 'Piety' commandment - loving God - as the first of the two 'love' commandments. With regard to it, one should also see James. 1:12 discussing to 'the Crown of Life which the Lord has promised those who love him', directly followed in the next Chapter by citation of the 'Righteousness' commandment, 'love your neighbour as yourself (2:8). This 'the Keeper' theme too - here 'the Keepers of His word' - should by now be familiar. It is also, as we have seen, a theme in the early passages in the Letter of James, where much of the language of this treatise can be paralleled, and in the definition in the Community Rule of 'the sons of Zadok', i.e. 'the Keepers of the Covenant'. It is paralleled, too, in the Hymns of the Poor above, by a variant related to the terminology 'Nazoraean' / 'Nazarene'.

The 'Fountain' imagery continues into Fragment 2, and after a reference to 'the Righteous' in Fragment 3, Fragment 4 launches into another splendid description of the Last Judgement. Using 'Light' imagery and 'walking in Eternal Light' to describe the lot of the 'seekers after Truth' - also called 'the Elect of Truth' paralleling similar descriptions of 'the sons of Zadok' in the Damascus Document - the most splendid imagery of 'the Foundations of the Universe shouting out judgement' is used. This powerful allusion is followed by reference to 'the Secret of the Pillars'. Imagery of this kind not only calls to mind characterization of 'the Zaddik' in Zohar, 59b on Noah, as 'the Foundation of the universe', but also Paul's reference to the central leadership triad, including James the just, as 'these Pillars' in Gal. 2:9. The play on the Sod / Yesod, i.e. 'Secrets'/'Foundations', imagery here is also present, for example, in Ibn Gabirol's eleventh century *The Crown of the Kingdom* mentioned above (lines 14, 112, 164 and 170). We have been following this language throughout the Qumran corpus.

In later fragments, many of these themes are reiterated, and the text now shifts to an emphasis on understanding 'all Mysteries', with particular interest in 'the Mystery of Being'/'the Mystery of Existence'. It is noteworthy that these kinds of inquiries seem to have, at least in theory, been proscribed in Talmudic Judaism. Not only do we have here references to 'the scales of Righteousness', 'Lying', 'swallowing', and 'Ways', but in Fragment 7.3 the ubiquitous 'amal ('suffering works') language appears again. This is to be found, as we have seen, in Isa. 53, and used in the Habakkuk Peshier to delineate how one is 'saved'.

In Fragment 9, the most surprising allusion occurs in relation to being 'Righteous' and 'works', and that is the expression *Yesha'* ('Salvation'). It first appears in a construct *Yesha' ma'saiv* ('the Salvation of His works') in Line 8 in relation to 'not removing the Law of God from your heart' (note once again the ubiquitous 'heart' usage here). Then in Line 11, following another reference to 'amal - this time expressed as a verb (10) - one comes upon the construct 'the children of *Yesha'* or 'the children of Salvation'. The text then goes on to speak of 'inheriting Glory' and 'everlasting joy'.

The use of the noun 'Yesha' or the verbal noun 'Yeshu' ato' ('His Salvation') is fairly widespread at Qumran and much underrated. One finds expressions such as these in two important contexts in the Damascus Document: viii.43 relating to 'God Fearers' - 'until God reveals Righteousness and Salvation to those who fear His Name'- and viii. 57, relating to 'not rejecting the Laws of Righteousness', 'listening to the voice of the Teacher of Righteousness' and 'being forgiven' and they would .see His Salvation' (italics ours). The verb 'see' here is of prime importance. These terms also crop up in several interesting contexts in the War Scroll (xiii, xiv and xviii) and another equally Messianic section preceding the 'Planting' section in the Qumran Hymns (vii. 19).

Some would feel that such a concept was really quite new for the people of the ancient world; nor had the Greeks yet personified it in various deities. The personification of this concept in the Gospel presentation of Messianic events in Palestine in the first century can in this light be considered a most revolutionary development and one that has not ceased exercising its influence on mankind even now.

In Fragment 9.2/ 10.1, the theme of 'keeping' is applied to that of 'Mysteries' in conjunction with the parallel one of 'not forsaking the Law' (8). This theme of 'Mysteries' is pursued to the end, particularly the single mystery, 'the Mystery of Existence', amid continued allusion to 'justifying by Your judgement' - found throughout the Qumran corpus 'zeal' and a new usage, 'poverty', another obvious variation of the 'Poor' theme, as opposed to 'Riches', in connection with which the 'swallowing' imagery is used again (10.9). The expression Ebion / 'the Poor One' is actually used on a number of occasions, linking up with the previous work again, and leading to the final message: 'walking in Righteousness', 'lying down in Truth', and 'inheriting eternal bliss'.

TRANSLITERATION	Fragment 1
The Eternal Planting	
1. שפתיכה פתח מוקוד לברך קדושים ואתה כמקוד עולם חלל [כין] הברילכה מכול	
2. רוח כשר ואתה הברל מכול אשר שגא והמור מכול תעבות. [] הוא עשה כול	
3. וירישם איש נחלתו והוא חלקכה ונחלתכה כחך בני אדם [] .	
המשילכה ואתה	
4. כוה כבדוהו בהתקדשכה לו כאשר שמכה לקדוש קדושים [] ל ככול []	
5. חסיל נורלכה וכבודכה הרכה מואדה ושימכה לו בכור ב []	
6. ומכתי לכה אץ ואחה [] הלוא לכה מיכתי וכאמתתי חלך תמיד [ככול]	
7. מעשיכה ואתה דרוש משפטיו מוד כול הדוב.. []	
8. אחבתי וכחסד עולם וברחמים על כול שמרתי רברו וק []	
9. ואחה שכל []תה לכה ובאוצרו המשילכה ואיפת אמח פ-ו-קד []	
10. אחכה המה ובירכה להשיב אף מאנשי רצון ולפקוד []	
11. עמכה במרם חקך ונחלתכה מירי כבד קדושו ובט[]	
12. פתח [] שים וכול הנקרא לשם-ו- קידשו []	
13. עם כול קצים הדר[] פארתי לממטע עו[]לם	
14. [] ה תב [] יתהלכו כול נוהלי ארץ כי בשב[]	
15. ואתה מבין אם בחכמת ידים המשילכה ודע[]תכה	
16. אט לכול חולכי אדם ומשם חקוד שרפכה []	
17. התבטן מודה ומיר כול משילכה חוקף לקח []	

- 18. היצא מחסורכה לכול דורשי הפין ואי חבין]
- 19. תבואא ושבעתה ברוב טוב ומחכמת ידיכה]
- 20. כי אל פלו נחלתן כול] הי' וכול חכמו לב השכילו]

The Fountain of Living Water

Fragment 2

- 1.] אכרים עד כול]
- 2.] ש חכא ממאיכה ובאסמוכה כול]
- 3.] ושוה עת בעת דורשם ואל תדם]
- 4.] ש כולם ידרשו לעתם ואיש כפי חכמה]
- 5.] כמקור מים חיים אשר הכול אנשים]
- 6.] למנה וזיה כלאים כ]פרד וזיחה כלזב]ש שעשו]
- 7.] כשור וב] תם תבואאכה ת]
- 8.] ה']ק.] הונכה עם כשרכה]

All the Eras of Eternity

Fragment 3

- 1.] א על] עה כול]
- 2.] יחדו] עי כול אשר ת]
- 3.] ותחום פחדו וית]
- 4.] ו וכול עולה תחם עד ושלם]
- 5.] בכול קצי עד כיא אל אמת הוא]
- 6.] אל להבין צדיק בין טוב לרע]
- 7.] כלא יצר בשר הוא ומבינים]
- 8.] א]ל]ל] א]

The Foundations of the Universe Shout out Judgement

Fragment 4

- 1.] נ]פחכה]
- 2.] ותשכיל] מות עם]
- 3.] רתם הלוא באמת יחלכו]
- 4.] הם ובדעה כול גליהם *vocat* ועזה אוילי לב מה טוב ללוא]
- 5.] ומה] השקט ללוא הנה ומה משפט ללוא נוסד ומה יאנחו מתימ על כ] .]
- 6.] אהם] ל נוצרתם ולשחח עולם השוכחכם כי תלך] .אכמ]
- 7.] מחשבים יצרחו על רובכם וכול נהיה עולם דורשי אמת ועירלים] למשפטכם]
- 8.] ישמדו כול אוילי לב ובני עולה לוא ימצאו עוד]וב]ל מחפשי רשעה יכמ]
- 9.] כמשפטכם ירעו מסודי הרקיע וירעמו כול צ]ל]ל] כול אהבן]
- 10.] *vocat* והייתם בחירי אמת ורודפי]כינה ב]מש]פט] שוקר]
- 11.] על כול דעה איכה האמרו יענו במינה ישקטו לרדוף דעה ל] ככול מ]
- 12.] ול>ו>א עיף ככול]:שני עולם הלוא באמת ישעשע לעד ודעה]]
תשרתנו]כול בלאכי]
- 13.] שטים אשר חיים עולם החלום האנוה יאמרו יענו בפעלות אמת ויעפו]
- 14.] ככול קצים הלוא כאור עולם יתח]לכו]עוד ורוב הדר איתם]
- 15.] ברקיעו] סוד אילים כול] *vocat* ואתה כ]

Eternal Glory

Fragment 5

1. [לִיא ישׁכוח אהר מכול צכאם ה]
2. [באמח מרד כול אומ אנשים א]
3. [] א.א. [אמח ומשקל צדק תכך אל כול]
4. [פ־שם באמח הוא שמם ולחפציהם ידרש]
5. [יסחר כול וגם לוא נחו כלוא רצונו ונה.]
6. [משפש להשיב נחם לבעלי און ופקודת]
7. [ולסגור בעד רשעים ולהרים ראש דלים]
8. [בכבוד עולם ושלום עד ורה חיים להכבדל]
9. [כול בני חיה ובכזה אל ורוב כבודו עם שן/בו]
10. [ובאמונתו ישוהו כול חין/ם חמיד והללו שמו]
11. [vacat] ואתה באמח התהלך עם כול דור/שי]
12. [ובירכה אדם/הו ומטנאכה ידרוש הפצו ואתחם]
13. [ואם לוא ת/ם/שא ידו למחמורכה ומחמור אומו]
14. [דו ואל ישים מחפצו/ו כי אל י]
15. [ידכה לנותר יפרץ מקניב/ה]
16. [] עולם ... ל]

The Scales of Righteousness

Fragment 6

1. [] מוקורכה ומחמורכה לוא חמוצא ודאבה נפשכה מכול שוב למות]
2. [] זעפה כול חיים ואותה נפשכה כי תבוא בפחחיה וקבר/ה/ה וכס/ית]
3. [] א. [יכה והייתח למאכל שן ולחומי רשף נדר מי]
4. [] דו/רשי חפץ הנותיה כהלוככה וגם אחת ת]
5. [] א. [לכה כי אל עשה חפצי אוש ויהככם באמח]
6. [] א. [כן/י כנזוני צדק שקל כול חכום ובאמח]
7. [] א. [] א. ול]

The Angels of God's Holiness

Fragment 7

1. [] ...]
2. [] vacat]
3. [] vacat] כעמל נכרה ררכיה תרניע]
4. [] vacat] ושקר יהיה בלב בני אדם] יבטוח בכול דרכיני vacat]
5. [] דעה ולא שחרו כלנה ודעת ל/א כחרו vacat] חלוא אל יתן ד/עות]
6. [] על אמח להבין כול חיים וב/ינה הוא פלג לנחלי אמח]
7. [] שקר בא/מת כול מ/עשיו] חלוא שלום והשקם]
8. [] חלוא יד/עחם אם לא שמעתמה כיא מלאכי קודש א/ל בשמים]
9. [] אמח וירדפו אתר כול שורשי בינה ושקרו על]
10. [] לפי דעתם יכברו איש מדעתו ולפי שכלו ירבה הדרו]
11. [] כי אנוש הם כי יעצל וכן אדם כי ידמה חלוא]
12. [] יך והם אחזת עולם ינחלו חלוא ראיחם]

The Mystery of Existence

Fragment 8

1.] אל הנוראים השכיל ראש]
2.] כימו קדם למה נחיה ומה נחיה בנן]
3.] למה היו [א] ו[ל]] נחיה כמנ]
4.] יומם ולילה תנה ברו נחיה]
5.] כולל דרכיהמה עם פקודים]
6.] אל הדעות סוד אמת]
7.] צרה וממשלת]
8.] לחתחלק כיצר מכתתו]
9.] הלכו]

The Salvation (Yesba^a) of His Works

Fragment 9 Column 1

1.] אל עת פן ישמעכה וכו' די דבר בו פן]
2.] בלוא חובת הכשר עבור לו והנס[שר]
3.] גם אח רוחי לא תבלע כיא בדמכה...ות]
4.] ותכחחו ספר מחר ואל תכבוד על פשעיכה]
5.] יצדק כמזכה כיא האה [כיא הוא] שר ב]
6.] יעשה כיא מה הואה יח>ד ובכול מעשה בלתי]
7.] *usual* ואיש עול אל תחשוב עוד גם אין שונא]
8.] וישע מעשי עם פקדו ודע כמה תחלק עמו] תורת אל]
9.] אל המוש מלככה ואל לכה לכרכה תרחם]
10.] כיא מה צעיר מדיש ואל תשמ>ח< באכלכה פן תעמל כחיכה]
11.] נחיה וקח מילדי ישע ודע כי נחל כבוד ועליו לוא]
12.] ולאבליהמה שמחת עולם]חיה בעל ריב להפצכה ואין]
13.] לכול נערוח>כ<ה דבר] משפטיכה כמושל צדיק אל חס]
14.] ואל תעבור על [פשעיכה]חיה פאר]... כ] משפט]
15.] [קח ואו יראה אל ושב אפו ועדר על חסאותכה] לפי]
16.] לוא יעניד כול ימו וצדק במשפטו ובלי סליחה] זכה]
17.] אבין ואהה אם תחסר סרף מהסריכה ונצתיכה]
18.] חוחר חובל למחיו חפצו ותחליכה קח] מבני ואל חוסף עליו]
19.] ואם תחסר לוא בן]ל] הון מחסריכה כי לוא יחסר אוצרו ועל]
20.] פיהו יהיה כול ואת אשר ימריפכה אבן]ל] ואל חוסף לן]
21.]] חייכה] אם הון אנשים] תלוח למחסורכה אל]
22.] יומם ולילה ואל מנה לנשכה] השיככה לן] אל חכוב]
23.] לו למה חשה עון גם מחרפה לן] יד לדעתו]
24.] ובמחסורכה יקפץ ידו כחכמה]
25.] ואם נע יפשכה וא]
26.]] וינלה חן]ה]
27.] לוא יכפר כשבן]
28.] עור] וגם]

Your Holy Spirit Fragment 9 Column 2 and Fragment 10 Column 1

1. סידר רחמי] א כל סמחה אשד ולת סדך
2. לכל חי ואין] אם יקפזין ידו תאספה רוח כול
3. כטר אל חב] ול בה חכ[דרפ[ת] חכמה פניכה ובאילך >ח<
4. מאסור כמה] יצא[וישע בו] יתן מדר שלם ואמה חשה בו כי כים
5. עמי >י< כד לחשה בך >ח< בעד עיניה ות. ה כל חייכה בו מדר תן אטר
6. לי יקח כיסכה ובדרכיכה אל תגעש רוחכה ככל חן אל תמר רוח >י< חכמה
7. כיא אין מדיד עוח [בנפשכה מו]של אישכה כרעין שיד פניו וכלשני
8. רבד בו יא חמנא חפסכה] לו וחוחיכה אל חיה ומחויכה העמד
9.] ה אם עבודתו יפקיד לכה] אל תנמה לעניכה עד עשותכה
10. [הכלה] אל הוסף יא רש לת] ואל תחד לו אף חן כלי
11.] עיניכה ידעה כי רבה קנאת
12.] אם כרצונו הרויח עבודתו וחממו אשו
13.] תישענו ויחיה לי לכן כטר חבל עליכה כאיש על יחיד
14. כי אתה] רי] חת אל חממו למה ... ואל תפקיד ממדרככה
15. [לילה] רמה לו לעמול גם אל חפסל נפשכה [לאשר לא יסור ככה ואו תחין]
16.] לאשר אין בוחכר אל הגע פן השל והרפסכה רכה מאוד
17.] ה נפשכה כחן טוב חיותכה עבר ברוח וחום העבוד נשכיכה וכמחיד
18. אל תמנור כבודכה ואל תערבדי כניחאכה פן חריש ניהמה אל תצביע לים
19.] ואין כסוח אל השח חן ואין אכס אל חררוש העגו ואמה
20.] חסר לים אל תחכר כמחפוריכה ואמר ריש
21.] אל תבוו לחיכה גם אל חקל כלי] ח'יקכה

All the Ways of Truth Fragment 10 Column 2

1.]
2.]
3. חכיר כי ראש אתה] נחמורכה
4. ל>י< א חמנא וכמנעלכה ת.] ום פיקד לכה
5. אל תשלח ידכה בו פן חבור] ובאש חכער נוחכה כן] חי כי השיכה
6. תמחה לכה אם תנקה מנעו גם ככל אש אטר לא ידענה אל חכה חו
7. פן יסדך של רישכה ואם שבו כראש[כה] למעו חפקדתו ודרכה אל תחבל
8. בו ואו תשכב עם האמר ובמחכה ישלש לחם ויכיה ואחרתכה תחל
9. טמחה [ער כי] אביך אתה אל תחא וולח תלחכה ואל תרבלע בה פן חמ
10. [מ]עליה ואם ישכיכה לכבודכה החהלך וברו טיית רוחו מלריו ואו הרע
11. חלש וכערך תהלך כי י. ח אל ח. חו בכל דרכיכה למכבדיכה חן חיד
12. השע חלל חמד כי טראש חיים ר>י< שכה ועם נדיכים השיככה ובחלת
13. כבוד המשילכה רצונ שחר חמד אביך אטר אל האמר[] רש אד הל[א]
14. אדרוה רעה ככל מוסר חבא סמנכה ובכל הכמול פרוף לככה ובדוב בית
15. בדשבוריכה רי נחיה דרוש ותמנתן בכל דרכי אמה וכל שויעי עולד

16. חביש ואז חרע מה מר לאיש ומה מתוק לנבר כבוד אכיכה ברישכה
17. ואמניכה במעעוריכה כי כאב לאיש כן אכרדו וכוותנים לנבר כן אמי כי
18. המה כיד חורוכה וכאשר המשילמה ככה יצו על הרוח כן עוברים וכאשר
19. גלה אחונכה ברו נחיה כברים למען כבודכה וב[אשר] חדר פנידמה
20. למען חייכה וארוך ימיכ[י] ח. ואם רש אתה בשח]
21. בלוא חיק אשר לקחחה ברושכה קה מילדוה]
22. מרו נחיה בהחבורכה יחד התהלך עם עור כשרכה]

Translation The Eternal Planting

Fragment 1 (1) Open your lips (as) a Fountain to bless the Holy Ones. O ye, bring forth praise as an Eternal Fountain . . . For He has separated you from all (2) bodily spirit. O ye, separate yourself from all that He hates, and keep yourself apart from all Abominations of . . . He made all (flesh), (3) and caused every man to inherit his portion. He set you apart-and your portion-among the sons of Adam . . . He gave you authority. O ye, (4) this was how He glorified it when you sanctified yourself to Him, when He made you a Holy of Holies . . . for all . . . (5) He decided your fate and greatly increased your Glory, and made you as a firstborn for Himself among. . . (6) 'and I will give you My Goodness.' O ye, is not His Goodness

yours? So always walk in His Faithfulness in all of (7) your works. O ye, seek His judgements from every hand, and the abundance of . . . (8) love Him, for with everlasting Piety (Hesed) and mercies on all the Keepers of His word, and . . . (9) O ye, He has [op]ened up insight for you, and given you authority over His storehouse, and the accurate value for a measure (ephah) He has determined . . . (10) they . . . you. It is in your power to turn aside wrath from the Men of His Favor, and to appoint . . . (11) with you, before you take your portion from the hands of the Glory of His Holy Ones, and in . . . (12) He opened . . . and all who are called by His Holy Name . . . (13) with all the Er[as of] His sub[lime] radiance for an Eter[nal] Planting . . . (14) all those who inherit the land will conduct themselves, for in . . . (15) O ye, because of the Wisdom of your hands, He has given you authority, and [your] Knowledge . . . (16) a storehouse (?) for all humanity. From there you will designate your unclean food, and . . . (17) Seek understanding with all (your) might, and from every hand, take increased insight . . . (18) Bring forth what you lack for all those seeking after (their own) desire(s). Then you will understand . . . (19) You will be filled and satiated with abundant Goodness, and by the skill of your hands . . . (20) Because God has apportioned the inheritance of eve[ry living being,] and all those wise of heart have considered . . .

The Fountain of Living Water

Fragment 2 (1) . . . farmers, until all . . . (2) bring in your baskets, and your storehouses, all . . . (3) and the plain, season by season seek them out, and do not cease . . . (4) all of them seek in their season(s), and according to Wis[dom,] a man . . . (5) like a Fountain of Living Water which all me[n . . .] (6) and it is a hybrid like a mule, or like clo[thing made of two materials . . .] (7) in cattle and in . . . and also, your produce will be . . . (8) your Riches with your flesh . . .

All the Eras of Eternity

Fragment 3 (1) . . . concerning . . . all . . . (2) together with him . . . all who . . . (3) and they feared the deep, and . . . (4) And every sacrifice are you to offer them perpetually, and the peace (offering) . . . (5) in all the Eras of Eternity, because He is (the) God of Truth . . . (6) making the Righteous discern Good from Evil . . . (7) because it is the inclination of the flesh, and those who understand . . .

The Foundations of the Universe Shout out judgement

Fragment 4 (1) . . . your breath (2) . . . and you will understand . . . death with (3) . . . Shall they not walk in Truth? (4) . . . and all their joys with Knowledge. O ye foolish of heart, what is Goodness without (5) [. . . And how] can there be peacefulness without destruction? And how can there be judgement without establishing it, and how the dead will groan on account of al[1 . . .] (6) you . . . you were created, but your backsliding leads to eternal damnation, because you walk . . . (7) The dark places will be made Light because of Your abundance, and Eternal Being (shall be the lot of) the Seekers of Truth and the Witnesses of Yo[ur] Judgements. (8) All the foolish of heart will be destroyed, and the sons of Wickedness will be found no more, and all those seekers after Evil will be ab[ashed. . .] (9) The Foundations of the Universe will shout out Your Judgement, and all the . . . will thunder . . . all the lovers of . . . (10) You will be the Elect of Truth, and pursuers after [insight with] Judg[ment . . .] those who are watchful . . . (11) according to all Knowledge. How can you say, 'We have worked for insight and stayed awake pursuing Knowledge of . . . in all . . . (12) But He has not tired during all the years of Eternity. Does He not delight in Truth forever? . . . Knowledge ministers unto Him, and [all the Angels of] (13) Heaven-whose inheritance is eternal life-would they ever say, 'We have grown weary in the ministries of Truth, and tir[ed in . . .] (14) for all ages do they not walk in Eternal Light? . . . again, and abundant radiance dwells with them. You . . . (15) in the firmaments of . . . the Foundation (possibly 'Secret') of the Pillars, all . . . O ye, in . . .

Eternal Glory

Fragment 5 (1) [. . . No]t one from all of their host will rest . . . (2) in Truth from the hand of all the storehouses of men . . . (3) Truth, and the measure of Righteousness He meted out to all . . . (4) [. . . dis]tributing them in Truth. He put them in place, and sought out their pleasures . . . (5) and a shelter for all, nor shall they exist without His favor and . . . (6) Judgement to visit repentance upon the Lords of Evil and the visitation of . . . (7) and to shut before the Evil Ones, and to lift

up the head of the Downtrodden . . . (8) in Eternal Glory and peace everlasting, and the Spirit of Life to sepa[rate . . .] (9) all the sons of Eve, and with the power of God and the abundance of His Glory, with His Goodness . . . (10) and in His Faithfulness, they shall prostrate themselves continually all the day and praise His Name, and . . . (11) O ye, walk in Truth with all the [See]kers . . . (12) For His storehouse is under your authority, and whoever seeks his own aim (must do so) from your basket, and (to) them . . . (13) And if He does not stretch out His hand for your needs, then will His storehouse (provide) this need . . . (14) . . . and he shall not provide for his own wishes, for He shall not . . . (15) your hand. He will increase you[r] cattle abundantly . . . (16) forever . . .

The Scales of Righteousness

Fragment 6 (1) . . . your Fountain. Nor will you find what you lack, and your soul will languish for want of all Goodness, even unto death. . . (2) [. . . will be trou]bled all the day, and your soul will yearn to come into her (Wisdom's?) gates, and a grave (?) and clo[thing . . .] (3) your . . . And it will be as food to eat and fuel for the flame against . . . (4) For by your conduct you have troubled those who se[ek] pleasure and also . . . (5) for you . . . because God made the pleasures of (His) storehouse, and meted them out in Truth . . . (6) [Fo]r in the scales of Righteousness He weighed out all their understanding, and in Truth . . .

The Angels of God's Holiness

Fragment 7 (3) . . . its Ways are carved in suffering. You calm . . . (4) and there will be Lying in the heart of all the sons [of Adam . . .] 'He will trust in all of My Ways . . . (5) Knowledge. They have not earnestly sought Under[standing, nor Knowledge] chosen. Does not God [give Knowledge of . . . (6) on Truth, to discern all [Mysteries, and Under]standing did He apportion to those who inherited Truth. (7) . . . Lying. In Tr[uth . . . all His works. Is not peace and tranquility . . . (8) [Do you not k]now? Have you not heard? Surely the Angels of Go[d]'s Holiness are in Heaven . . . (9) Truth. And they pursue all the roots of Understanding, and diligently . . . (10) [according to] their Knowledge, one man will be glorified over another, and according to his insight will his honor be magnified . . . (11) For a man murmurs because he is lazy, and if a son of Adam is silent, is it not (because) . . . (12) And they will inherit an Eternal possession. Have you not seen . . . ?

The Mystery of Existence

Fragment 8 (1) . . . to the fearful. You shall teach the first . . . (2) in former [times], why it existed and what existed in . . . (3) why they were . . . existence in . . . (4) [day and] night meditate on the Mystery of Existence . . . (5) [al]l their Ways, with the commands . . . (6) concerning the Knowledge of the Secret of Truth . . . (7) suffering and dominion . . . (8) [to] walk in the inclination of [His] Un[derstanding . . .] (9) walk . . .

The Salvation (Yesha°) of His Works

Fragment 9 Column 1 (1) [. . . the] time, lest he hear you. And while he is alive, speak to him, lest he . . . (2) without appropriate reproof for his sake. Is it not bound up . . . (3) Furthermore, his Spirit will not be swallowed (i.e. 'consumed'), because in silence . . . (4) [and] quickly take his reproof to heart, and be not proud because of your transgressions . . . (5) He is Righteous, like you, because he is a prince among . . . (6) He will do. For how is He unique? In all His work, He is without . . . (7) Do not consider the Evil Man as a co-worker, nor anyone who hates . . . (8) the Salvation (Yesha') of His works, together with His command; therefore know how to conduct yourself with Him . . . (9) Do not remove [the Law of God] from your heart, and don't go very far along by yourself . . . (10) For what is smaller than a man without means? Also, do not rejoice when you should be mourning, lest you suffer in your life . . . (11) existence; therefore, take from the children of Salvation (Yesha'), and know who will inherit Glory, for it is necessary for Him, not . . . (12) And instead of their mourning, (yours will be) everlasting joy, and the troublemaker will be placed at your disposal, and there will not [be . . .] (13) To all your young girls, spea[k] your judgements like a Righteous ruler, do not . . . (14) and do not take your sins lightly. Then the radiance of . . . will be . . . Judgement . . . (15) will He take, and then God will see, and His anger will be assuaged and He will give help against [your] sins, according to . . . (16) will not stand up all of its days. He will justify by

His judgement, and without forgiving your . . . (17) Poor One. O ye, if you lack food, your need and your surplus . . . (18) You should leave as sustenance for His flocks according to His will, and [fr]om it, take what is coming to you, but do not add there[to . . .] (19) And if you lack, do not . . . Riches from your needs, for [His] storehouse will not be lacking. [And upon] (20) His word everything is founded, so a[at] what He gives you, but do not add to . . . (21) your life . . . If you borrow Riches from men to fill your needs, do not . . . (22) day and night, and do not for the peace of your soul . . . He will cause you to return to . . . Do not lie (23) to him. Why should you bear (the) sin? Also, from reproach . . . to his neighbor. (24) . . . and he will close up his hand when you are in need. According to Wisdo[m . . .] (25) and if affliction befalls you, and... (26) He will reveal . . . (27) He will not make atonement with . . . (28) a[gain]. Furthermore . . .

Your Holy Spirit

Fragment 9 Column 2 Fragment 10 Column 1 (1) He opened His Mercies . . . all the needs of His storehouse, and gave sustenance (2) to every living thing. There is none . . . [If he] closes his hand, and the Spi[rit of all] (3) flesh is withdrawn, you shall not . . . in it, and [with] his reproa[ch] will your face be covered, but by your arbitration (4) [he will go forth] from prison, like . . . And if he receives a loan, he [repays] (it) quickly in full. O ye, recompense him, for your purse (5) of treasures belongs to the one you are obliged to, (even if only) for the sake of your neighbors. You will . . . all of your life with him. (Therefore), quickly return (him) whatever (6) belongs to him; otherwise he will take your purse. In your affairs, do not compromise your Spirit. Do not exchange your Holy Spirit for any Riches, (7) because no price is worth [your soul.] Willingly seek the face of him who has authority over your storehouse, and in his own tongue (8) [speak with him.] In that way will you find satisfaction . . . Do not forsake your Laws, and keep (secret) your Mysteries. (9) . . . If He assigns His service to you . . . (don't allow) sleep (to enter) your eyes until you have done it (10) [all . . . d]o not add. If th[ey] are needy . . . and do not be generous to him. Also, Riches without (11) . . . your [eye] shall see because of the abundant zeal of (12) . . . By His will, devote yourself to His service, and the Wisdom of His storehouse (13) . . . you will advise him, and become for him a firstborn son, and he shall love you as a man loves his only child. (14) Because you . . . [O ye], do not rely on that . . . and do not stay awake at night because of your money, (15) [and during the night], continue su[ffer]ing because of it. Furthermore, do not demean your soul on account of someone who is not worth it, but rather be (16) to him . . . Do not strike someone who does not have your strength, lest you stumble and greatly humiliate yourself. (17) . . . your soul with the Goodness of Riches. You will be tilling the wind, and will serve your lord in vain; so, (18) do not sell your Glory for money, and do not transfer it as your inheritance, lest your bodily heirs be impoverished. Do not promise them (19) . . . If there are no cups, do not drink wine, and if there is no food, do not request delicacies. O ye, (20) [. . . If you] lack bread, do not glory in your poverty. You are needy . . . (21) [Do not] plunder to stay alive, and also, do not water down (the contents of) a vessel . . . [yo]ur Laws . . .

All the Ways of Truth

Fragment 10 Column 2 (3) So remember that you are needy . . . what you want (4) you shall not find. In your unfaithfulness, you will . . . He has appointed for you. (5) Do not reach your hand out for it, lest you be burned, [and] your body be consumed in His fire like . . . Thus He repaid him. (6) But there will be joy for you if you purify yourself of it. Also, do not take Riches from a man you do not know, (7) lest it only add to your poverty. If (God) has ordained that you should die in [you]r poverty, so He has appointed it; but do not corrupt your Spirit (8) because of it. Then you shall lie down with the Truth, and your sinlessness will He clearly proclai[m to th]em (the recording Angels). As your destiny, you will inherit (9) [Eternal] bliss. [For] though you are Poor, do not long for anything except your own portion; and do not be swallowed up by desire, lest you backslide (10) because of it. And if He restores you, conduct yourself honorably. And inquire among His children about the Mystery of Existence; then you will gain Knowledge of (11) His inheritance and walk in Righteousness, for He will . . . Do not . . . in all your Ways. Do homage to those who give you Glory, (12) and praise His Name continually, because out of poverty has He lifted your head, seating you among nobles. (13) He has given you authority over an inheritance of Glory, so seek His favor continuously. Though you are Poor, do not say, 'I am penniless, so I cannot (14) seek out Knowledge.' (Rather,) bend your back to all discipline, and through al[1 Wisdo]m, purify your heart, and in the abundance of your (15) intellectual potential, investigate the Mystery of Existence. And ponder all the Ways of Truth, and consider all the roots of Evil. (16) Then you will know what is bitter for a man, and what is sweet for a person. Honor your father in your poverty (17) and your mother by your behavior. For a man's father is like his arms, and his mother is like his

legs. Surely (18) they have guided you like a hand, and just as He has given them authority over you and appointed (them) over (your) Spirit, so should you serve them. And just as (19) He has opened your ears to the Mystery of Existence, (thus) should you honor them, for the sake of your own honor. Just as . . . revere them, (20) for the sake of your own life and to lengthen your days. Even though you are in poverty . . . (21) unlawfully. If you take a wife in your poverty, take her from among the daughter[s of . . .] (22) from the Mystery of Existence. In your companionship, go forward together. With the helpmate of your flesh . . .

Notes:

(41) The Chariots of Glory (4Q286-287)

Previous Discussions: J. T. Milik, MS, 130-5; P. Kobelski, Mechizedek and Melchiresha (Washington, DC: Catholic Biblical Association of America, 1981) 42-8. Photographs: PAM 43.311, 43.312, 43.313 (Manuscript A) and 43.314 (Manuscript B), ER 1346, 1347, 1348 and 1349.

(42) Baptismal Hymn (4Q414)

Previous Discussions: None. Photograph Numbers: PAM 43.482, ER 1432.

(43) Hymns of the Poor (4Q434, 436)

Previous Discussions: None. Photographs: PAM 42.859, 43.513 and 43.528, ER 1048, 1463 and 1478

(44) The Children of Salvation (Yasha') and the Mystery of Existence (4Q416, 418)

Previous Discussions: None. Photographs: PAM 42.758, 43.479, 43.480, 43.481, 43.483, 43.589, 43.511 and 43.512, ER 1006, 1429, 1430, 1431, 1433, 1536, 1461 and 1462. The order of the fragments is certain because of overlapping manuscripts. Fragments 1-3 represent portions from 42.758 and 43.479; Fragment 4 comes from 43.580; Fragments 5-6 appear on 43.481; Fragments 7-8 appear on 43.483; Fragment 9 appears on 43.589; Fragment 10 Column 1 on 43.511 and Column 2 on 43.512.

Chapter 8 - Divination, Magic and Miscellaneous

The texts in this section represent a cross section of the remaining unpublished corpus. Some present an interesting glimpse into everyday life 2,000 years ago. Though astrology, amulets, magic and the like were frowned upon by the Rabbis and in theory forbidden, it is clear from other sources too that they played some role in the day-today life of the people. The material we have here bears this out. How widespread this was or how serious people really were about these things is difficult to assess.

In Graeco-Roman antiquity, astrology and divination counted among their devotees the best minds of the age. The foremost philosophical school in Rome, the Stoics, were astrology's strongest advocates. Among Jews, too, astrological ideas had penetrated to the very heart of the Temple in Jerusalem. Josephus informs us that the seven branches of the menorah there symbolize the seven planets then known (among which were counted the sun and the moon). He adds that the twelve loaves

of the bread of the Presence embody the signs of the zodiac. Some Jewish writers of the period, such as Artapanus and Pseudo-Eupolemus, went so far as to ascribe the discovery of astrology to the patriarch Abraham. Likewise 1 Enoch makes Enoch himself the discoverer and revealer of this kind of knowledge. Thus it should come as no surprise that among the texts from Qumran one finds a number of astrological writings.

Amulets too were certainly widespread despite the ban on them, though these do not differ in kind from Jewish phylacteries which were and still are widely used. There is one reference to amulets playing a role, albeit negative, among warriors in the Maccabean period (2 Macc. 12:40). Magical incantation bowls and items of this kind from this period and later also seem to have been widespread.

Magical incantations sought to prevent various calamities. Magical incantations against evil spirits were certainly a very significant part of popular religion in Graeco-Roman antiquity. Everyone believed in such spirits, and it was thought prudent to take steps to ensure one's protection. For a slight fee the local magician or scribe would write out a spell or two, often on a bowl, less frequently (so our meagre evidence indicates) on a piece of leather or metal that could be rolled up and kept in a protective case. The inscribed object would then be buried under one's house or somehow affixed at an appropriate location, perhaps near the door. Sometimes people would keep these items indoors.

Texts such as the Brontologion and the Physiognomic ones represented here are almost unique from this era and milieu. This fact alone probably testifies to the somewhat limited nature of their use, but it is surprising that they existed at all among what otherwise seem to be zealous holy warriors. This shows that they must have played a role in the everyday life of the people, as indeed they did in the Roman Empire generally, and as they do today. Like astrological systems, the genres represented by these texts sought to divine the future, the first by searching the Heavens and the astrological signs for thunder and rain; the second by inspecting a person's physical characteristics. It is not clear whether the interests they illustrate were proscribed at Qumran to the extent that they were in Rabbinic circles, though their existence seems to testify that they were not. In this regard, one should note Qumran's interest in 'Secret Mysteries', 'Eternal Secrets', discourses in cryptic script and other tendencies towards esoterica. The kinds of astrological designations present in the Brontologion are also present in Ibn Gabirol's work of medieval Jewish mysticism, *The Crown of the Kingdom*.

The two texts on sectarian discipline and the Paeon for King Jonathan actually mention historical people - the disciplinary text quite literally, the Paeon or Holy Poem as a dedication anyway or panegyric. With the Priestly Courses III - Aemilius Kills text also mentioning historical personages, these passages are of profound historical interest. The Paeon to King Jonathan is perhaps a missing link in solving crucial historiographic problems relating to the Community's attitude towards Jerusalem. It certainly puts to rest previous theories of Qumran origins envisaging this individual as the Wicked Priest of Qumran allusion.

Why this remained buried for so long, like so many other texts, is difficult to comprehend. Bringing it to light now is final testimony to the felicitous effect unlimited and free access to all individuals can have on the progress of human knowledge. It provides a unique witness to the mindset of the movement we have before us, in perhaps an earlier formative period and its attitude towards a principal establishment figure of that period.

The disciplinary text which we entitle after an allusion found in the text, 'He Loved his Bodily Emissions' is also of some import. Related to some of the Halakhic texts above, it too provides a unique insight into the everyday life of the Community. That the people involved in such activities were serious, and this was not simply an ideal to be followed at some future utopian era, is graphically and vividly attested to. The form of 'Judgement' or 'reproof being referred to is stark. It is, however, definitely mentioned in the Damascus Document as among those the Mehakker or 'Bishop' was actually instructed not only to make and carry out but also to record. Clearly we have such a record here.

45. Brontologion (4Q318) (Plate 23)

The present work in Aramaic is perhaps the most intriguing divination text found at Qumran, for it is simultaneously a

brontologion, a selenedromion and, apparently, a thema mundi. Each of these terms requires some explanation. A brontologion is a text that attempts to predict the future based upon where within the heavens one hears the sound of thunder (the Greek brontos means 'thunder', hence the name). Examples of such works date back many centuries before the period of the Qumran writings. A selenedromion is a text that plots the movement of the moon (Greek selene) through the sky and makes predictions based upon those observations. This Qumran text records the movements of the moon with respect to the signs of the zodiac and combines that approach with the hearing of thunder. Thus the scheme stipulates that if the moon is in a certain sign of the zodiac (and it will be in that sign several times during the year) when one hears thunder, then a certain event of importance to the entire nation will happen.

But the text goes beyond this already interesting combination of divinatory methods in that it regards Taurus rather than Aries as the first sign of the zodiac. It is possible to ascertain this fact simply by noting the regular pattern of the text as preserved and then projecting the same pattern backwards to Nisan, the first month. What does this change in the usual order mean? The reason that Aries is listed as the first sign even in contemporary newspapers and books is that during the Hellenistic period (roughly the fourth through the first centuries BC), when astrology developed essentially into its modern (Western) form, the sun rose in Aries at the vernal equinox. By the year 125 BC, however, a Greek astronomer had discovered the phenomenon of the precession of the zodiac - that the zodiac was slowly moving in relation to the sun. This discovery indicated that over a period of some 2,100 years the sun would move from sign to sign across the zodiac. Thus it would not always rise in the sign of Aries and, long ago, it had not. From about 4500 to 2100 BC, the sun had risen in Taurus. By assigning Taurus the first place in the list of signs, this Qumran work is advocating an astrological system based on the Creation. According to the system of Biblical chronology to which the author of this work adhered, God had created the world and the heavenlies some time during the period of Taurus' prominence. Probably he believed that the Creation occurred in the fifth millennium BC. Astrological texts that attempt to build up a sort of horoscope for the world itself are known by the term *thema mundi* - perhaps an appropriate term for the work at hand.

We have used here the familiar Latin equivalents to the names of the months and signs in Aramaic. The last lines of the preserved text from Fragment 2 Column 2 contain some interesting textual information. Even in this genre of literature, the nationalistic and xenophobic sentiments so characteristic of Qumran as a whole are discernible: 'If it thunders on a day when the moon is in Gemini, it signifies fear and distress caused by foreigners', or the line preceding it 'nations will plunder one another' (italics ours). Though Greek texts of this genre express themselves in a not unsimilar manner, it is helpful to look at some of these allusions in a broader context.

The use of the word 'aural' in Line 7 is an interesting one. Here and elsewhere we translate it as 'suffering'. It is an important concept at Qumran. It is also important in early Christianity, because it occurs in the pivotal 'suffering servant' passage of Isa. 53 - referred to in relation to the Messianic Leader Text in Chapter 1 and elsewhere - i.e. the 'aural of his soul (nephesh - see the use of this word tied to Ebion in the Hymns of the Poor and elsewhere above) . . . and by his Knowledge will my servant, the Righteous One, justify the Many and bear their sins.'

The term is also used in the Habakkuk Peshet, viii.2 in the eschatological exegesis of 'the Righteous shall live by his faith' (Hab. 2:4), which is so important both to Qumran and in Pauline theology (cf. Gal. 3:11 which also mentions Gen. 15:6). Since it is also used thereafter to describe the 'empty' effect of the 'worthless service' and 'works of Lying' with which 'the Spouter of Lies' leads the Community astray in x.12, we have tried to emphasize this eschatological dimension by translating it as 'suffering works'.

The emphasis on thunder in this eschatological scheme is also of interest in view of the many notices to 'rainmaking' connected in the literature. This includes the early Honi the Circle-Drawer, who operated as a 'rainmaker' in the period of Aristobulus, the son of Alexander Jannaeus, just prior to Pompey's storming of the Temple in 63 BC. This Honi, Josephus revealingly also calls Onias the Just. As Josephus records it, Honi refused to condemn the partisans of Aristobulus, who, demonstrating their zeal and opposition to foreign rule, were holding out against the Romans in the Temple; he rather condemned the Phariseeizing collaborators of his brother Hyrcanus (Ant. 14.22-5). These, the reader will recall, support both the coming of the Romans and by consequence, the rise of the Herodian family that ensues.

As we have seen in our consideration of Priestly Courses III Aemilius Kills - this is an archetypical moment for the definition of the Qumran mindset and ethos, and crucial historiographically for an understanding of their development. The reference in 2.2.8 of the Brontologion to 'Arabs' is also interesting and complements the reference in the Aemilius text, also to 'Arabs'.

But James the just (note the parallel to Honi's cognomen) was also reckoned as one of these primordial rainmakers. This is described in a notice from the fifth-century AD historian Epiphanius, probably based on a lost work about James which he mentions - the Anabathmoi Jacobou (The Ascents of James; Haeres. 78:14. Note too the possible allusion to the Mysticism of Heavenly Ascents). Also the letter ascribed to James' name abounds with the imagery of 'rainmaking' in its apocalyptic and climactic final Chapter, evoking one of the first archetypes in this tradition connected to apocalyptic 'Judgement', Elijah (Jas. 5:7-18).

This evocation of rain and its connection with eschatological judgement is strong as well in the War Scroll from Cave 1 at Qumran, where it is again connected to the exegesis of 'the Star Prophecy' and combined with the famous eschatological allusion from Dan. 7 of 'the Son of Man coming on the clouds of Heaven'. The 'clouds of Heaven' here, as we have seen, are the Heavenly Hosts or all the Kedoshim / 'Holy Ones' - the 'rain' being the judgement they bring (see Eisenman, 'Eschatological Rain Imagery in the War Scroll from Qumran and the Letter of James', JNES, 1990). Josephus, perhaps sums the situation up very incisively when he observes that it was 'Imposters and magicians' of this type who were more dangerous even than the violent revolutionaries, because they were scheming to bring about both 'innovation' (religious reform) and 'change in government' (War 2.259).

One should also note the relationship of 'thunder' symbolism to the two 'twins', John and James, called in the New Testament 'Boanerges' / 'Sons of Thunder' (Mark 3:17). Whether this epithet has any relevance to the issue we are discussing is difficult to assess, but since the same two apostles were represented as having asked Jesus to be allowed to sit on his 'right hand' (Matt. 20:21; see too Mark 14:62's 'sitting on the right hand of Power and coming with the clouds of Heaven'), one can assume that it does.

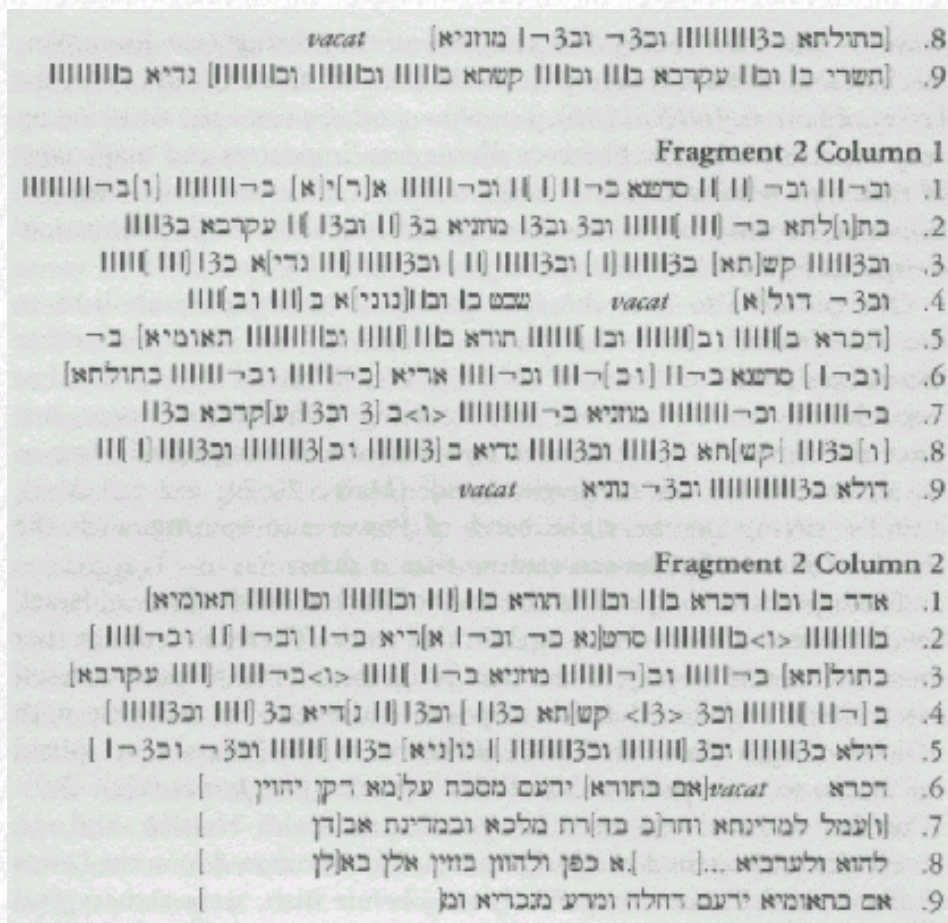
The supernatural aspects of the 'sons of Zadok' or 'the Elect of Israel' have also been discussed at length in this work. There is no doubt that these have a role to play in the Last Judgement. The Messiah himself has 'Heaven and Earth' at his disposal in the text by this title with which we begin the work. The Zaddikim were 'the Pillars' that upheld the earth; so were presumably 'Pillar' apostles like James (Gal. 2:9). 'The Son of Man' was to come 'on the clouds of Heaven' and the Heavens were 'to rain down Judgement'. Elijah, referred to in the Letter of James, and Phineas, apparently too, before him, were archetypical rainmakers; so was Honi, called 'the Circle-Drawer', because of the circles he drew to bring the rain. James, too, was to bring the rain - 'rain' taken both in its mundane sense and eschatologically.

The zodiacal dimension of the notation 'twins' is in a certain sense reinforced by the name in Aramaic of one of the astronomical zodiacal signs mentioned in this text, Thomiah, i.e. Gemini. This in turn relates to the name of another of the disciples of Jesus, with regard to whom the 'brother' signification is prominent as well, Judas Thomas / 'Thomas the Twin'. The 'brother' signification with regard to either or both of the two James mentioned above is also clear.

TRANSLITERATION

Fragment 1

5. [ובומוזו קטמא בומוזו ופמוזו נדיא בר זכר | דולא בר | וב]
 ר | וב | וב | וב]
6. [נוניא בר | וב | דברא בר | וב | וב | דורא בר | וב]
 | וב | וב | וב] 13
7. [תאומיא כ | וב | כרמא כ | וב | אריא כ | וב | וב | וב | וב | וב | וב]



Translation

Fragment 1 (5) [and on the 7th Sagittarius. On the eighth and the ninth Capricorn. On the tenth and the eleventh Aquarius. On the twelfth and the] thirteenth and the [four]teenth (6) [Pisces. On the fifteenth and the sixteenth Aries. On the seventeenth and the eighteenth Taurus. On the nineteenth, the twentieth and the twenty-[first (7) Gemini. On the twenty-second and the twenty-third Cancer. On the twenty-fourth and the twenty-fifth Leo. On the twenty-sixth], the twenty-seventh and the twenty-eighth (8) [Virgo. On the twenty-ninth, thirtieth and thirty-first Libra.] (9) [Tishri On the first and second Scorpio. On the third and fourth Sagittarius. On the fifth, sixth and seventh Capricorn. On the eighth . . .

Fragment 2 Column 1 (1) and on the thirteenth and the [fo]urteenth Cancer. On the fi[ft]eenth and the sixteenth L[e]o. On the seventeenth [and] the eighteenth (2) Vi[r]go. On the [ni]nteenth, the twentieth and the twenty-first Libra. On the twenty-[second and the twenty-third Scorpio. On the twenty-fourth (3) and the twenty-fifth Sagitt[arius]. On the twenty six[th], the twenty-seve[nth] and the twenty-eig[hth] Capricorn. On the twenty-n[inth] (4) and the thirtieth Aquari[us]. Shevat On the first and the second [Pisc]es. On [the third and the] fourth (5) [Aries. On] the fifth, [the sixth and the seventh Taurus. On the eig[hth and ninth Gemini.] On the tenth (6) [and eleventh] Cancer. On the twelfth, thirteenth and fourteenth Leo. [On the fifteenth and sixteenth [Virgo]. (7) On the seventeenth and eighteenth Libra. On the nineteenth, [twentieth and twenty-first Scorpio. On the twenty-second (8) [and] twenty-third [Sagitta]rius. On the twentyfourth and twenty-fifth Capricorn. On [the twenty-sixth], twenty-seventh and twenty-e[i]ghth, (9) Aquarius. On the twenty-ninth and thirtieth Pisces.

Fragment 2 Column 2 (1) Adar On the first and the second Aries. On the third and the fourth Taurus. On the fif[th], sixth and seventh Gemini]. (2) On the eighth (and) ninth Canc[er. On the tenth and eleventh L]eo. On the twelfth, thir[teenth and fourteenth] (3) Vi[r]go. On the fifteenth and six[teenth] Libra. On the seventeenth (and) eight[eenth] Scorpio]. (4) On the [nin]eteenth, twentieth and twenty-first Sagitt[arius. On the twenty-second] and twenty-thi[rd] Capricorn. On the twenty-

[fourth and twenty-fifth] (5) Aquarius. On the twenty-sixth, twenty-[seventh and twenty-eighth Pis[ces]. On the twenty-ni[nth, thirtieth and thirty-first] (6) Aries. [If] it thunders [on a day when the moon is in Taurus], (it signifies) [vain] changes in the wo[rld (?). . .] (7) [and] suffering for the cities, and destru[ction in] the royal [co]urt and in the city of dest[ruction (?). . .] (8) there will be, and among the Arabs . . . famine. Nations will plunder one ano[ther . . .] (9) If it thunders on a day when the moon is in Gemini, (it signifies) fear and distress caused by foreigners and by [. . .]

46. A Physiognomic Text (4Q561)

This text belongs to a widespread type of divination especially well known from Graeco-Roman examples. Writers infer a person's character from movements, gestures of the body, colour, facial expressions, the growth of the hair, the smoothness of the skin, the voice, idiosyncrasies of the flesh, the parts of the body, and the body as a whole. Ancient medicine in particular valued physiognomic signs. Physiognomy was more important in the Middle Ages and the Renaissance than it was in antiquity, and has not yet fully died out. The Qumran text is unfortunately so fragmentary that it is impossible to specify how many individuals it describes or whether its evaluations are ultimately positive or negative. Enough remains, however, to get some feel for the text's concerns. It is apparently related to another, previously published, Hebrew work from Qumran, 4Q 186.

TRANSLITERATION

Column 1 (Fragments 1-4)

1. [וְהוּי מַעֲרֹבִין וְלֹא שֵׁנִיא עֵינֹהוּ]
2. בֵּין אֹרֶזִין לְאִבְנֵי אֶפֶס עִיר
3. [וְשִׁפְרִי וְשִׁנּוּי שׁוּן וְדִקְנָה
4. דִּק לְהוּהוּ] [לֹא שֵׁנִיא אִבְרוּהוּ
5. [מִמַּחְקִי] [וּבִין מִהַ] [דְּמִין לְעֵבִין]
6. []
7. דִּי אִמֵּן בְּרִין] []
8. פֶּתִין וְשִׁקּוּהוּ] [הוּן בֵּין דִּקְנָה]
9. לְעֵבִין] [כֶּף רִגְלֹהוּ] []
10. עִיר] [לֵה רִגְלָה] []
11. [] [לֵה יִפְלֵן] []
12. [] [לְמִסְפָּה] []
13. [] [] []
14. [] [כִּתְפָה] [רֹה לֵה]
15. [] [לְהוּן עַל] [עִקָּא]
16. [] [וְלֹא רֵב] [שֶׁרֶן עֵבוֹה]

Column 2

1. לְהוּהוּ קְלוֹה] []
2. לְמִלֵּי יֵת] []
3. [לֹא אֹרֶזִין] []
4. שֶׁרֶן דִּקְנָה שֹׁנִיא] []
5. לְהוּן בֵּין עֵבִין לְדִקְנָה] []
6. וְאִבְנֵי קְטִי > אִבְנֵי ו] []
7. כְּעֵבִין מִפְּרוּחֵי] []
8. לְקוּמְתָהּ] []

Fragment 6

1. [] [] []
2. [] [לְשִׁמְקוּמִין] []
3. [] [בְּרִי וְסִלְגַל לְהוּהוּ] []
4. [] [לֵה שֶׁרֶן רִשָּׁה] []

Translation

Column 1 (Fragments 1-4) (1) . . . his . . . will be mixed and not numerous. Hi[s] eyes (2) will be intermediate between light and dark. His nose will be long (3) and attractive and his teeth will be even. His beard (4) will be sparse [and] not luxuriant. His limbs (5) will be [b]lotch[y, partially mal]formed and partially thick . . . (7) (his) elbows strong . . . (8) broad and his thighs [will be neither thin] (9) nor thick. The soles of [his] feet . . . (10) to[ng]. His foot . . . (12) [to] finish . . . (14) his shoulder . . . his [sp]irit (15) . . . they will be . . . narrowness (16) . . . and will not be large . . . thick hairs

Column 2 (1) [His] voice will be . . . (3) will [n]ot be extended . . . (4) The hair of his beard will be lu[xuriant] . . . (5) will be neither thick nor [thin . . .] (6) And they will be small . . . (7) His nails will be somewhat thick . . . (8) As for his height . . .

Fragment 6 (2) . . . be reddish . . . (3) [cl]ear and will [be] round . . . (4) the hair of his head . . .

47. An Amulet Formula Against Evil Spirits (4Q560)

The discovery of this text among the Dead Sea Scrolls is significant not least because it is the earliest known Jewish example, antedating its closest rivals for that honour by several centuries. It is not clear whether this text was part of a larger scroll used as a kind of 'recipe book' by a scribe or magician, or whether it was wrapped up and placed in a case. The reader will also note the several uncertainties in the Translation. In part the difficulties arise from the genre of these texts - they intentionally use strange or unusual vocabulary. Many such texts use previously unknown words. The other major difficulty of this text is its broken condition; if we had more context we could gain an improved understanding of several points.

This kind of conjuring or incantation is known in apocryphal literature like the Book of Tobit (Chapters 6, 8, and 11) and the Book of Enoch (Chapter 7), both of which are extant in fragments at Qumran. The Mishnah (San. 7:7), like the Old Testament, specifically condemns it. We have already seen how Josephus considered the magicians, imposters and religious frauds (among whom he would clearly include some of the 'prophets and teachers' pictured in Acts) more dangerous even than the revolutionaries.

Apparently, in his time, this kind of knowledge and activity was ascribed, like so much bearing on the provenance of Secret Wisdom, to Solomon, and he actually gives us a picture of such a person (Ant. 8.45-9). He describes how a 'countryman' of his named Eleazar in 'the presence of Vespasian and his sons' cured men possessed of demons by putting a ring having under its seal roots prescribed by Solomon under their noses 'and reciting that he (Solomon) had composed it'. To prove to Vespasian, who according to Suetonius was very susceptible to these kinds of superstitions, that he had this power, he instructed the demon to turn over a basin of water which he had left a little way off for this purpose when it departed. It did.

It was a group of people like this around Vespasian, including Josephus and interestingly enough Philo's nephew, Tiberius Alexander, who seem to have convinced Vespasian by 'signs and wonders' of this kind - particularly curing the lame and making the blind see - that he was the real 'Star' called from Palestine to rule the world. For Acts 4:6 Tiberius Alexander appears as a persecutor of so-called 'Christians'. Josephus describes him as a turncoat and an apostate from Judaism (War 2.220), and Vespasian left him behind to help his somewhat impetuous son Titus as general in charge of the siege that ended in the destruction of the Temple.

Exorcisms and conjuring of this kind were also very popular activities in the Gospels and the Book of Acts.

TRANSLITERATION		Fragment 1 Column 1
[	לבב לנן	] .1
[	ילדה מרדות ילדן פקד באיש ש	] .2
[	מללל כבשרא לחלח>ל<יא דכרא וחלחלית נקבחה	] .3
[	כשם הנ'טא עואן ופשע אשא ועריה ואשח לבב	] .4
[	יה בשנא פרך דכר ופ>ר<כית נקבחה מחחורו	] .5
[	יעקן ... ]	] .6
		Fragment 1 Column 2
[		] ... .1
[		קודמו[חי] .2
[		] ... .3
[		קודמו[ו]מנן .4
[		ואנה רוח מומה] .5
[		אומיתך דהא] .6
[		על ארעא בעננין] .7
[		] .8

Translation

Fragment 1 Column 1 (1) . . . heart . . . (2) a new mother, the punishment of those giving birth, a command (of) evil . . . (3) the male poisoning demon and the female poisoning-demon (is forbidden) [to] enter the body . . . (4) [(I adjure you) by the Name of He who for]gives sins and transgression, O fever and chills and heartburn (5) [. . .and forbidden to disturb by night in dreams or by day] in sleep, the male PRK-demon and the female PRK-demon, those who breach (?) . . .

Fragment 1 Column 2 (2) . . . before h[im . . .] (4) before him and . . . (5) and I adjure you, O spirit . . . (6) I adjure you, O spirit ... (7) upon the earth, in the clouds . . .

48. The Era Of Light Is Coming (4Q462)

This narrative evidently takes as its starting point the prophecy given by Noah in Gen. 9:25-27: 'Cursed be Canaan; he shall be his brothers' meanest slave . . . Blessed by the Lord my God be Shem . . . May God make space for Japheth, and let him live in the tents of Shem.' Shem, of course, was understood as the ancestor of the Jews, while his brothers were regarded as the ancestors of neighbouring peoples. Noah's words, which were read as prophecy, probably relate to the Davidic period. They predict the ultimate supremacy of the Jews over their neighbours, an inspiring thought in any time of oppression.

The text could have been placed in Chapter 2 under Prophets and Pseudo-Prophets, but because of its unclear attribution, we place it here. It should be read as a kind of 'Holy History'. Beginning with prophecy, it moves on to judgement, a judgement centred, it seems, on Jerusalem. Lines 6-8, 'The Lord is the Ruler . . . to Him alone belongs the sovereignty', are noteworthy in the light of similar slogans attributed by Josephus to 'Zealot' revolutionaries who proliferated before and during the period of the uprising against Rome (AD 66/70).

As Josephus describes them, these refused to call any man 'Lord' and seem to have rallied to a cry that can be characterized by the words 'no king but God', i.e. 'God rules here, not man' (Ant 18.23). As a result, they refused to submit to the rule of distant Caesars or, for that matter, to pay the tax required of them, which, as we saw in relation to the Testament of Kohath in Chapter 5, consequently became a burning issue throughout the whole of the first century. Needless to say, they would probably not have deigned to call any Messianic leader 'Lord' either.

In this text, we find the usual imagery of 'Light' and 'Darkness', (the former now tied to the coming, obviously, of the Eternal 'Kingdom'), 'Glory', 'Judgement', etc. If the reconstruction is correct, the Noahic prophecy is fulfilled with Israel (Jacob)

subjecting the Canaanites to forced labour (5), whatever may have been meant by this. The reference from Line 13 onwards to a second captivity in or by the hand of Egypt, coupled with Jerusalem's downfall, is puzzling, particularly as it seems also to relate to 'Philistines'.

Technically, the text seems aware that Egyptians were considered 'sons of Ham' and that the Philistines, though they were also reckoned as 'sons of Ham' in Gen. 10, were actually 'sons of Japhet' or 'Mycenean Greeks'. This is borne out by archaeological data. In this regard, the text does allow 'the Kittim' of Qumran usage as sons of 'Javan' (Greece) too. It is therefore possible that the history we have before us relates to the pre-Maccabean suppression of Jerusalem by Ptolemies from Egypt and Seleucid Greeks from Syria. On the other hand, we may have a veiled reference, of the kind in the War Scroll to 'the Kittim of Egypt' and 'the Kittim of Assyria', to Roman legions from Egypt and Syria at the time of siege of Jerusalem.

However these things may be, the text ends with the usual promise, certainly comforting to the nationalistically minded, that God would not forget Jerusalem and that her humiliation would be manifoldly repaid. This is directly paralleled in texts like the last columns of the Habakkuk Pesher or the Hymns of the Poor above. While envisaging the probable destruction of Jerusalem by the Kittim, Hab. xii.2-4 concludes that 'on the Day of judgement (.sic) God would destroy from off the earth all idolators (i.e. the nations) and Evil People'.

TRANSLITERATION	Column 1 Fragment 1
[]	1. | אֶת־הָם וְאֶת־יִפֶּתְ |
[]	2. | לִיעֲקֹב וְיִאֲמַר | ] וַיִּזְכֹּר []
[]	3. | לְשׁוֹם לְיִשְׂרָאֵל [] <i>vacat</i> כִּכְנַן יֹאמְרוּ []
[]	4. | לְבוֹשִׁים רִיקְמָה הִלְכֵנוּ כִּי לֹקֵי. []
[]	5. | וַיִּתֵּן בְּנֵי כְנַעַן לְעֲבָדִים לִיעֲקֹב כְּאַהֲבָה []
[]	6. | וַיִּתְּנָה לְרַבִּים לְנַחֲלָה ... הַמוֹשֵׁל []
[]	7. | כְּבוֹדוֹ אֲשֶׁר מֵאַחַד יִמְלֵא אֶת־הַמַּיִם וְאֶת־הָאָרֶץ []
[]	8. | וְלֹאֵן אֶת־הַמְּמֻשְׁלָה לְבָדוּ עִמּוֹ הִיא־הָאֹרֶץ עִמָּהּ וְעֲלִינוּ הִיא־הַחוֹשֶׁךְ []
[]	9. | יִכְלֶה קִץ־הַחוֹשֶׁךְ וְקִץ־הָאֹרֶץ כֹּא־וּמְשֻׁלוֹ לְעֹלָם עַל־כֵּן יֹאמְרוּ []
[]	10. | לְיִשְׂרָאֵל כִּי בְחֻכְמוֹ הִיא־עִם־הָאֲבִיב יַעֲקֹב יֵרֵד מִצְרַיִם []
[]	11. | עַל־הַמָּוָה וַיַּעֲבֹדוּ וַיִּתְקִימוּ וַיִּזְעֲקוּ אֶל־... []
[]	12. | <i>vacat</i> וְהִנֵּה נָתַנוּ בְּמִצְרַיִם שְׂנֵית בִּקְץ מַמְלַכָּה וַיִּתְקַלְמוּ []
[]	13. | וַיִּתֵּן עֵיר הַקֹּדֶשׁ בְּיַד יוֹשֵׁבֵי פְלֶשֶׁת וּמִצְרַיִם לְבוֹהַ וְהוֹרַבָּה []
[]	<1> וְעַמּוּדֵיהָ [] נְהַרְסוּ []
[]	14. | הַצֹּרֵר לְרוֹמִם לְרַשָּׁע בְּעֲבוּר תִּקְבַּל סַמָּאֵת עֲוֹנוֹתֶיהָ []
[]	15. | ] הָ וְעַוְוָה פְּנִיהָ וְתִשְׁנָה בְּיֹדָהּ וְעֵדָה וּבְנֵדִיָּה []
[]	16. | ] יִם וְאֶת־אֲשֶׁר עָשָׂתָה לָּהּ בֶּן־סַמָּאֵת הַעֲוֹן []
[]	17. | ] שְׁנֵאתָה כְּאֲשֶׁר הִיתָה לְפָנֶי הַכְּבוֹדָהּ []
[]	18. | <i>vacat</i> וַיִּזְכֹּר אֶת־יִשְׂרָאֵל יְרוּשָׁלַם הָן []

Translation

Fragment 1 (1) Ham and Japheth . . . (2) to Jacob and he said . . . And he remembered . . . (3) [to give to Israel . . . Then they said . . . (4) They went [dress]ed in fine raiment because . . . (5) [And He gave the sons of Canaan] to Jacob as slaves. In

love . . . (6) [He] gave it (the land) to the Many for an inheritance. The Lord is the Ruler . . . (7) His Glory which (comes) from (the) One fills the waters and the [land.] . . . (8) To Him alone belongs the Sovereignty. With Him was the Light; with them (the Angels of Darkness?) and upon us was [the Darkness.] . . . (9) [He will end the Er]a of Darkness, and the Era of Light is coming, when they (the Angels of Light?) will reign forever. Therefore, [they] said . . . (10) to Israel, because He was in our midst. In the spring Jac[ob went down to Egypt . . .](11) [upo]n them, and they were put to forced labor, but they were preserved. They cried out to the Lord . . . (12) And behold, they were given unto Egypt a second time, at the end of the Kingdom, but they were preserv[ed . . . (13) And He gave the Holy City into the hand of the inhabit]ants of Philistia and Egypt to spoil and ruin her. [They tore down] her pillars . . . (14) [She (Jerusalem) ex]changed (her loyalty), exalting Evil, so she will receive the poll[ution of her sins]. . . (15) and her defiance, so she was hated. In her beauty, her jewelry and her clothing . . . (16) that which she did to herself. A son of the pollution of Ev[il . . .] (17) her hatred as she was before she was rebuilt (18) But God remembered Jerusalem . . .

49. He Loved His Bodily Emissions (A Record of Sectarian Discipline - 4Q477) (Plate 24)

This text was evidently meant to be the kind of record the Mebakker or Bishop was supposed to keep, as mentioned in the last column of the Damascus Document above, and columns in the extant text, which no doubt preceded it, concerning disciplinary actions and such like 'in the camps'. The presence of one of these records here among the corpus from Qumran not only proves such records were kept, but provides an astonishingly vivid eye-witness testimony to the life that was led in these desert communities preparing for 'the last days' or the 'time of the end'.

Also impressive is the consistency of its vocabulary with what we have been witnessing throughout these texts. The mindset is fixed, the vocabulary certain, even in mundane or trivial texts and records of this kind.

For these purposes the reference to 'soul' in Line 1.2 has its implications. We have already analysed allusions to this important notation, both in the last Chapter and in this one. It is, of course, widespread in the published Hymns and the Hymns of the Poor above. It is usually used in conjunction with allusions to the Ebionim, 'Anavim and Zaddikim - 'the Poor', 'the Meek', and 'the Righteous'. It is also used in the Habakkuk Peshar to describe the retribution visited on the Wicked Priest for his destruction of the Righteous Teacher and members of his community. It is used in the last column of the Damascus Document with regard to the person who has not confirmed his attachment to 'the Torah of Moses' and 'rejected the Foundations of Righteousness'.

Its use in a crucial section of the Damascus Document to delineate an attack on 'the soul of the Righteous'/'Righteous One' and his associates is particularly important. In life-threatening situations like these, and probably related ones in the two collections of Hymns, it probably meant something like 'inner being' or 'being' - even the very life of the individual or individuals involved.

In the disciplinary text before us - and it is only a disciplinary text, not an expulsion one - we have the usual allusion to 'rebellion' in Line 1.4, no doubt against 'the Laws of Moses'. The allusion to 'rebellion', of course, is as always a negative one. We have seen it in relation to Hyrcanus' 'rebellion' - probably against his brother Aristobulus - in the Aemilius/ Priestly Courses text above. We have seen it throughout these texts when considering the rebellion of 'the sons of Darkness'; we have seen it, too, in the rebellion against God highlighted at the beginning of both the Habakkuk Peshar and the Damascus Document, and it is no doubt seen as including the rebellion of individuals like the Lying Spouter against the Law. There is even in this context the usual allusion to 'Light', and in Line 2. 1 the implication that what we have to do with here is a 'knowing' infraction of some kind, not an inadvertent one of the kind alluded to at the beginning of the last column of the end of the Damascus Document and at length in Column vii of the Community Rule.

The allusion to 'the camps of the Many' (1. 3) is also of moment in tying this text to the last column of the Damascus Document and the activities of the Mebakker or 'Bishop' there, who is described as record such infractions and who controls these wilderness 'camps' generally. The reference to 'the Many' with regard to these camps also happens to solve another problem raised above. This is why having all the texts at our disposal was so imperative for the critical historian, though

perhaps not for the philologist, i.e. someone concerned with the Translation of a single manuscript only.

It will be recalled that the term 'Many' was also used to describe 'the Priest commanding the Many' in the last column of the Damascus Document. But the Mebakker or Bishop is clearly described in Columns xiii-xiv of the published Cairo Damascus Document as being in absolute charge of 'the camps'; therefore our problem concerning the identity of the two is solved. If the desert 'camps' are 'the camps of the Many' alluded to in passing in this text, then the Priest Commanding the Many and the Mebakker / Bishop commanding the camps are the same. Again, the references in early Church literature to James as 'Bishop of the Jerusalem Community' and 'high priest' are not irrelevant.

It is also vivid testimony of the fact of the existence of the 'camps'. Here are actually two people who lived in them the 'inhabitants of the camps' so vividly alluded to in the last column of 4QD, 'Hananiah Nitots' and 'Hananiah ben Shim' . . . (presumably Shim'on or Shemaiah). Moreover, the rank and file of these 'camps' were actually referred to as 'the Many'. This is extremely moving, absolutely immediate testimony.

Again we have an allusion to 'the Spirit of Radiance' of the kind seen in more ecstatic texts like the Son of Righteousness (Proverbs), the Chariots of Glory, and the Mystery of Existence in Chapters 5 and 7. The allusion in Line 6 of the second column to 'turning aside' is also common in documents like the Damascus Document or the Community Rule, particularly when it comes to 'turning aside' from the Law or 'wandering astray in a trackless waste without a Way'. Such references are omnipresent.

The allusion to 'reproved' in Line 9 ('reprove' in Line 2 Column 1) is not the same as 'expel' in more serious excommunications pronounced in 4QD above, the Community Rule, ii and the Chariots of Glory. The offenses treated in this record are not capital or excommunicable ones, but rather more in the nature of those listed in 1QS, vii or CD, xii-xv, presumably preceding 4QD. The allusion recapitulates one already encountered in Jacob's 'reproving' Reuben in the Genesis Florilegium's presentation of Reuben's violation of his father's bedroom arrangements. This is a record of 'picayune' disciplinary 'acts' kept by the Mebakker in his role presumably as 'Priest commanding the camps' in the last days.

In Latin usage, the word 'acts' related to real administrative records kept by officials like governors, procurators and the like. Eusebius, for instance, in Ecclesiastical History 1.9.3 reveals that he knows about 'acts' circulating under Pontius Pilate's name in his own time - the 300s - purporting to be the real administrative records of that individual's procuratorship. The 'acts' or records we have before us in this disciplinary text are real administrative proceedings in contradistinction to some others of this genre, hence their thoroughly pedestrian and mundane tone.

Finally the allusion to loving one's 'bodily emissions' recapitulates material about mourning and sexual matters in Purity Laws Type A in Chapter 6. It is completely in accord with the Qumran ethos as we have been following it. Reuben's 'reproval' also had to do with sexual indiscretions. It is in accord with the Qumran concern not to 'mix' with such individuals, because 'the Holy Angels were with them in their camps' - again the reason for the camps themselves. The allusion to the 'Holy Angels being in the camps' is to be found, as we have noted, in both the War Scroll and the Damascus Document - the former particularly with regard to keeping such impurities from the camp 'from the time they (the Holy Ones of the Covenant) leave Jerusalem and march out to war until they return'.

Anyone who thought this scenario was a figment of the imagination of these writers must now think again. The finding of such a fragment here makes it undeniably real. The allusion to 'mixing' is of course interesting as well. It recapitulates allusions of this kind already discussed in the First Letter on Works Reckoned as Righteousness. In that document, this allusion primarily relates to Gentiles and 'mixing' with them, but in the War Scroll and Damascus Document it relates to mixing with 'the sons of the Pit' as well. Of course all of these expressions relate to the 'separation' ideology we have encountered so repeatedly in these texts - 'separating pure from impure', part of the general 'Temple pollution' accusation, but also the general instructions to 'separate from the sons of the Pit' or 'the majority of the people' and 'go out into the wilderness' camps.

TRANSLITERATION		Column 1
[	ים אנשי ה..]	.1]
[	נפשמה ולהוכיח א]ח	.2]
[	בן]חני הרכים על	.3]
[	בגעל	.4]
		Column 2
[		.1]ל
[	ר האור מודע]ח	.2] אשר
[	אח יוחנן בן ..]	.3] הרכים
[	הוא קצר אפים] שמו. [העין שמו וגם רוח פארה ע.]	.4]
[	ואת חנניה ניתוס הוכיחו אשר הוא]ח	.5] ה הואה ..ש.]
[	לה]סיר את רוח הית[ר מדרך] וגם לערב א]ת [אל]	.6]
[	.. הוכ[יחו][א]שר רוע]עמו וגם אשר איננו ח]	.7]
[	ורו וגם אוהב את שפך בשרו]	.8]
[	ואת חנניה בן שמו] הוכיחו]	.9]
[	ת]ם אוהב את ש..]	.10]

Translation

Column 1 (1) . . . the men of the . . . (2) their soul, and to reprove (3) . . . the camps of the Many, concerning (4) . . . rebellion

Column 2 (1) to . . . (2) which . . . the Light, knowing[ly . . .] (3) the Many . . . Johanan ben . . . (4) he was short-tempered . . . his name . . . And also the Spirit of radiance with . . . (5) he . . . And Hananiah Nitos they reprov[ed] because he . . . (6) turned aside the Spirit of the Commun[ity from the Way], and also to mix the . . . (7) they repr[ov]ed[ed] [be]cause he . . . and also because he was not . . . (8) Furthermore, he loved his bodily emissions . . . (9) Hananiah ben Shim[on] . . . they reprov[ed] because . . .] (10) Furthermore, he loved . . .

50. Paean Forking Jonathan (Alexander Jannaeus - 4Q448) (Plate 25)

This text completely disproves the Essene theory of Qumran origins at least as classically conceived. It was known for some 30 years, but once again mistranslated and misinterpreted. What is more incomprehensible, the dedication 'to King Jonathan' was missed completely. Once again, it demonstrates the need for open access to all texts and the deleterious effects of opening archives only to a small circle of people.

There were really only two King Jonathan's in the history we have before us. These were Jonathan the brother of Judas Maccabee (c. 155 BC), and Alexander Jannaeus (d. 76 BC), whom we have referred to in various contexts above. Since the first probably never even was 'king' in the true sense and was never addressed in this manner, we are probably in the realm of the second. We have had occasion to speak of him throughout these texts, but particularly with regard to the Priestly Courses III/Aemilius Kills text in Chapter 4.

To have a text like this Paean, introduced by a dedicatory invocation or panegyric to him - in the words of the Paean itself, a Shir Kodesh or 'Holy Song'/'Poem' - is an historical treasure of high magnitude for the study of the Scrolls. Therefore we close our work with it and its interpretation. The fact that it was buried for so long, with the consequence that much of the debate concerning the state of affairs it addresses was misguided and misinformed, cannot be considered anything but reprehensible.

Ten years ago, one of the editors of this volume observed that Qumran had to be considered pro-Maccabean, i.e. pro Alexander Jannaeus or Jonathan and not anti. He concluded from 2 Macc 5:27's picture of Judas and his nine companions out 'in the hills' eating nothing but plants 'to avoid contracting defilement', that the settlement might have been founded by the Maccabees to honour this 'wilderness' experience, not (as in normative Qumran scholarship, which in his view exhibited a definite anti-Maccabean bias) in opposition to them.

It should be noted that both Maccabee Books present the celebration they seem written to commemorate, Hanukkah, as a new Feast of Booths or Tabernacles in the wilderness when the Law was either first revealed or rededicated. This editor also noted Alexander Jannaeus' second wilderness sojourn thereafter, when the latter and about 6,000 of his partisans fled to 'the hills' surrounding Jerusalem to resist Demetrius. This Graeco-Seleucid King had been invited into the country by the presumable party opposing Alexander, the Pharisees (War 1.92-5).

This invitation by the Pharisaic opponents of Alexander Jannaeus has to be considered a prototypical one for this party and the establishment Sadducees they eventually control. Later it is the Pharisee supporters of Hyrcanus II, presumably referred to disapprovingly in the text on Priestly Courses above, who sided with Pompey and the Scaurus mentioned in that text. They are also presumably involved with Herod's father Antipas, who aided the Roman troops in overwhelming Aristobulus' supporters in the Temple. Josephus comments on the awe-inspiring impression that the zeal of these supporters of Aristobulus made on the Romans as they steadfastly went about their priestly duties in the Temple even as they were being slaughtered there. He also notes that it was the Pharisaic collaborators of the Romans who killed more of these priestly partisans of Aristobulus in the Temple than the Roman troops themselves (War 1. 148-50).

Josephus also describes two rabbis in the next generation, obviously meant to represent persons of the stature of Hillel and Shammai in Rabbinic tradition. He calls them 'Pollio and Sameas'. During the events of 37 BC, they had advised the people to 'open the gates to Herod', when the latter supported by Mark Antony returned to Jerusalem and again stormed it, finally taking control for himself and his family (Ant. 15.2-3). For this, Herod never stopped bestowing favours on Pollio and Sameas and their Pharisee supporters, while he had the other members of the previous Sanhedrin (i.e. the Sadducee dominated one) executed (Ant. 14.175-6). Contrary to popular notion, fostered by the heirs to that tradition over the first millennia, the Pharisee position they represented was not the popular one. Rather the people ignored it, as they seemed to do all such advice and typically supported the more nationalist one; so the popular position was pro-Maccabean, not vice versa, a position also exemplified in this Song of Praise to King Jonathan we have before us.

Finally, at the time of the uprising against Rome, led presumably by the kinds of forces exemplified in this literature, Josephus specifically notes that it was 'the principal men of the Pharisees, the chief priests (i.e. Herodian Sadducees), and the men of power (the Herodians and their confederates - the intermediary for whom was a mysterious individual he refers to as 'Saul'), who invited the Romans into the Jerusalem to put down the uprising, thus making the momentous events that subsequently transpired and the destruction of the Temple inevitable (War 2.411-18). Josephus and Philo's nephew Tiberius Alexander, among others, even presided over this destruction!

There is another text at Qumran referring to these events, the Nahum Peshier from Cave 4. This text, whatever it may be interpreted to mean, was obviously written after the coming of 'the Kittim' into the country. It appears to refer to Demetrius, mentioned above, as well as 'Antiochus' (probably Epiphanes) at the time of the celebrated events of Judas Maccabee's struggle with him, noting that 'the Kittim' came after the 'Greeks'. Therefore it must have been written in the Roman period, and the conclusion would appear to be that in this text, as in the Habakkuk and Psalm 37 Peshiers related to it, 'the Kittim' refer to the Romans.

In traditional theories of Qumran origins, i.e. the Essene theory and its variations, Alexander Jannaeus is often considered perhaps the most likely candidate for the role of Wicked Priest referred to in these pesharim - either him or one of his equally zealous Maccabean predecessors, like Judas, Judas' father Mattathias, his brother Jonathan, or even Alexander's son Aristobulus, who was apparently mentioned in the Aemilius text. It was the aim of Maccabees, Zadokites, Christians and Qumran to gainsay this approach. The Paean to King Jonathan now vindicates this position, and supports the opposite.

Since the existence of this Paean came to light, as a result of the efforts of a young Israeli scholar, comments have been made attempting to come to grips with it, like, 'a Sadducee must have joined the Community at Qumran' or the like, mostly from persons trying to salvage the traditional Essene theory. Similar kinds of comments were made in earlier research about the War Scroll, that it was imaginary or allegorical; or about the Copper Scroll for similar reasons, that it was not a real list of the hiding places of Temple treasure. These are preposterous and completely miss the true ethos of the group we have before us.

This group is 'Sadducee', or perhaps even better (to get the nuance of the Hebrew) 'Zadokites'. These are not Sadducees like those portrayed in the New Testament or Josephus. They are of a different stripe altogether. This is also borne out by texts like the two Letters on Works Righteousness in Chapter 6, as well now as the disciplinary text preceding this Paean above. This group was actually living out in the wilderness camps.

It is possible to call this group 'Essenes', but to do so one must redefine what one means by 'Essenes' to take into account its militant, nationalist, and resistance-minded ethos, which some would call 'Zealot'. As we have been emphasizing, this group cannot have been anti-Maccabean; if anything it was pro-Maccabean. The movement behind the literature at Qumran most likely commemorated the Maccabean 'camp' tradition (the 'booths' of the new Feast of Tabernacles in the wilderness).

Alexander Jannaeus or other wilderness-fighting characters in the Maccabean tradition cannot have been 'the Wicked Priest'. This is a contradiction in terms, and shows a complete failure to grasp the import of the materials before us. Only an individual with Phariseizing tendencies, like his more accommodating son Hyrcanus II, discussed in some detail above, could have been referred to in such a manner. The few lines of this splendid little poem prove this proposition as nothing else can.

The poem has some interesting characteristics. First it is a poem. We have called it a 'Paean' to take into account its laudatory praise of a great figure, as well as the 'Holiness' of the address, signalled in the first dedicatory line. Secondly, it is very old. There is an apocryphal psalm on the top left of Plate 25 above it, which is in different handwriting and distinct from it. At the top of the Plate, too, to the right of this psalm is the scrawled term, again in different handwriting, 'Hallelujah' (praise the Lord). This phrase is found in later portions of the traditional Psalms, and its presence here further increases the sense of religious awe of the document.

The apocryphal psalm at the top of the document is usually referred to as Psalm 154. It is known in Syriac tradition and interestingly enough was attached to the psalms from Qumran found in Cave 11. However it is not found in the Bible. It is a panegyric, glorifying 'the Many', thoroughly in keeping with the Paean to King Jonathan attached on this parchment below it, and replete with Qumranisms like 'Hassidim', 'Zaddikim', 'the Upright', 'the Meek', 'his soul', 'a pleasing fragrance' and anew formulation, 'the Simple', just encountered in the disciplinary text above. A parallel to 'the Poor', it is found in similarly important contexts in the Habakkuk and Nahum Peshers. It is also probably paralleled in the Gospels: 'these little ones' (Matt. 10:42, Mark 9:52, etc.). Whatever the role this psalm was to have played in this document, its familiar apocalyptic nationalism is completely in harmony with the ethos of Qumran and it may even have been composed there.

But it is upon the material at the bottom that our attention must focus. There the handwriting is informal and cursive, and the sense laudatory. The dedication comes in an actual nine-line poem in the margin at the right of the main body of material, set forth as Column 1 of our transcription. Each line contains two phrases, though a few contain three, and one evoking 'Israel', contains one. It appears to be complete and totally original, almost like Haiku poetry, except instead of 17 syllables, it contains 20 phrases.

This is followed by material in the lower half of Column 2 in the same hand. What we have here may have been some important collection of 'poems' or 'Holy Songs'. They may even have been sung or sent as part of a laudatory dedication to King Jonathan himself. Or they may simply have been a private copy of something someone wanted to keep. It should be observed, however, that the Community shows not reticence in addressing this Alexander as 'King'. Many coins minted in this period bear the logo, 'Jonathan the High Priest of the Jews' (Yehudim). Those bearing the logo 'King' are generally in Greek and bear his Greek name 'Alexander'. A few others bear the logo 'the King Jonathan', but reversed from this poem.

The reference in Line 3 of the first column to 'the whole Community of Your People' is interesting in that it reflects the similar terminology Qumran applies to itself, i.e. 'the Community'. So is the fact that Line 5 recognizes the Jews as a diaspora people, inhabiting 'the four winds' as it were. However, the two references in Lines 8 and 9 with which the laudatory dedication closes are perhaps most interesting. The reference to 'perfection' in Line 8, of course, recapitulates this terminology as we have been following it in this work. Strictly speaking, it is not exactly the word 'Perfect', but rather a parallel vocabulary allied to it meaning something like 'complete'.

The word Hever at the end of Line 9 is used on numerous Maccabean coins from this period, particularly those minted under Alexander Jannaeus. It derives from the Hebrew root, 'friend', or, if one prefers, 'brotherhood'. Jonathan is almost always saluted on coins using this phraseology as 'the High Priest and Head of the Brotherhood (or Council or Sanhedrin) of the Jews'. We have chosen to render this word 'Commonwealth'. Its presence in this text, coupled with fulsome praise for Alexander, accords with the coins from this period and increases the sense of the historical authenticity of the poem itself.

If the laudatory sense of the first column were not sufficiently clear, the laudatory sense of the second column, and, of course, the apocryphal poem above it, makes it even more so. It is difficult to imagine that at some point this group could have become disenchanted with King Jonathan, and the editors reject this position.

This column, as the reader can see, is more obscure, because less has survived. There is a reference to 'love', but the Translation of the word at the end of Line 2 'wine' is puzzling in the context of the rest of the extant paean. The word could also be translated 'Greece', but this too would be difficult to understand in the context we have. Without further data, little more can be said about it. The 'Commonwealth' reference in the first column is repeated in Line 6 of the second, including an adulatory reference to 'Kingdom', presumably Jonathan's. The constant reiteration of 'name', intended for the good of the monarch and a blessing is noteworthy.

In this context, the allusion in Line 2.4 to 'visit' is of interest. This is a term we have been following throughout the corpus from Qumran. We have seen it in the Messiah of Heaven and Earth text, referring to God 'visiting the Hassidim' or 'calling the Zaddikim by name'. Here, too, whether by accident or intent, we have the 'naming' signification again. The allusion to 'visiting' also occurs, as we have seen, in i.6-7 of the Damascus Document. There it relates to the evocation of the 'root of Planting out of Aaron and Israel', which God appears to have caused to grow 'to inherit His land'. In the context of CD, the notion of 'visiting' can be taken to imply this first Messianic figure with roots in both the Davidic and the priestly traditions or backgrounds, who would then be the similar figure who 'stands up', 'arises', or 'returns' at the end of the document. It could also be taken to mean the Community itself. However this may be, the occurrence of this 'visiting' terminology in this Paean to Alexander is striking.

Finally there is the important reference in 2.7 to the 'Joiners in the war' or 'joining the war'. Again the terminology is striking. It is used in a most important context in the exegesis of the Zadokite Covenant from Ezek. 44:15 in Column iv of the Cairo Damascus Document. It is possible to read the allusion in that prophecy to 'the priests, the Levites, the sons of Zadok' as a construct phrase with the sense of 'the priests who were the Bnei-Zadok Levites'. But the Damascus Document deliberately breaks this open in favour of its preferred exegesis. 'Ands' are added, so the prophecy now reads: 'the priests and the Levites and the sons of Zadok', all distinct categories, not descriptive of each other. This prepares the way for the exegesis to follow, which then identifies 'the priests' as 'the penitents of Israel who went out in the wilderness' and the 'sons of Zadok' in the well-known manner.

But the category 'the Levites' is not mentioned in the exegesis. Rather another word, our 'Joiners' (Nilvim) here evidently playing on the word 'Levites', is inserted. The interpretation then reads: 'and the joiners with them' - 'them', it will be remembered, being 'the penitents of Israel . . . in the desert'. This is the term that reappears in this Paeon to King Jonathan, but it is now tied to an additional phrase, missing in the Damascus Document, namely 'the joiners in the war of or 'those joining in the war of'. 'In the war of is a significant addition, evoking at once the war-like ethos of this group and that war Jonathan seems to have been involved in against Demetrius, mentioned in the Nahum Pesher.

As it turns out, a variation of this terminology also appears in the Nahum Pesher, i.e. the verbal usage 'join'. There it is attached to the 'Simple' notation just encountered, and linguistically linked to the expression ger-nilveh ('resident alien') - another variation of this usage - in the underlying text. The word 'Nilvim' actually appears in Esther 9:27, where it is used to refer to 'Gentiles' connecting themselves in some manner to the Jewish Community - therefore the sense of 'join'/'joining', which plays on the word 'Levites' in the Damascus Document. In this, it may even refer to some 'associated', albeit lesser, status, i.e. a cadre of God-fearing Gentiles associated with the Community. However this may be, the presence of this allusion in this Paeon to King Jonathan, the nationalist sentiments of which are patent, with the additional evocation of being connected to war, is of no mean import.

TRANSLITERATION		Column 1
		1. שיר קדש
		2. על יונתן המלך
		3. וכל קהל עמך
		4. ישראל
		5. אשר בארבע
		6. רוחות שמים
		7. יחי שלום כלם
		8. שלם מולפניך
		9. וחבר בשמך
		Column 2
	1. באהבתך אוהבך]	
	2. ביום (וע) וערב מדין]	
	3. לקרוב לחיזת ת.]	
	4. פקדם לכרכה לה.]	
	5. על שמך שנקרא .]	
	6. ממלכה לחברך .]	
	7. נלוים מלחמת ..]	
	8. לזכרון שמך]	
	9. ת.]	

Translation

Column 1 (1) A sacred poem (2) for King Jonathan (3) and all the Congregation of Your people (4) Israel, (5) who are (spread) in every (6) direction under Heaven, (7) may they all be well, (8) Perfect before You, (9) and a Commonwealth in Your Name

Column 2 (1) In Your love do I exalt . . . (2) in the day and in the evening, from wine (also possibly 'Greece') . . . (3) to draw near so as to be . . . (4) Visit them for a blessing, to . . . (5) upon Your Name which is proclaimed . . . (6) a Kingdom for Your Commonwealth . . . (7) the joiners in the war/joining the war of . . . (8) Your Name for a memorial . . .

Notes

(45) Brontologion (4Q318)

Previous Discussions: Milik, *Years*, 42; idem, *Books*, 187; J. C. Greenfield and M. Sokoloff, 'Astrological and Related Omen Texts in Jewish Palestinian Aramaic', *Journal of Near Eastern Studies* 48 (1989) 202. Photographs: PAM 43.374, ER 1368.

(46) Physiognomic Text (4Q561)

Previous Discussion: J. Starcky, 'Les quatre étapes du messianisme à Qumran', *Revue Biblique* 70 (1963) 503 note 66. Photographs: PAM 43.598, ER 1545.

(47) An Amulet Formula Against Evil Spirits (4Q560)

Previous Discussions: None. The DSSIP lists the text as 'Proverbs? at', but the text is certainly an incantation. Photographs: PAM 43.574 and 43.602, ER 1522 and 1549.

(48) The Era of Light is Coming (4Q462)

Previous Discussion: M. Smith, '4Q462 (Narrative) Fragment 1: A Preliminary Edition', *Revue de Qumran* 15 (1991) 55-77. Photographs: PAM 43.546, ER 1495.

(49) He Loved his Bodily Emissions (A Record of Sectarian Discipline 4Q477)

Previous Discussion: None. Photographs: PAM 43.562, ER 1510.

(50) Paean for King Jonathan (Alexander Jannaeus) (4Q448)

Previous Discussion: A. Rabinovich, 'A Prayer for King Yonaton', *Jerusalem Port Magazine* (1992) 8, 9-11. Photographs: PAM 41.371 and 43.545, ER 266 and 1494.

The Dead Sea Scrolls Texts



Text 1: The Messiah of Heaven and Earth.



Text 2: The Messianic Leader (Nasi)



Text 6: The New Jerusalem



Text 12: The Son of God.



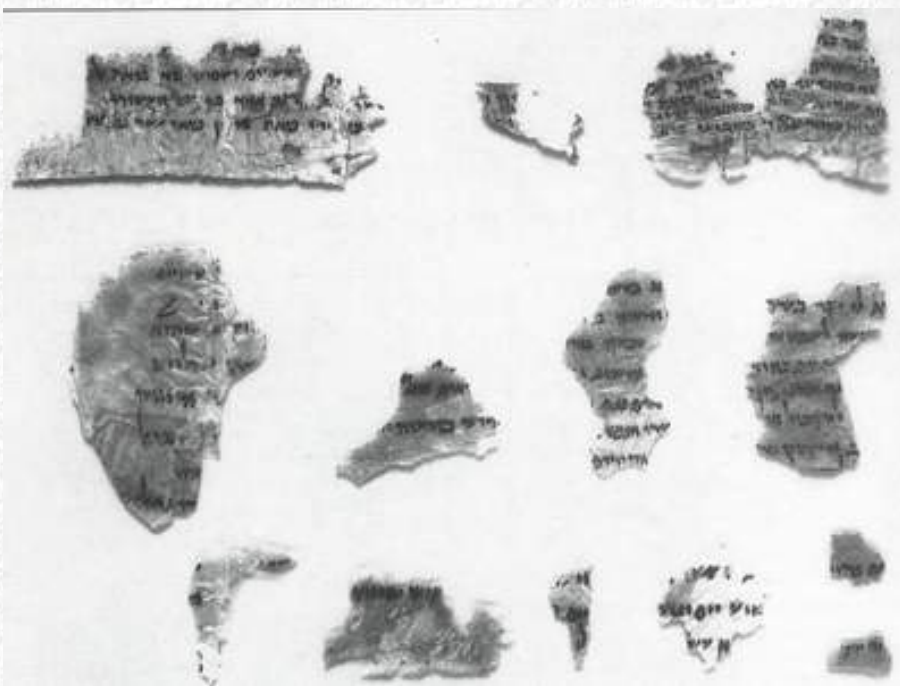
Text 14: A Genesis Florilegium



Text 22: Priestly Courses I



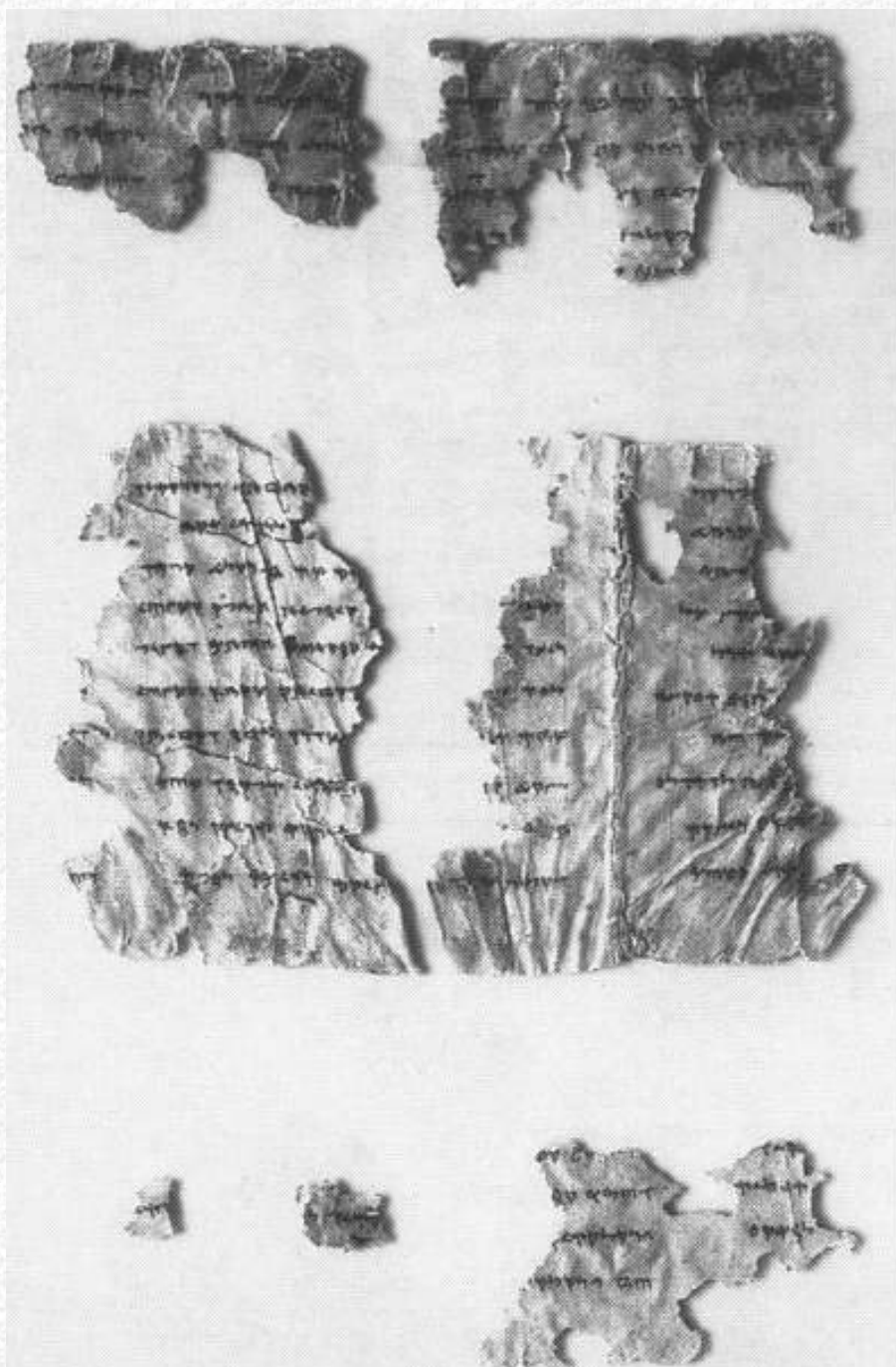
Text 23: Priestly Courses II



Text 24: Priestly Courses III - Aemilius Kills.

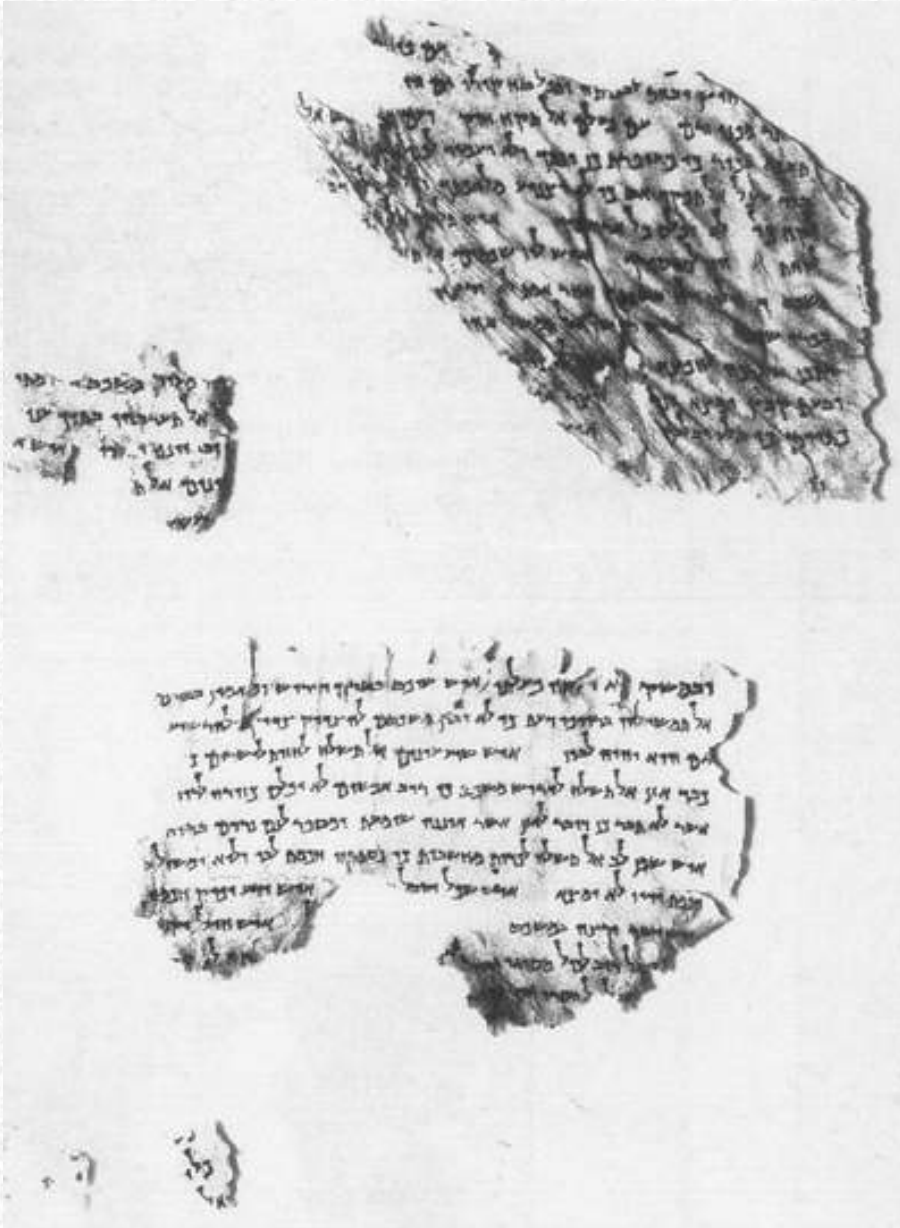


Text 29: The Testament of Kohath.





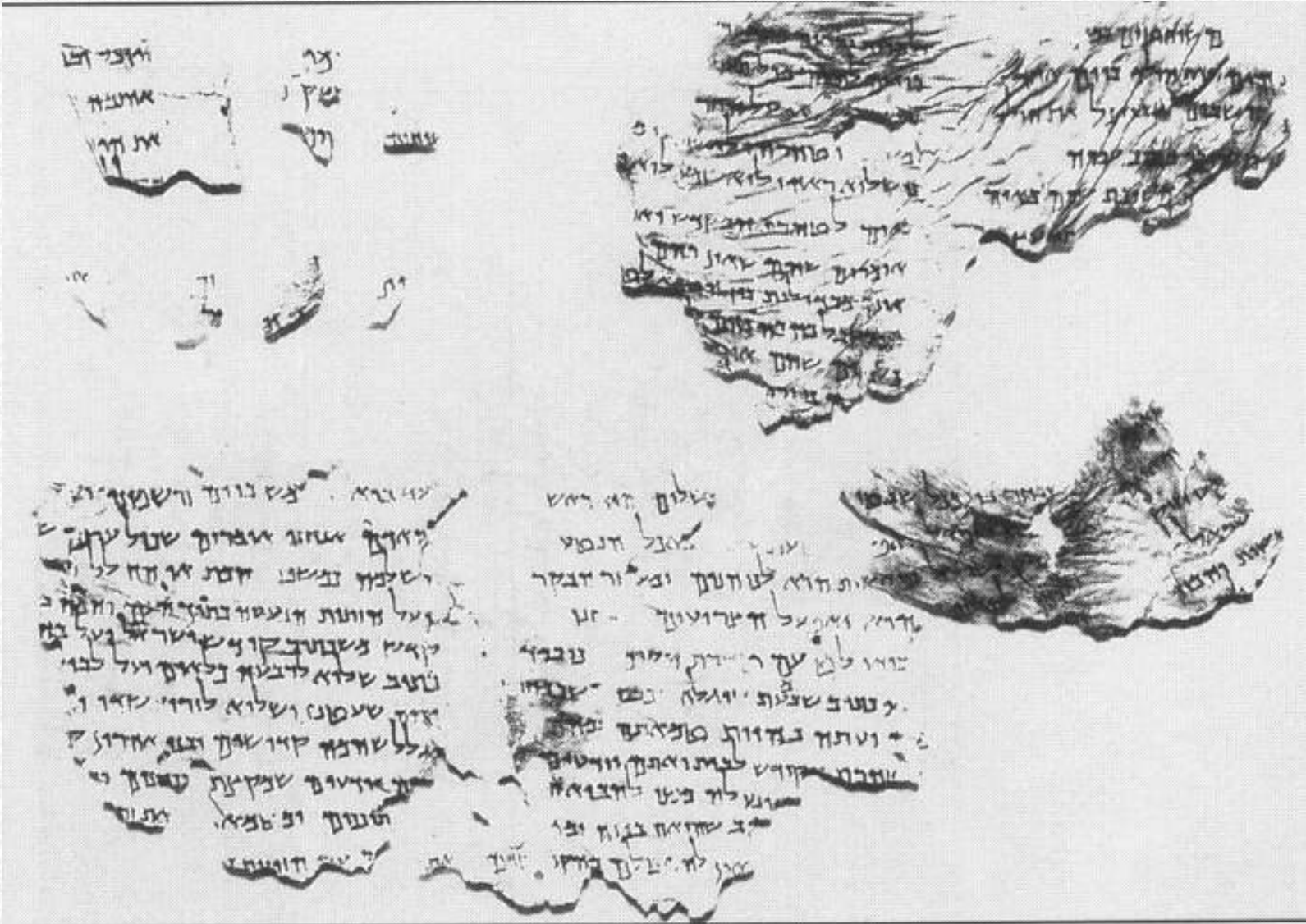
Text 32: The Admonitions of the Sons of Dawn (Cryptic)



Text 33: The Sons of Righteousness (Proverbs)



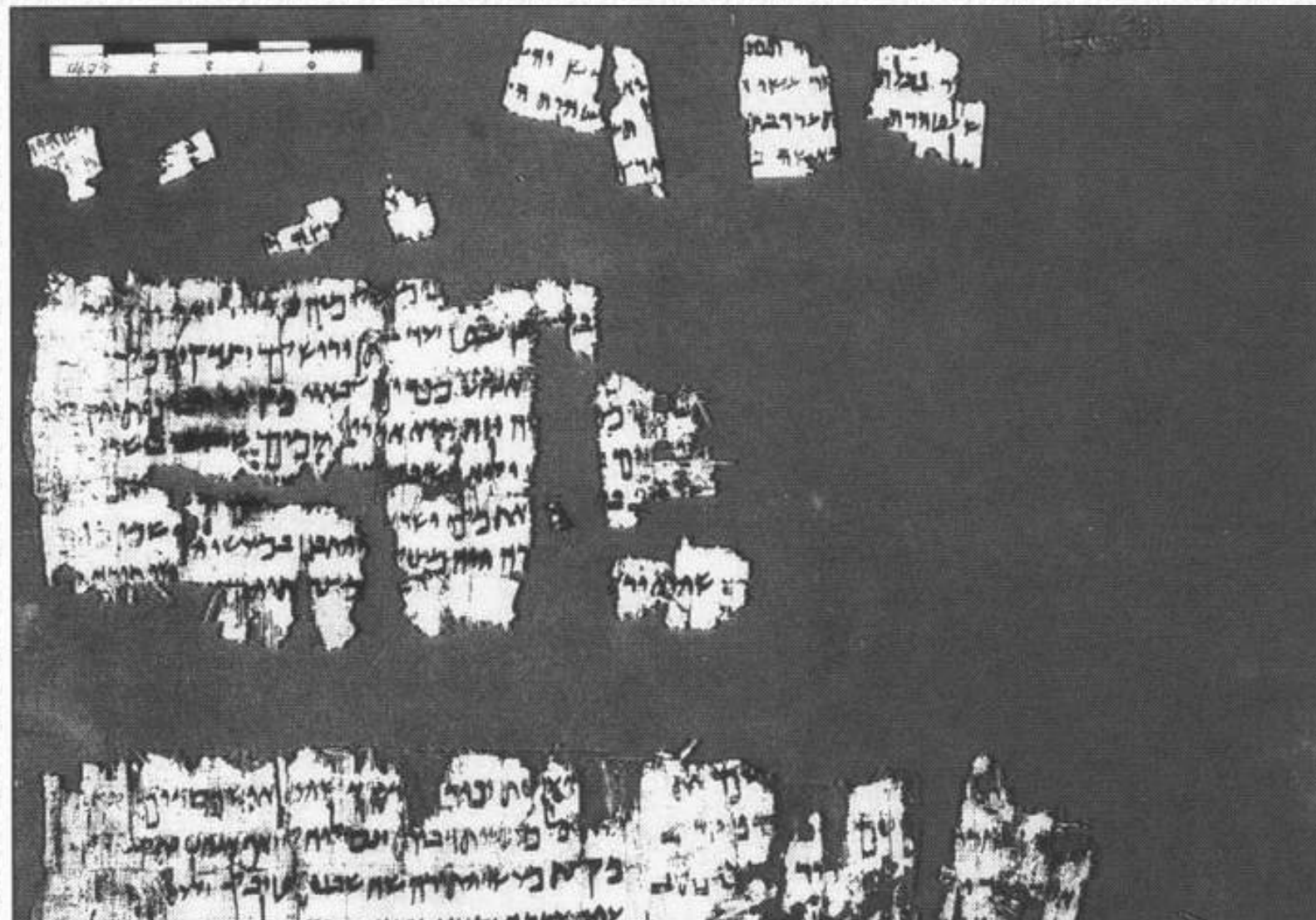
Text 34: The demons of death.

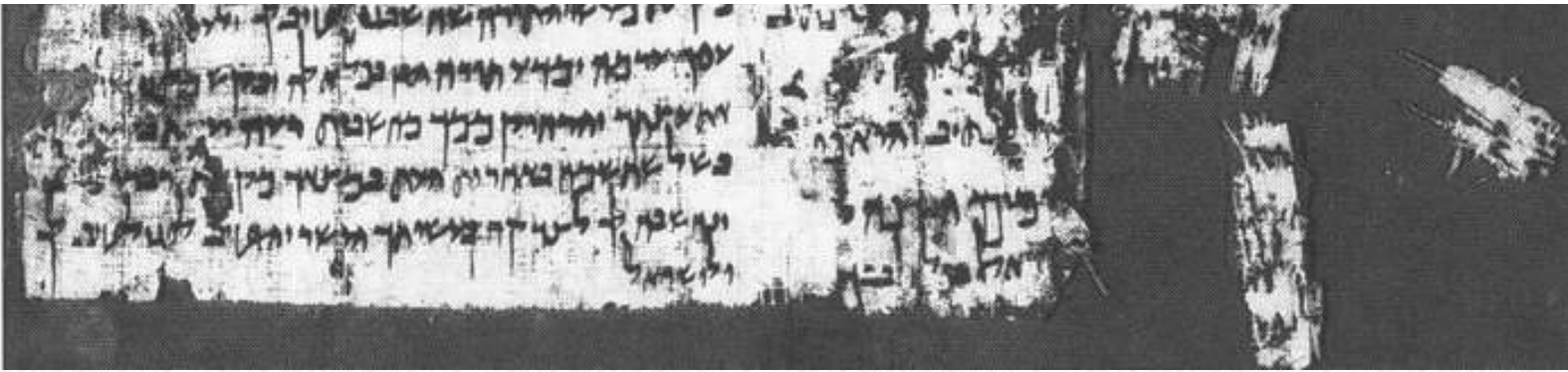


Text 35a: First Letter on Works Reckoned as Righteousness.

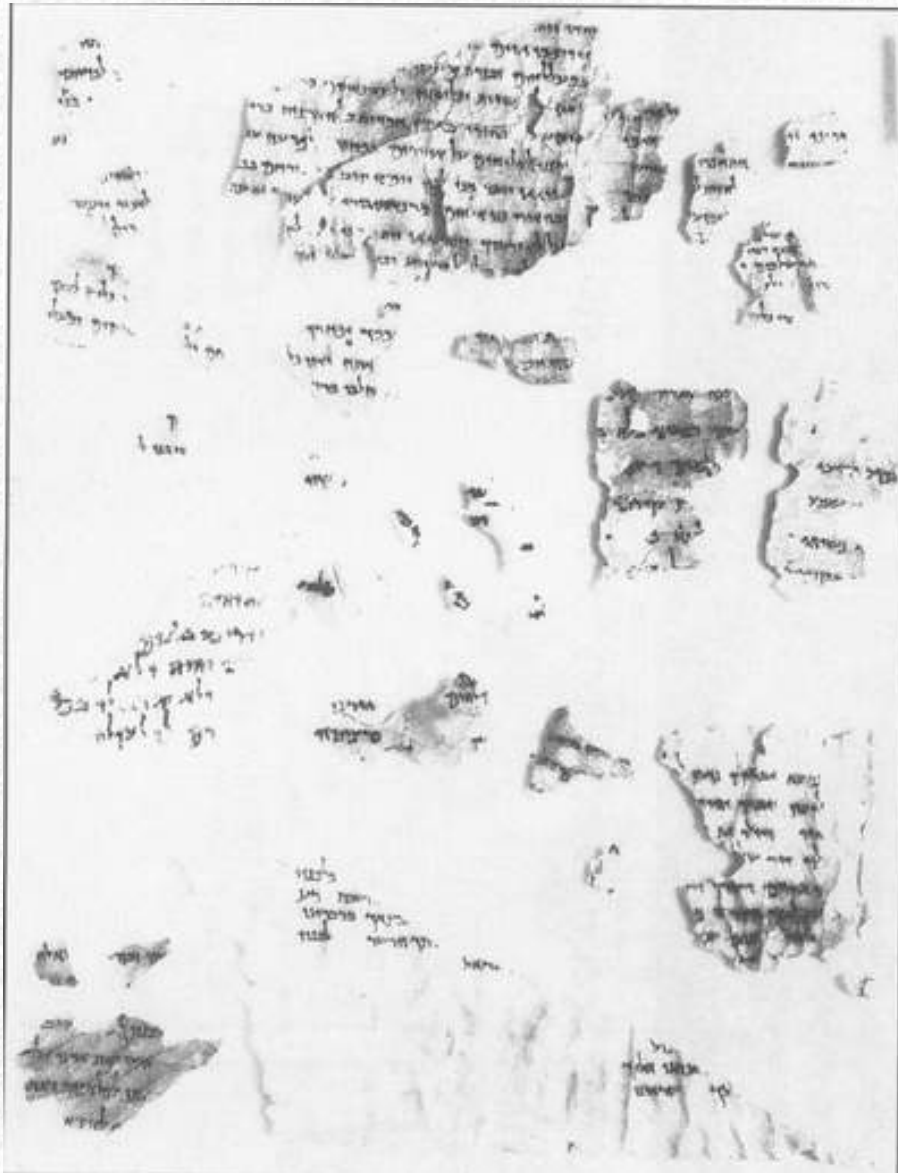


Text 35b: First Letter on Works Reckoned as Righteousness.

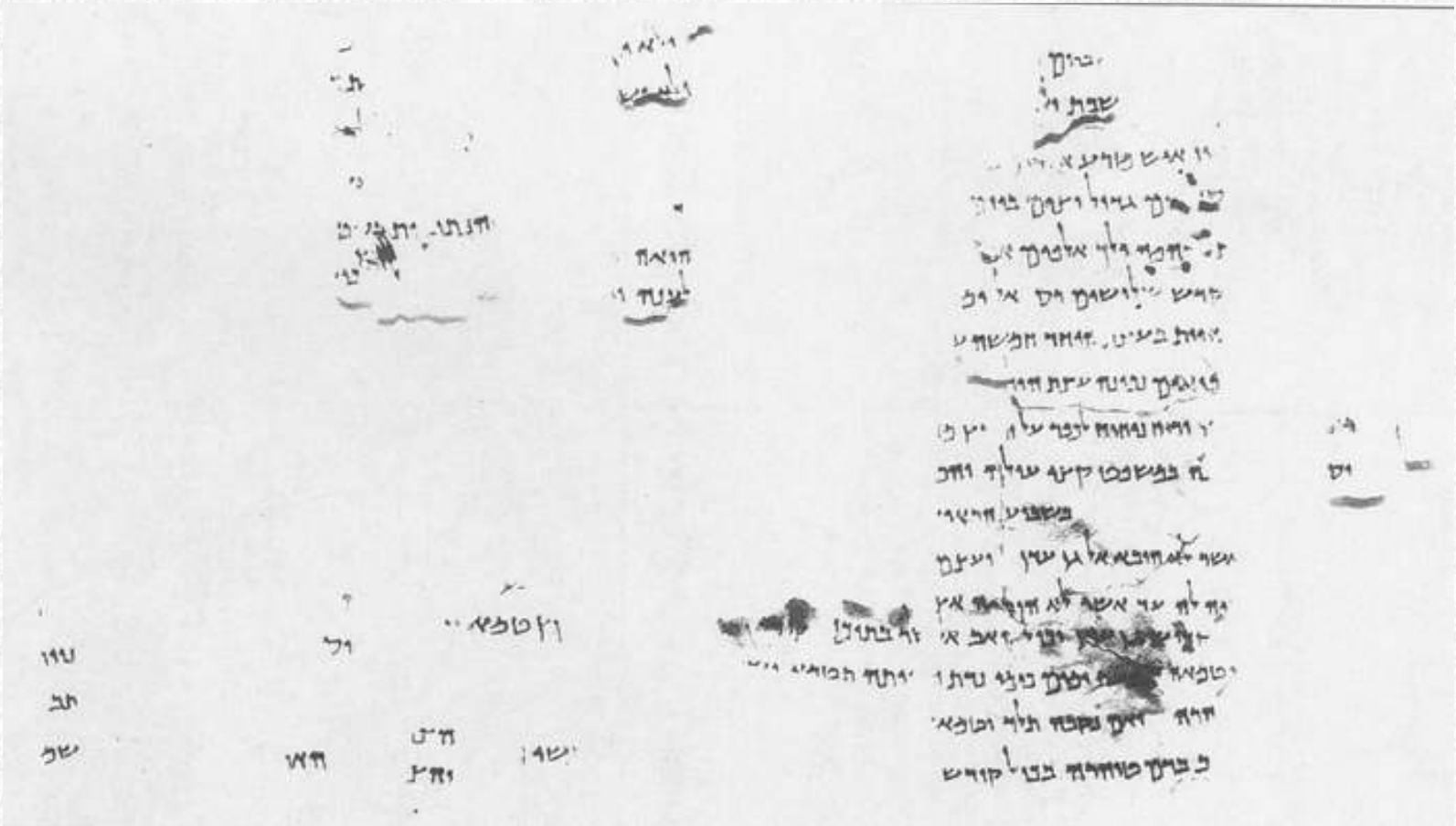




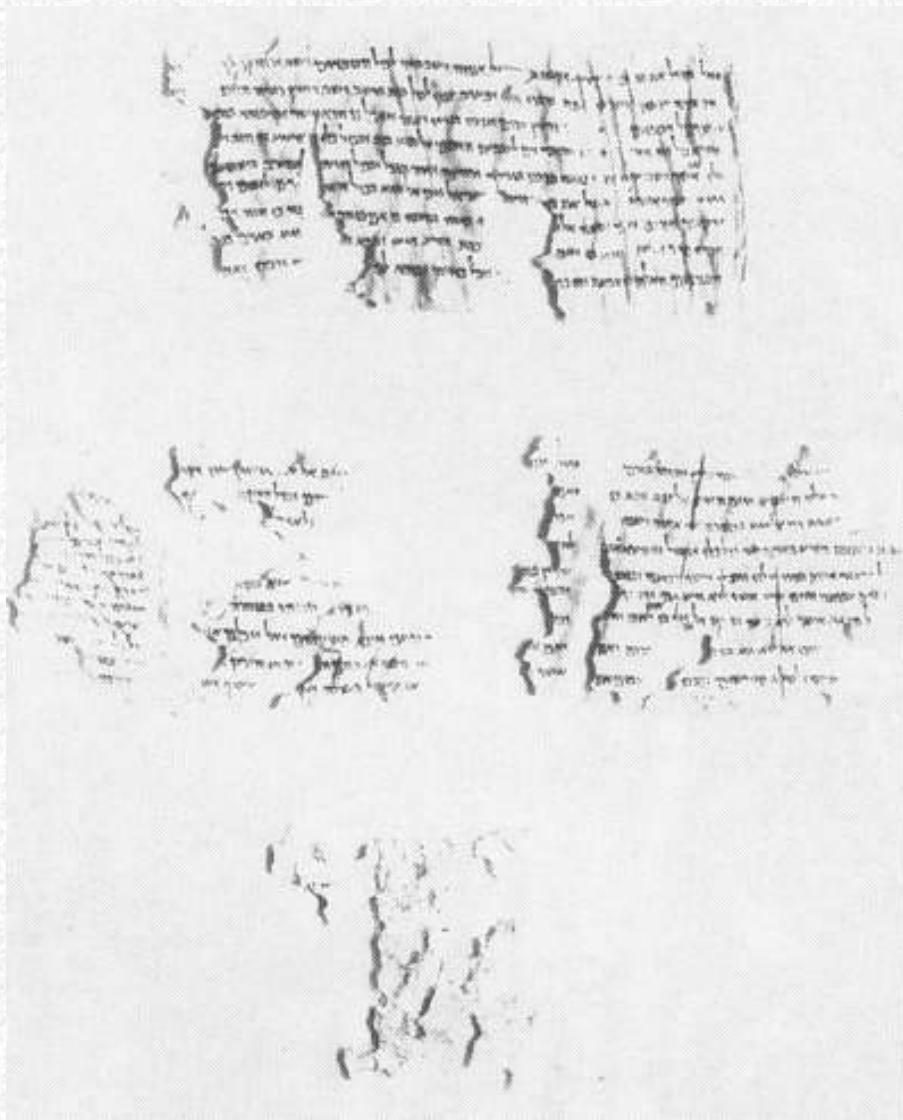
Text 36a: Second Letter on Works Reckoned as Righteousness.



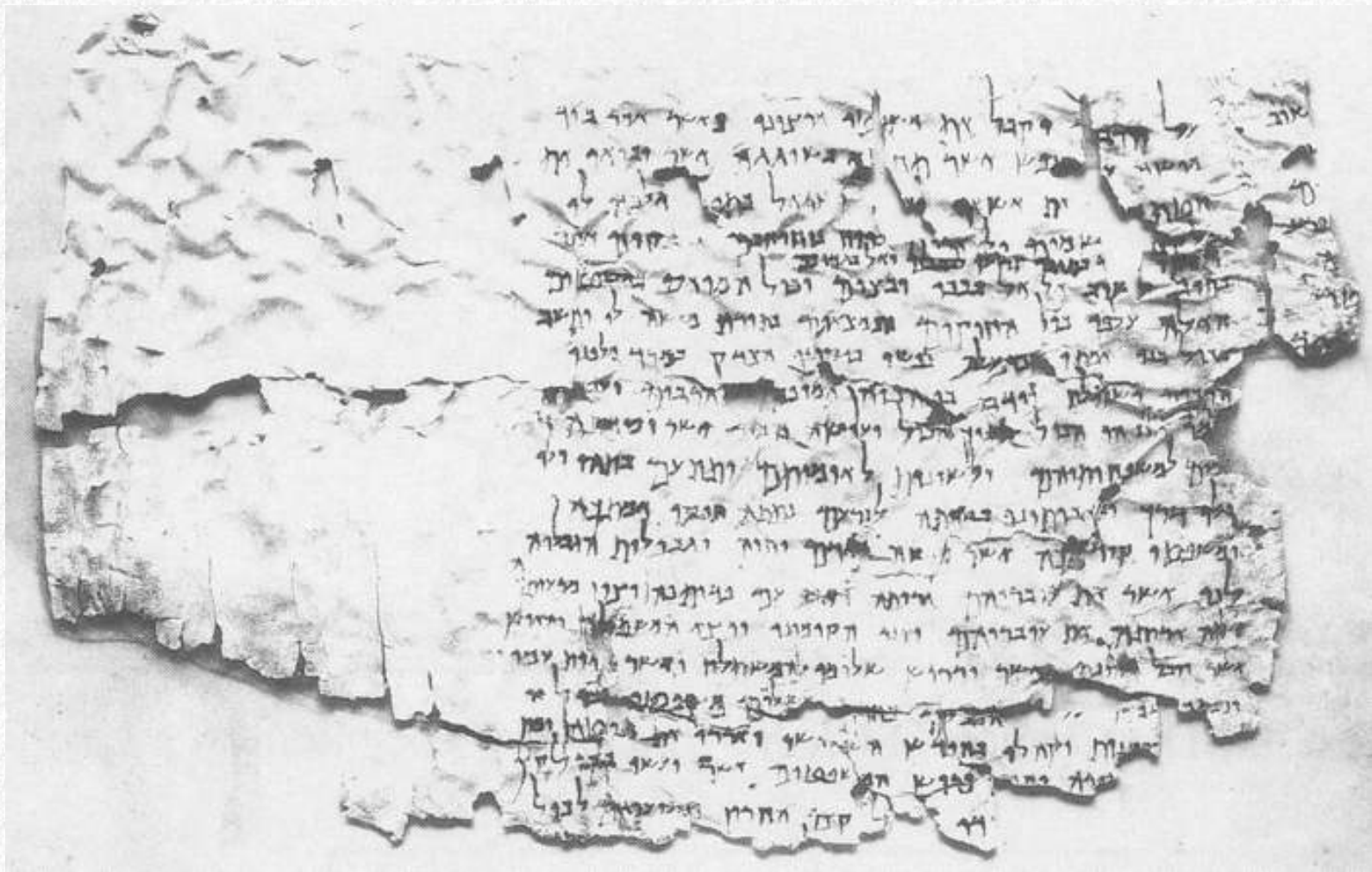
Text 36b: Second Letter on Works Reckoned as Righteousness.



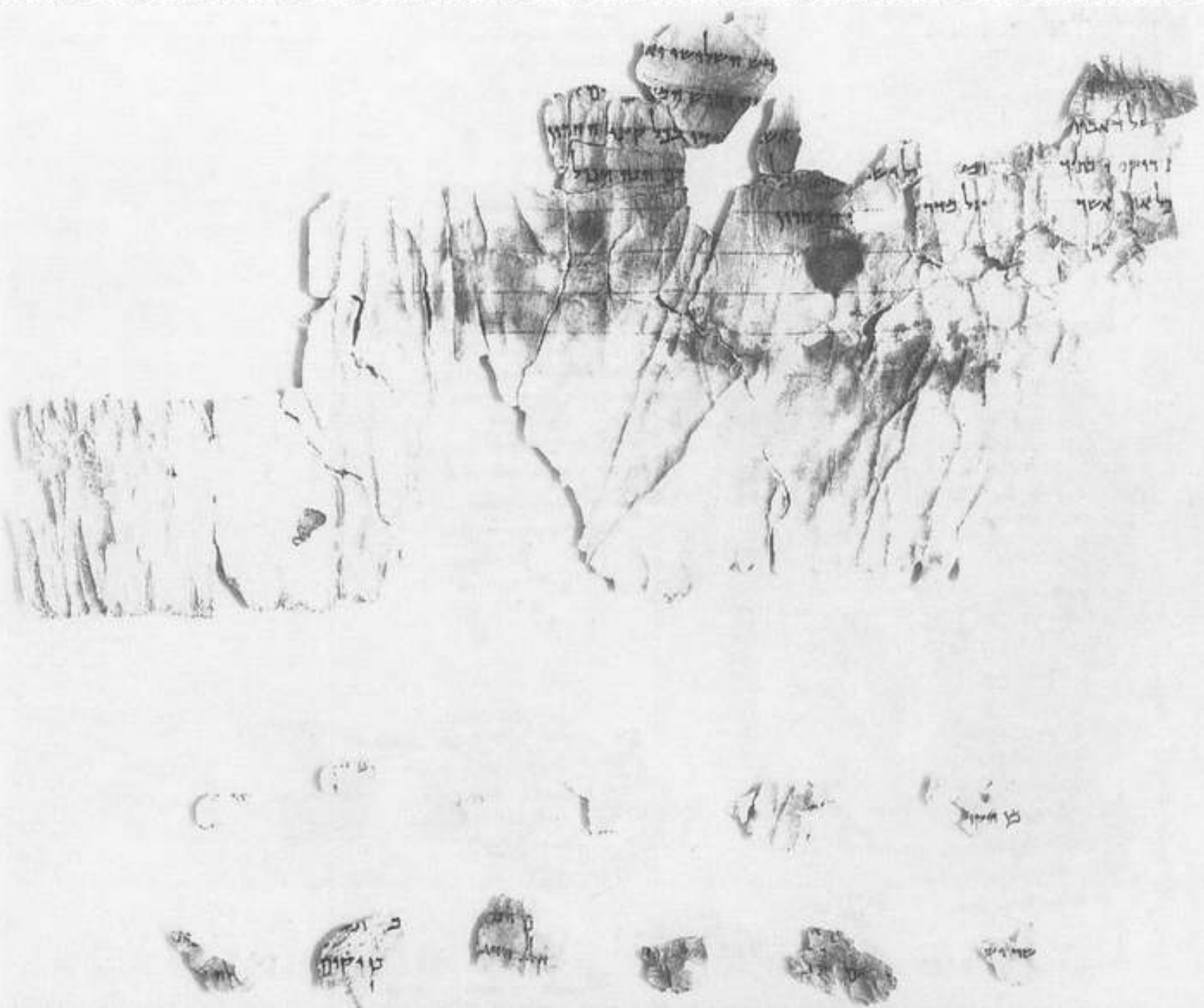
Text 37: A Pleasing Fragrance (Halakhah A)



Text 38: Mourning Seminal Emissions, etc (Purity Laws Type A)



Text 40a: The Last Column of the Damascus Document.



Text 40b: The Last Column of the Damascus Document.



Text 41: The Chariots of Glory

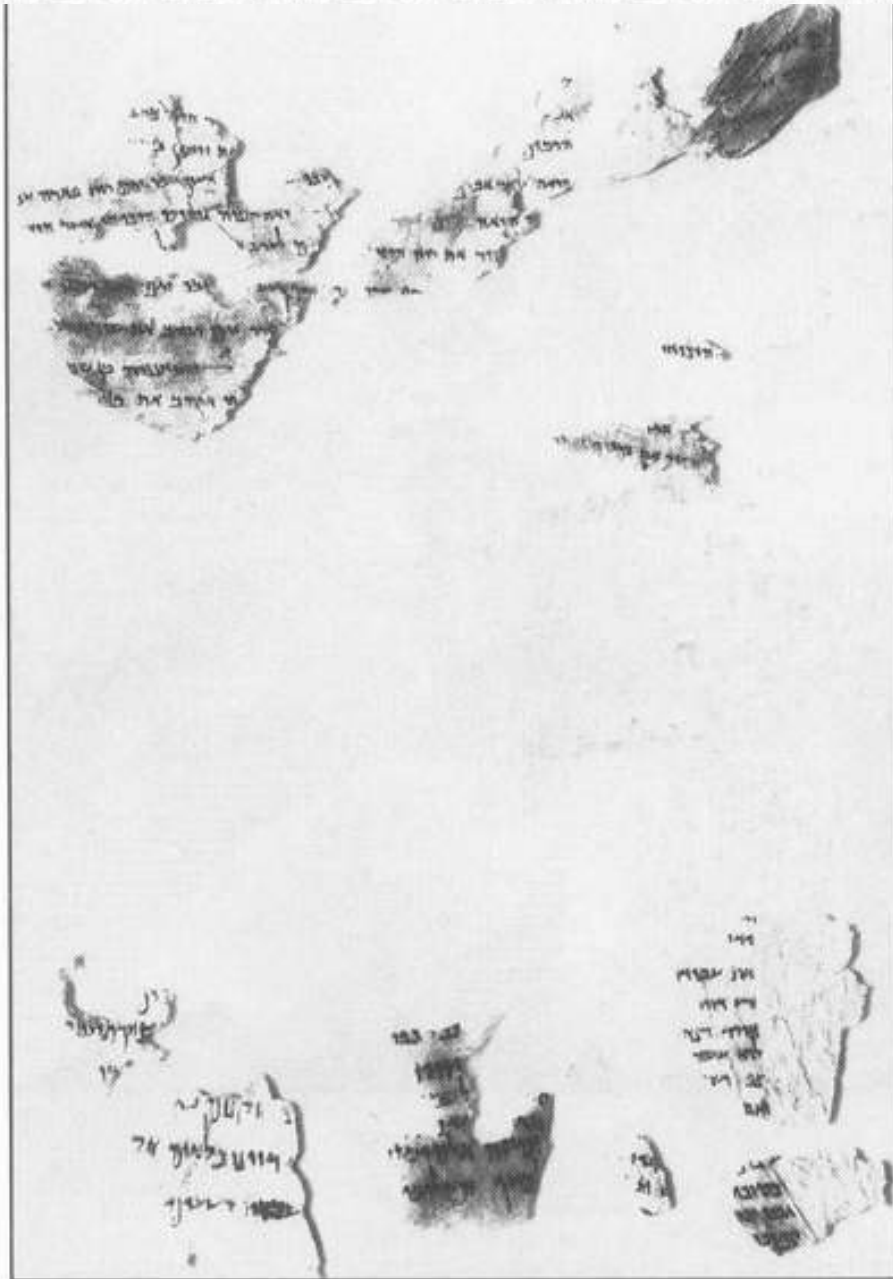




Text 44: The Sons of Salvation (Yesha') and the Mystery of Existence



Text 45: Brontologion



Text 49: He loved His Bodily Emissions: A Record of Sectarian Discipline



Text 50: Paeon for King Jonathan (Alexander Jannaeus)

The Dead Sea Scrolls Pictures and Images:



Picture 1: Wadi Murabba'at on the way to Bar Kochba cave in the Judean Wilderness.



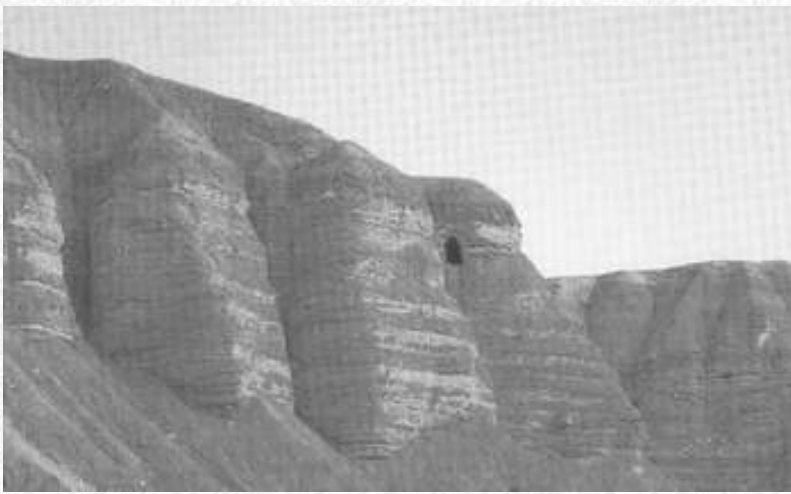
Picture 2: Interior of Cave 5 at Qumran.



Picture 3: Qumran marl terraces with cave 4 visible, and the Dead Sea in the distance.



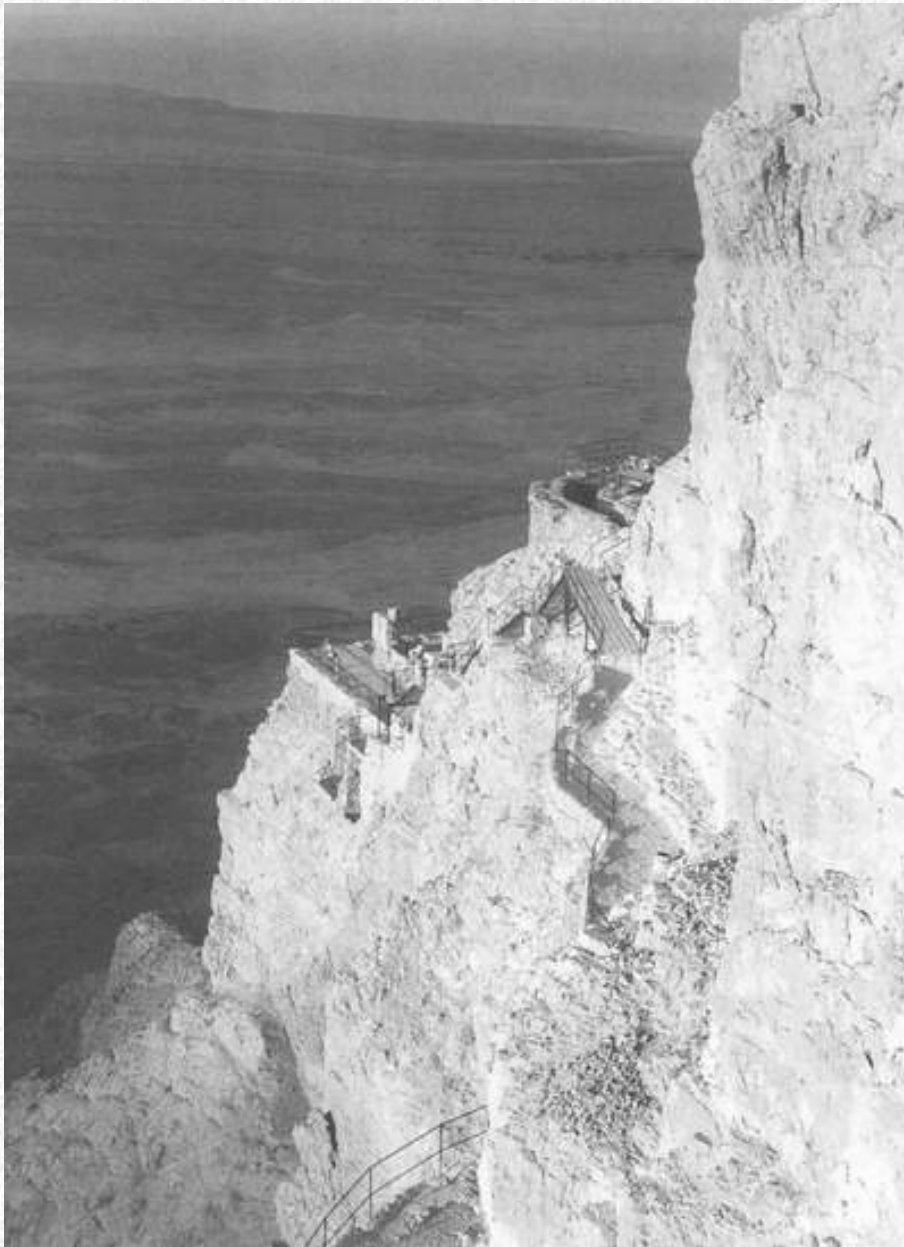
Picture 4: Cave 3 at Qumran where the copper Scroll was found.



Picture 5: Cave 4 viewed from Wadi.



Picture 6: Caves 4, 5, and 6.



Picture 7: Masada Steps Palace with the Dead Sea in the distance.

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ABOUT THIS EXHIBIT

The goals of the "Scrolls from the Dead Sea" exhibition are three fold: to enable visitors to see twelve of the Dead Sea Scroll fragments; to promote greater understanding of the turbulent period in which the Dead Sea Scrolls were copied; and to provide some insight into the questions raised and the "mystery" surrounding this great manuscript find.

The exhibit has an introductory as well as three main sections:

The introductory area presents the Psalms Scroll, the largest of the scroll fragments in the exhibition, and touches on the geographical and religious contexts of the period.

"The Qumran Community" examines the region in which the scrolls were found, presents the archaeological materials uncovered at the Qumran site, and explores the nature of the habitation adjacent to the scroll-bearing caves.

The "Qumran Library" is a look at the various scrolls that were discovered in the Dead Sea caves.

"Two Thousand Years Later" explores the significance of the scrolls to modern scholarship and presents some of the questions and controversies that surround them.

The storyline for the exhibition includes not only interpretation of the scrolls, their meaning and significance, it also deals, to the extent it has been explored by scholars, with the history and social realities of the people and the times that produced the scrolls. Recent publications on the exhibited scrolls are included throughout the exhibition. Finally, the exhibition presents differing views where they occur. For example, the Qumran excavation is viewed by many as the site of a communal religious sect, probably the Essenes. The exhibition explores this interpretation but also presents entirely different points of view.

In the exhibition, B.C.E. (Before the Common Era) and C.E. (Common Era) are alternate designations for B.C. and A.D. The exhibition contains other words, terms, and references that may need definition or explanation. Such terms are explained the first time they occur in the exhibition. This online exhibit includes a full glossary of such terms as well as the exhibit brochure.

THE WORLD OF THE SCROLLS

In 1947, young Bedouin shepherds, searching for a stray goat in the Judean Desert, entered a long-untouched cave and found jars filled with ancient scrolls. That initial discovery by the Bedouins yielded seven scrolls and began a search that lasted nearly a decade and eventually produced thousands of scroll fragments from eleven caves. During those same years, archaeologists searching for a habitation close to the caves that might help identify the people who deposited the scrolls, excavated the Qumran ruin, a complex of structures located on a barren terrace between the cliffs where the caves are found and the Dead Sea. Within a fairly short time after their discovery, historical, paleographic, and linguistic evidence, as well as carbon-14 dating, established that the scrolls and the Qumran ruin dated from the third century B.C.E. to 68 C.E. They were indeed ancient! Coming from the late Second Temple Period, a time when Jesus of Nazareth lived, they are older than any other surviving manuscripts of the Hebrew Scriptures by almost one thousand years.

Since their discovery nearly half a century ago, the scrolls and the identity of the nearby settlement have been the object of great scholarly and public interest, as well as heated debate and controversy. Why were the scrolls hidden in the caves? Who placed them there? Who lived in Qumran? Were its inhabitants responsible for the scrolls and their presence in the caves? Of what significance are the scrolls to Judaism and Christianity?

This exhibition presents twelve Dead Sea Scroll fragments and archaeological artifacts courtesy of the Israel Antiquities Authority as well as supplementary materials from the Library of Congress. It is designed to retell the story of the scrolls' discovery; explore their archaeological and historical context; introduce the scrolls themselves; explore the various theories concerning the nature of the Qumran community; and examine some of the challenges facing modern researchers as they struggle to reconstruct the scrolls from the tens of thousands of fragments that remain.

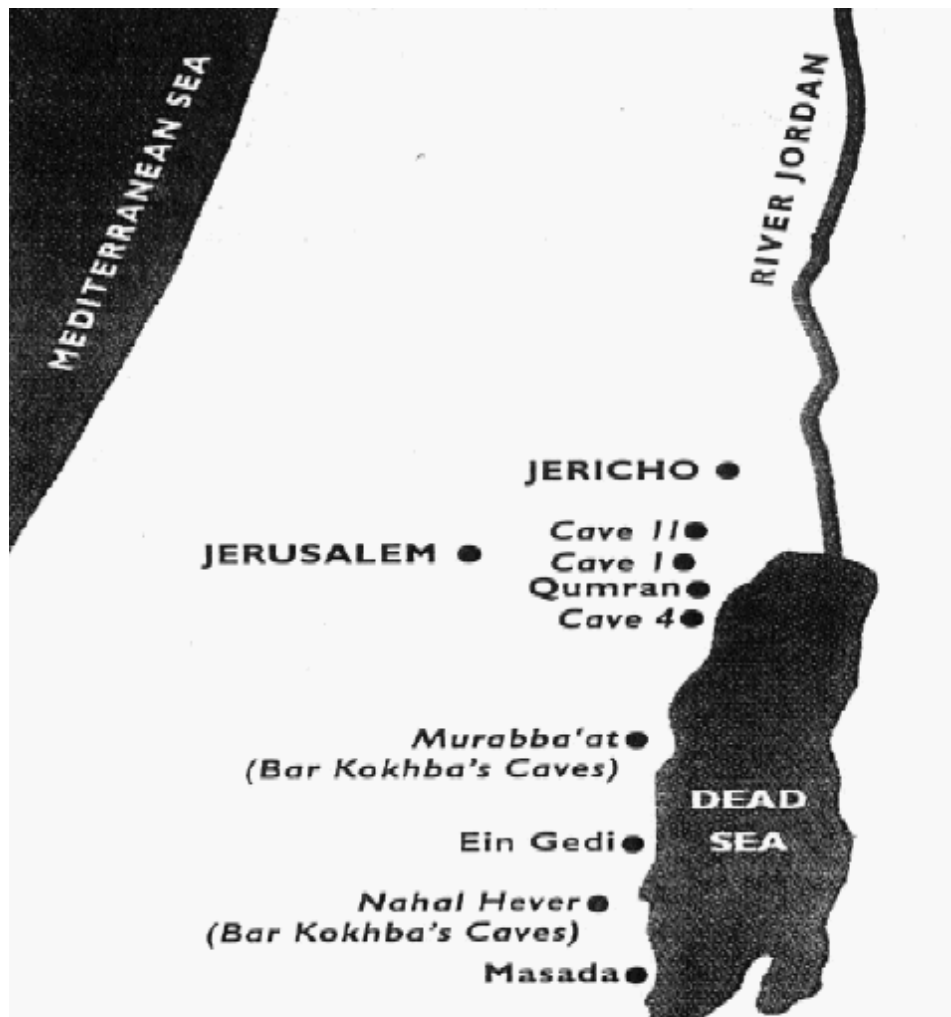
THE DEAD SEA

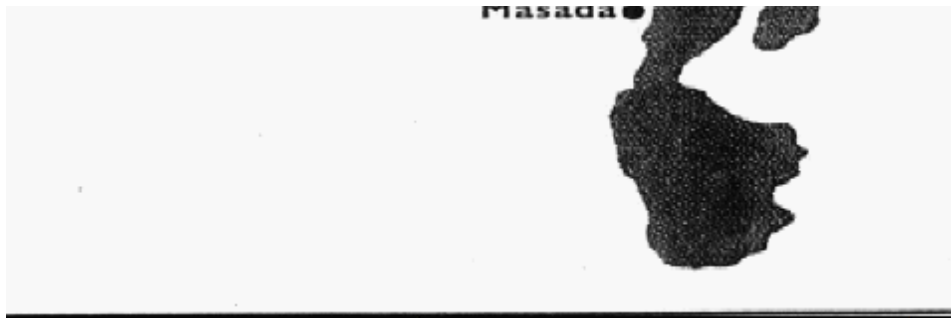
The Dead Sea is located in Israel and Jordan, about 15 miles east of Jerusalem. It is extremely deep (averaging about 1,000 feet), salty (some parts containing the highest amount of salts possible), and the lowest body of water in the world. The Dead Sea is supplied by a number of smaller streams, springs, and the Jordan River.

Because of its low elevation and its position in a deep basin, the climate of the Dead Sea area is unusual. Its very high evaporation does produce a haze yet its atmospheric humidity is low. Adjacent areas to it are very arid and favorable for the preservation of materials like the Dead Sea Scrolls.

The Bible's description, in Genesis 19, of a destructive earthquake near the Dead Sea area during the time of Abraham is borne out by archaeological and historic investigation. While no evidence remains of the five cities of the plain (Zeboim, Admah, Bela or Zoar, Sodom, and Gomorrah) their sites are believed to be beneath the waters at the southern end of the sea.

Archaeological sites near the Dead Sea include Masada, Ein Gedi, and Qumran (where the Dead Sea Scrolls were found).

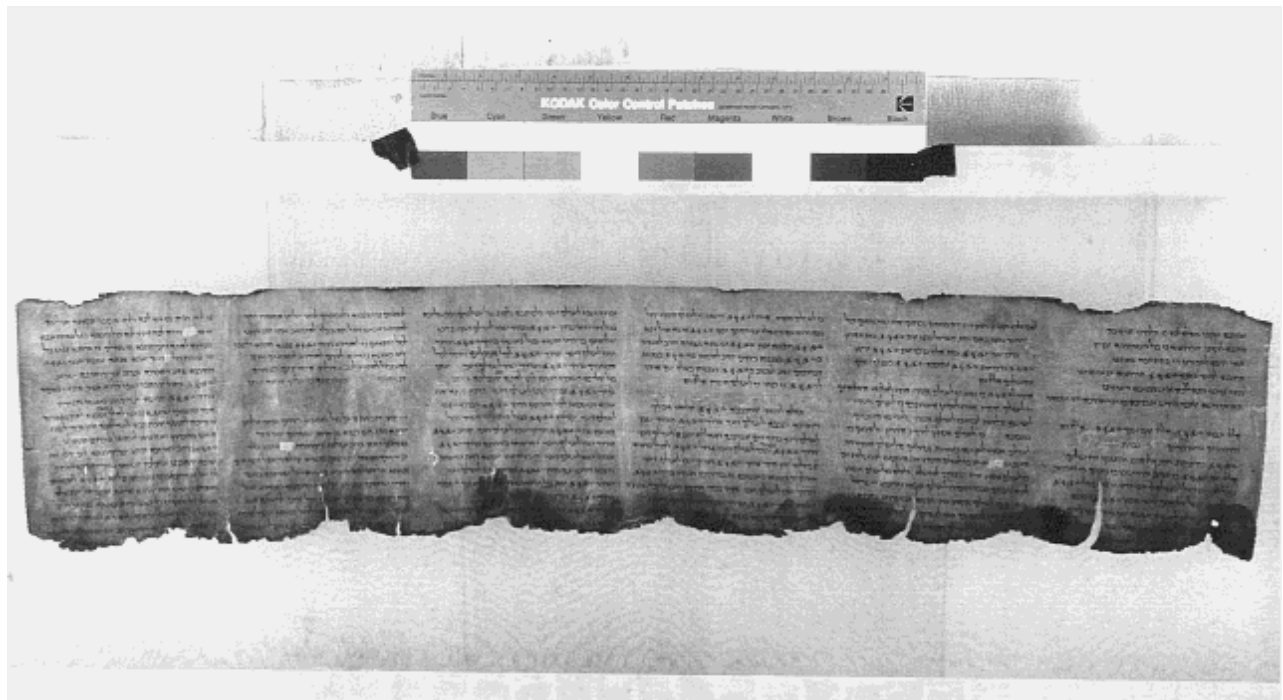




INTRODUCTION: SCROLLS

This scroll fragment was displayed in the exhibit at the Library of Congress, May-August 1993. It was provided courtesy of the Israel Antiquities Authority. The exhibit caption and translation provide background on the fragment and its relationship with the other Dead Sea Scrolls, the Qumran Community, and its Library.

The Psalms Scroll





1. ידעו כי יצאנו ממצרים
 2. וישלחו משה ואלההוה
 3. ויאמר אל משה ואלההוה
 4. ויאמר אל משה ואלההוה
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 98. ויאמר אל משה ואלההוה
 99. ויאמר אל משה ואלההוה
 100. ויאמר אל משה ואלההוה

1. כי לא רמה חזיה לכה ולא
 2. חיה זכה יחד זכה ביל בועטו רגל בועטת
 3. המכתה לרסה המכתה תטטלה כי בורח נפש בול
 4. חי נמלט כל בשר אחד נתת קשר נכבי 100
 5. מניפפה בירח רחמייה הרחוב בוקתיה שפן
 6. בייך 1000 בעל אודרי שבו ולא קנה חסדו בורח
 7. חסי ורחמייה יחבבה נפשי חלי טעמה חירות בירי
 8. חסייה חנני אבנתה חנותה אף רמי למות

PSALMS
TERRIBLE



The Psalms Scroll: Translation

Column 19: Plea for Deliverance (A Noncanonical Psalm)

1. Surely a maggot cannot praise thee nor a grave worm recount thy loving-kindness.
2. But the living can praise thee, even those who stumble can laud thee. In revealing
3. thy kindness to them and by thy righteousness thou dost enlighten them. For in thy hand is the soul of every
4. living thing; the breath of all flesh hast thou given. Deal with us, O LORD,
5. according to thy goodness, according to thy great mercy, and according to thy many righteous deeds. The LORD
6. has heeded the voice of those who love his name and has not deprived them of his loving-kindness.
7. Blessed be the LORD, who executes righteous deeds, crowning his saints
8. with loving-kindness and mercy. My soul cries out to praise thy name, to sing high praises
9. for thy loving deeds, to proclaim thy faithfulness--of praise of thee there is no end. Near death
10. was I for my sins, and my iniquities have sold me to the grave; but thou didst save me,
11. O LORD, according to thy great mercy, and according to thy many righteous deeds. Indeed have I

12. loved thy name, and in thy protection have I found refuge. When I remember thy might my heart
13. is brave, and upon thy mercies do I lean. Forgive my sin, O LORD,
14. and purify me from my iniquity. Vouchsafe me a spirit of faith and knowledge, and let me not be dishonored
15. in ruin. Let not Satan rule over me, nor an unclean spirit; neither let pain nor the evil
16. inclination take possession of my bones. For thou, O LORD, art my praise, and in thee do I hope
17. all the day. Let my brothers rejoice with me and the house of my father, who are astonished by the graciousness...
18. [] For e[ver] I will rejoice in thee.

Transcription and translation by J. A. Sanders

Tehillim
11QPs
Parchment
Copied ca. 30 - 50 C.E.
Height 18.5 cm (7 1/4 in.), length 86 cm (33 3/4 in.)
Courtesy of the Israel Antiquities Authority (5)

This impressive scroll is a collection of psalms and hymns, comprising parts of forty-one biblical psalms (chiefly from chapters 101-50), in non-canonical sequence and with variations in detail. It also presents previously unknown hymns, as well as a prose passage about the psalms composed by King David.

One of the longer texts to be found at Qumran, the manuscript was found in 1956 in Cave 11 and unrolled in 1961. Its surface is the thickest of any of the scrolls--it may be of calfskin rather than sheepskin, which was the more common writing material at Qumran. The script is on the grain side of the skin. The scroll contains twenty-eight incomplete columns of text, six of which are displayed here (cols. 14-19). Each of the preserved columns contains fourteen to seventeen lines; it is clear that six to seven lines are lacking at the bottom of each column.

The scroll's script is of fine quality, with the letters carefully drawn in the Jewish book-hand style of the Herodian period. The Tetragrammaton (the four-letter divine name), however, is written in the paleo-Hebrew script.

Reference:

Sanders, J. A. *The Psalms Scroll of Qumran Cave 11* (11QPs^a). Discoveries in the Judaean Desert, IV. Oxford, 1965.

INTRODUCTION: ARTIFACTS FROM THE QUMRAN SITE

These artifacts from the Qumran Site were included in the exhibit at the Library of Congress, May - August 1993. They were provided courtesy of the Israel Antiquities Authority. The exhibit captions provide background on the objects and their relationship with the Dead Sea Scrolls, the Qumran Community, and its Library.

Scroll Jar



Pottery
First century B.C.E.-first century C.E.

Some of the scrolls found by Bedouin shepherds in 1947 were discovered in cylindrical pottery jars of this type, which are unknown elsewhere. Many authorities consider the discovery of these unique vessels in the Qumran excavations as well as in the caves, as convincing evidence of the link between the settlement and the caves. These jars, like the other pottery vessels recovered at Qumran, were probably manufactured locally.

KhQ 1474

Lid: Height 5 cm (2 in.), diameter 17.8 cm (7 in.)

Jar: Height 49.8 cm (19 1/2 in.), diameter 24 cm (9 3/8 in.)

Courtesy of the Israel Antiquities Authority (57, 58)

Textiles

The textiles shown here are two out of scores of pieces collected together with scrolls and other objects from the floor of the Qumran Cave 1 in the spring of 1949. The textiles were examined at the H. M. Norfolk Flax Establishment in England, and the material was identified as linen. A total of seventy-seven pieces, plain and decorated, were cataloged and described by the renowned textile expert Grace M. Crowfoot.

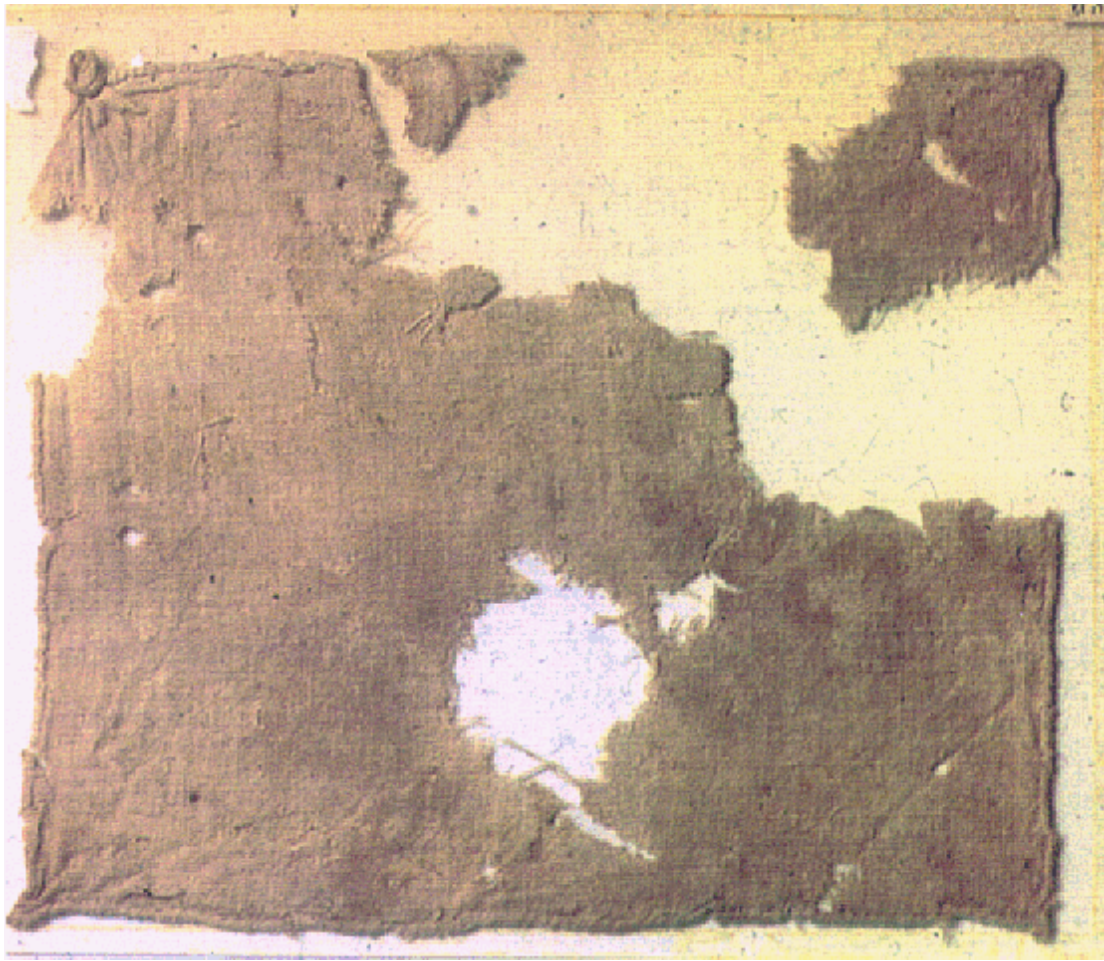
It is possible that all of the cloths found at Qumran are linked with the scrolls. Some of them were certainly scroll wrappers; the remains of one scroll was found wrapped in a small square of linen. Other cloths, found folded into pads, may have formed a packing for worn-out scrolls inside the scroll jars. Still other pieces--with corners twisted or bound with linen cord--may have been used as protective covers, tied over the jar tops.

The wrapped scrolls may have been concealed in the cave at a time of national panic or simply buried, as was a common practice, when they

wore out. The condition of the cloths would coincide with either suggestion.

Reference:

Crowfoot, G. M. "The Linen Textiles." In *Qumran Cave I. Discoveries in the Judaean Desert, I*, pp. 18-38. Oxford, 1955.



First century B.C.E.-first century C.E.

This cloth is cut along three sides, rolled and oversewn with a single thread; the fourth edge has a corded starting border in twining technique, followed by a woven strip and an open unwoven space. It was found folded into a pad and was probably used as packing material for discarded scrolls.

7Q, cloth 30

Length 35.5 cm (13 7/8 in.), width 24 cm (9 3/8 in.)

Counts: 14x14, 13x13, and in one place 16x14 threads per cm

Courtesy of the Israel Antiquities Authority (76)

Reference:

Discoveries in the Judaean Desert, I, pp. 33-34. Oxford, 1955.



First century B.C.E.-first century C.E.

The edges of this cloth are cut, rolled, and whipped on two opposite sides with single thread. On the other two sides, a double thread was used. Two corners are twisted, and the third has a piece of string knotting it, indicating that it was probably used as a cover for a scroll jar.

1Q, cloth 15

Length 29 cm (11 15/16 in.), width 25 cm (9 3/4 in.)

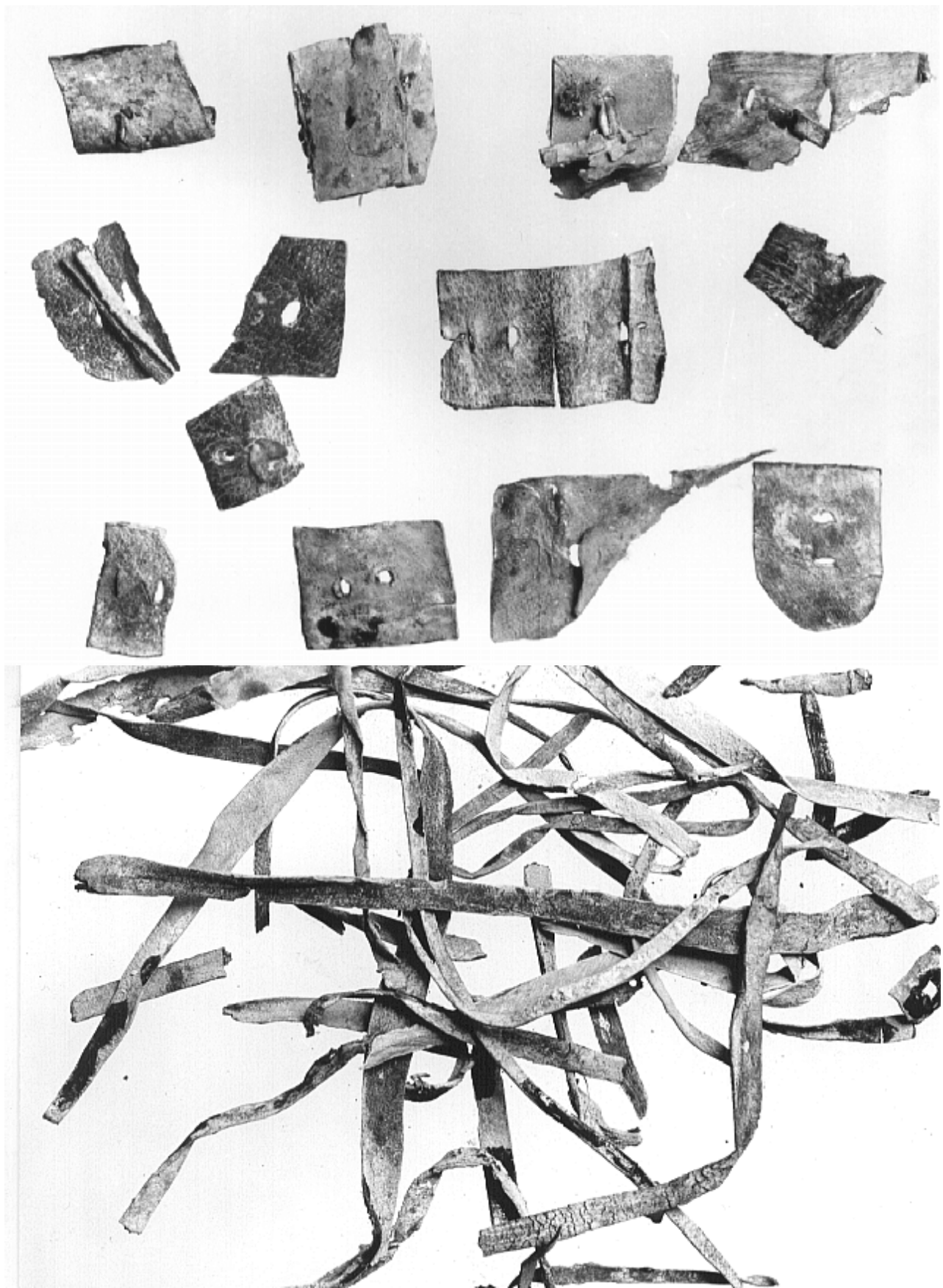
Counts: 17x13 threads per cm

Courtesy of the Israel Antiquities Authority (75)

Reference:

Discoveries in the Judaean Desert, I, pp. 33-34. Oxford, 1955.

Leather Scroll Fastenings



First century B.C.E.-first century C.E.

Tabs and thongs like these may have been used to bind and secure individual scrolls. The fastening method is thought to consist of a slotted tab folded over the edge of the scroll (see "Prayer for King Jonathan" scroll fragment) with a thong inserted through the tab's slot. The thong then could be tied around the scroll. Fasteners were generally made of leather and were prepared in different sizes. The leather thongs may have also been used in the making of phylacteries.

Tabs: length 1.7-2.7 cm (11/16 in.-1 1/16 in.), width 1.4-3.3 cm
(9/16 in.-1 5/16 in.)

Thongs: length 7-30 cm (2 3/4 in.-11 3/4 in.), width 0.3-0.8 cm
(1/8 in.-5/16 in.)

Courtesy of the Israel Antiquities Authority (90-100)

Reference:

Carswell, J. "Fastenings on the Qumran Manuscripts." In *Qumran Grotte 4:II*. Discoveries in the Judaean Desert, VI, pp. 23- 28 and plates. Oxford, 1977.

INTRODUCTION: RELATED LIBRARY OF CONGRESS MATERIALS

These items were on display in the exhibit at the Library of Congress, May - August 1993. Images of these objects are not included in the online version of the exhibit, but these exhibit captions are included to provide some additional background on the scholarly work surrounding the Dead Sea Scrolls, the Qumran Community, and its Library.

PSALMS SCROLL

J. A. Sanders published his findings on the Psalms Scroll first in 1965, as the fourth volume of "Discoveries in the Judaean Desert," the official publication series. This is a later version published in the United States.

J. A. Sanders
The Dead Sea Psalms Scroll (Ithaca, 1967)
Printed book
General Collections, Library of Congress (185)

THE FIRST HEBREW PRINTED BOOK OF THE BIBLE: THE PSALMS

Hand-written books of the Bible were found among the Dead Sea Scrolls. This Psalter is the first book of the Bible printed in Hebrew. This edition of the Psalms includes the commentary of David Kimhi and was printed in 1477, probably in Bologna. The commentary on the Psalms was heavily censored by Church authorities. The owner of the book, however, inserted by hand each word that had been expunged.

Psalms (Bologna, 1477)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress (190)

THE ALEPPO CODEX

Until the discovery of the Dead Sea Scrolls in 1947, the Aleppo Codex, which dates to the tenth century C.E., was the oldest known Bible codex. This facsimile was published in 1976.

Aleppo Codex (Jerusalem, 1976)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress (117)

THE COMPLUTENSIAN

This is the earliest of the great polyglot editions of the Bible and includes texts in Hebrew, Aramaic, Greek, and Latin. Produced under the patronage of Cardinal Francisco Ximenes de Cisneros (1436-1517), it was believed to have cost 50,000 gold ducats. Psalm 145 is a hymn arranged according to the letters of the Hebrew alphabet. It is interesting to note that today's biblical text does not include a verse for the letter "nun," the fourteenth letter of the alphabet. The fragment of the Psalm Scroll displayed here does include a missing verse for this letter.

Psalms [Complutensian] (1514-1517)

Printed polyglot bible

Rare Book and Special Collections Division, Library of Congress (177)

THE DEAD SEA LOOKING TOWARDS MOAB

In 1838-1839, Scottish artist David Roberts (1796-1864) traveled through the Near East, bringing home 300 sketches of monuments and landscapes that he encountered on his journey. His drawings were reproduced in six volumes between 1842-1849.

Shown here is his rendering of "The Dead Sea Looking Towards Moab." In the foreground--carved into the rocky cliff--is the monastery of St. Saba.

David Roberts

"Dead Sea Looking Towards Moab, April 4, 1839"

The Holy Land (London, 1842-1849)

Lithograph with hand-coloring

Prints and Photographs Division, Library of Congress (163)

VIEWS OF JERUSALEM

This map is the lower of two plates depicting Jerusalem. The Temple of Solomon, located at the top of the map, includes illustrations of the High Priest at the altar. The Ark of the Covenant is located in the Holy of Holies (the innermost chamber of the Temple), with God's spirit, the "Shekhinah," emanating from the ark and represented by the Tetragrammaton, the four-letter divine name.

Georg Braun and Franz Hogenberg

"Jerusalem"

Civitates Orbis Terrarum (Cologne, 1612)

Printed book, hand-colored etching
Geography and Map Division, Library of Congress (168)

VIEWS OF THE HOLY LAND

This hand-colored map of the Holy Land (Terra Sancta) features an enlarged depiction of the Dead Sea. On the lower left of the map is a rendering of the story of Jonah and the whale.

Abraham Ortelius
"Terra Sancta"
Theatrum Orbis Terrarum (London, 1606)
Printed book
Geography and Map Division, Library of Congress (167)

VIEWS OF THE HOLY LAND

Claudius Ptolemy (90-168 C.E.) was the preeminent geographer of the ancient world. Shown here is a hand-colored map of the Holy Land from a 1482 Ptolemaic atlas. The territories of the twelve tribes of Israel are clearly marked throughout.

Claudius Ptolemaeus
Cosmographia (Ulm, 1486)
Printed book, hand-colored woodcut
Geography and Map Division, Library of Congress (166)

BIRD'S-EYE VIEW OF THE HOLY LAND

This aerial perspective of the Holy Land reflects a nineteenth-century trend in American mapmaking which featured "bird's-eye" views prepared for towns and cities across the nation. Published in New York, the rendering of the Holy Land indicates the intense American interest in this part of the world.

A. J. Marks
Bird's Eye View of the Holy Land (New York, 1879)
Chromolithograph, sectional map in 6 parts
Geography and Map Division, Library of Congress (169)

THE LATE SECOND TEMPLE PERIOD (200 B.C.E. - 70 C.E.)

In 168 B.C.E., the Maccabees (or Hasmoneans), led by Judah Maccabee, wrested Judea from the rule of the Seleucids--Syrian rulers who supported the spread of Greek religion and culture. The Jewish holiday of Hanukkah commemorates the recapture of Jerusalem by the Maccabees and the consecration of the Temple in 164 B.C.E. The Maccabees ruled Judea until Herod took power in 37 B.C.E.

Contemporary historian Flavius Josephus divided Judeans into three main groups:

Sadducees:

The Sadducees were priestly and aristocratic families who interpreted the law more literally than the Pharisees. They dominated the Temple worship and its rites, including the sacrificial cult. The Sadducees only recognized precepts derived directly from the Torah as binding. They, therefore, denied the concept of the immortality of the soul, the resurrection of the body, and the existence of angels. The Sadducees were unpopular with the common people.

Pharisees:

The Pharisees, unlike the Sadducees, maintained the validity of the oral as well as the written law. They were flexible in their interpretations and willing to adapt the law to changing circumstances. They believed in an afterlife and in the resurrection of the dead. By the first century C.E., the Pharisees came to represent the beliefs and practices of the majority of Palestinian Jewry.

Essenes:

The Essenes were a separatist group, some of whom formed an ascetic monastic community and retreated to the wilderness of Judea. They shared material possessions and occupied themselves with disciplined study, worship, and work. They practiced ritual immersion and ate their meals communally. One branch did not marry.

In 6 C.E., Rome formed Judea, Samaria, and Idumea into one province governed by procurators. A Judean revolt against Rome in 66 C.E. was quickly put down. Qumran fell to the Roman legions in ca. 68 C.E., the Temple in 70 C.E., and Masada in 73 C.E.

THE QUMRAN COMMUNITY

Like the scrolls themselves, the nature of the Qumran settlement has aroused much debate and differing opinions. Located on a barren terrace between the limestone cliffs of the Judean desert and the maritime bed along the Dead Sea, the Qumran site was excavated by Pere Roland de Vaux, a French Dominican, as part of his effort to find the habitation of those who deposited the scrolls in the nearby caves. The excavations uncovered a complex of structures, 262 by 328 feet which de Vaux suggested were communal in nature. In de Vaux's view the site was the wilderness retreat of the Essenes, a separatist Jewish sect of the Second Temple Period, a portion of whom had formed an ascetic monastic community. According to de Vaux, the sectarians inhabited neighboring locations, most likely caves, tents, and solid structures, but depended on the center for communal facilities such as stores of food and water.

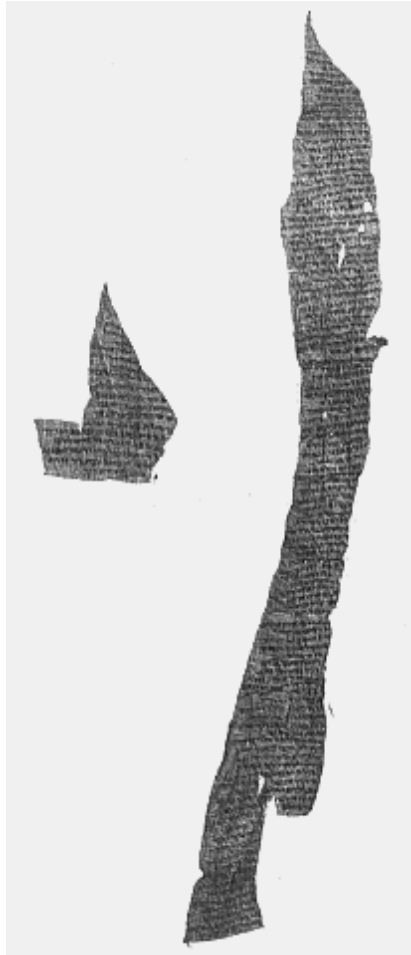
Following de Vaux's interpretation and citing ancient historians as well as the nature of some scroll texts for substantiation, many scholars believe the Essene community wrote, copied, or collected the scrolls at Qumran and deposited them in the caves of the adjacent hills. Others dispute this interpretation, claiming either that the scroll sect was Sadducean in nature; that the site was no monastery but rather a Roman fortress or a winter villa; that the Qumran site has little if anything to do with the scrolls; or that the evidence available does not support a single definitive answer.

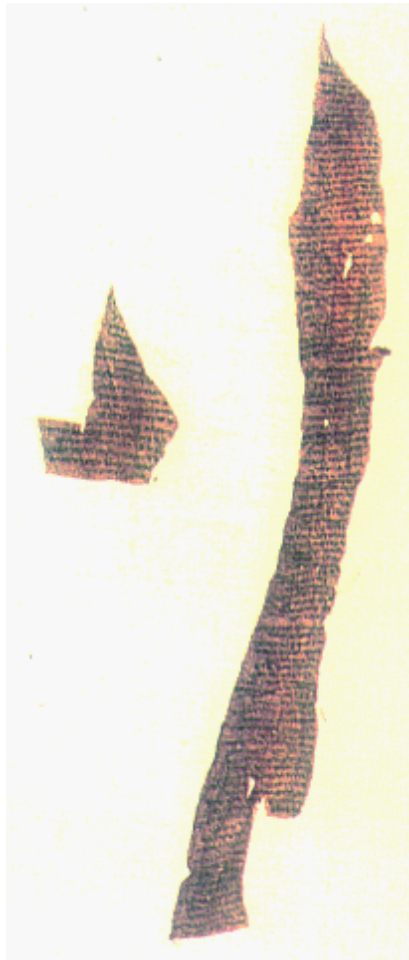
Whatever the nature of the habitation, archaeological and historical evidence indicates that the excavated settlement was founded in the second half of the second century B.C.E., during the time of the Maccabees, a priestly Jewish family which ruled Judea in the second and first centuries B.C.E. A hiatus in the occupation of the site is linked to evidence of a huge earthquake. Qumran was abandoned about the time of the Roman incursion of 68 C.E., two years before the collapse of Jewish self-government in Judea and the destruction of the Temple in Jerusalem in 70 C.E.

THE QUMRAN COMMUNITY: SCROLLS

These scroll fragments were displayed in the exhibit at the Library of Congress, May - August 1993. They were provided courtesy of the Israel Antiquities Authority. The exhibit captions and translations (below) provide background on the fragments and their relationships with the other Dead Sea Scrolls, the Qumran Community, and its Library.

The Phylactery Scroll





The Phylactery Scroll: Translation

Exod. 13:1-3

1. (1)And spoke
2. the Lord to
3. Moses
4. saying, (2)"Consecrate
5. to Me every first-born
6. the first issue of every womb of the
7. Israelites, man
8. and beast is Mine."
9. (3)And Moses said to the people,
10. "Remember this day
11. on which you went (free)
12. from Egypt, the house of bondage,
13. how with a mighty hand
14. the Lord freed you from it; no
15. leavened bread shall be eater. (4)This day

Transcription by J. T. Milik; translation adapted from "Tanakh," pp. 103-4. Philadelphia, 1985.

Tefillin
Mur 4 Phyl
Parchment
Copied first century-early second century C.E.
Fragment A: height 17.7 cm (7 in.), length 3 cm (1 3/16 in.)
Fragment B: height 3.8 cm (1 1/2 in.), length 2.8 cm (1 1/8 in.)
Courtesy of the Israel Antiquities Authority (3)

The command "And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes" (Deut. 6:8) was practiced by Jews from early times. In the Second Temple period the sages established that "tefillin" (phylacteries; amulets in Greek) would include four scriptural passages inscribed on parchment placed in box-like containers made of black leather. One of the phylacteries was worn one on the left arm and the other on the forehead. These served "as a sign upon your hand and as a symbol on your forehead that with a mighty hand the Lord freed us from Egypt" (Exodus 13:9, 16).

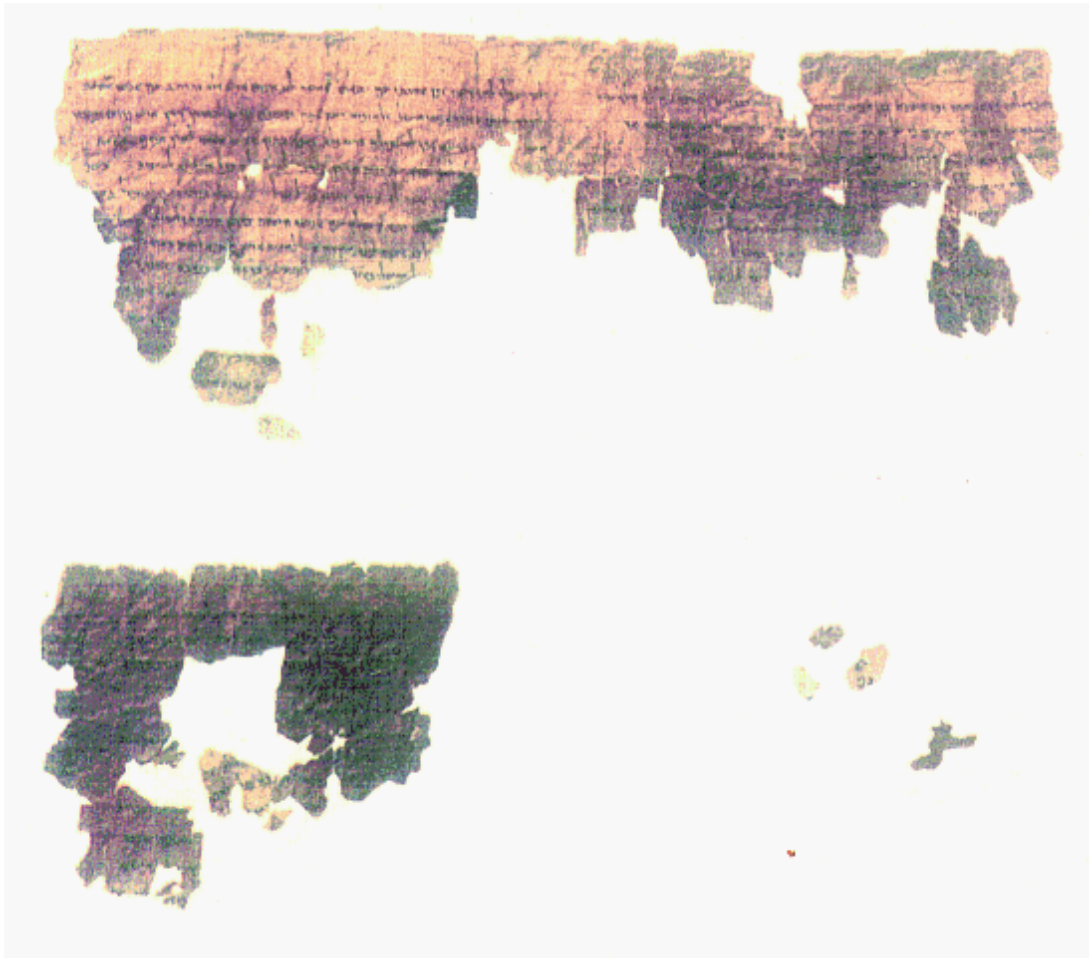
The Dead Sea region has now yielded the earliest phylactery remains, both of the leather containers and the inscribed strips of parchment. As a rule, phylacteries include the same four selections, two from the book of Exodus (Exod. 13:1-10; 13:11-16) and two from Deuteronomy (Deut. 6:4-9; 11:13-21). The scriptural verses were penned in clear minuscule characters on the elongated writing material, which was folded over to fit the minute compartments stamped into the containers.

References:

- Milik, J. T. "Textes Hebraux et Arameens." In *Les Grottes de Murabba`at*, Discoveries in the Judaean Desert, II, pp. 80- 85. Oxford, 1961.
- Yadin, Y. "Tefillin (Phylacteries) from Qumran [XQ Phyl 1-4]" (in Hebrew), *Eretz-Israel* 9 (1969):60-83 and plates.

The Community Rule Scroll





THE COMMUNITY RULE SCROLL: TRANSLATION

And according to his insight he shall admit him. In this way both his love and his hatred. No man shall argue or quarrel with the men of perdition. He shall keep his council in secrecy in the midst of the men of deceit and admonish with knowledge, truth and righteous commandment those of chosen conduct, each according to his spiritual quality and according to the norm of time. He shall guide them with knowledge and instruct them in the mysteries of wonder and truth in the midst of the members of the community, so that they shall behave decently with one another in all that has been revealed to them. That is the time for studying the Torah (lit. clearing the way) in the wilderness. He shall instruct them to do all that is required at that time, and to separate from all those who have not turned aside from all deceit.

These are the norms of conduct for the Master in those times with respect to his loving and to his everlasting hating of the men of perdition in a spirit of secrecy. He shall leave to them property and wealth and earnings like a slave to his lord, (showing) humility before the one who rules over him. He shall be zealous concerning the Law and be prepared for the Day of Revenge.

He shall perform the will [of God] in all his deeds and in all strength as He has commanded. He shall freely delight in all that befalls him, and shall desire nothing except God's will...

Transcription and translation by E. Qimron

4Q258 (S¹d)

Parchment

Copied late first century B.C.E.–early first century C.E.

Height 8.8 cm (3 7/16 in.), length 21.5 cm (8 7/16 in.)

Courtesy of the Israel Antiquities Authority (7)

Originally known as The Manual of Discipline, the Community Rule contains a set of regulations ordering the life of the members of the "yahad," the group within the Judean Desert sect who chose to live communally and whose members accepted strict rules of conduct. This fragment cites the admonitions and punishments to be imposed on violators of the rules, the method of joining the group, the relations between the members, their way of life, and their beliefs. The sect divided humanity between the righteous and the wicked and asserted that human nature and everything that happens in the world are irrevocably predestined. The scroll ends with songs of praise to God.

A complete copy of the scroll, eleven columns in length, was found in Cave 1. Ten fragmentary copies were recovered in Cave 4, and a small section was found in Cave 5. The large number of manuscript copies attests to the importance of this text for the sect. This particular fragment is the longest of the versions of this text found in Cave 4.

Reference:

Qimron, E. "A Preliminary Publication of 4Q¹d Columns VII-VIII" (in Hebrew). *Tarbiz* 60 (1991):435-37.

The Calendrical Document Scroll



THE CALENDRIAL DOCUMENT SCROLL: TRANSLATION

1. [on the first {day} in {the week of} Jedaiah {which falls} on the twelfth in it {the seventh month}. On the second {day} in {the week of} Abiah {which falls} on the twenty-fourth in the eighth {month}; and duqah {is} on the third] {day}
2. [in {the week of} Miyamin {which falls} on the twelfth in it {the eighth month}. On the third {day} in {the week of} Jaqim {which falls} on the twenty-fourth in the ninth {month}; and duqah {is} on the fourth] {day}
3. [in {the week of} Shekania {which falls} on the eleventh in it {the ninth month}. On the fifth {day} in {the week of} Immer {which falls} on the twenty-third in the tenth {month}; and duqah {is} on the sixth {day} in {the week of} Jeshbeab {which falls}
4. [on the tenth in] it {the tenth month}. On the sixth {day} in {the week of} Jehezkel {which falls} on the twenty-second in the eleventh month [and duqah {is} on the] Sabbath in] {the week of} Petahah {which falls}
5. [on the ninth in it {the eleventh month}]. On the first {day} in {the week of} Joiarib {which falls} on the twenty-second in the twelfth month; and [duqah {is} on the second] {day} in {the week of} Delaiah {which falls}
6. [on the ninth in it {the twelfth month}. vacat The] second {year}: The first {month}. On the second {day} in {the week of} Malakiah {which falls} on the twentieth in it {the first month}; and] duqah {is}
7. [on the third {day} in {the week of} Harim {which falls} on the seventh] in it {the first month}. On the fourth {day} in {the week of} Jeshua {which falls} [on] the twentieth in the second {month}; and [duqah {is} on the fifth {day} in {the week of}] Haqqos {which falls} on the seventh
8. [in it {the second month}. On the fifth {day} in {the week of} Huppah {which falls} on the nineteenth in the third {month}; and duqah] {is} on the sixth {day} in {the week of} Hapissis {which falls}

Translation and transcription by S. Talmon and I. Knohl

Mishmarot

4Q321 (Mishmarot B^a)

Parchment

Copied ca. 50-25 B.C.E.

Height 13.4 cm (5 1/4 in.), length 21.1 cm (8 1/4 in.)

Courtesy of the Israel Antiquities Authority (10)

A significant feature of the community was its calendar, which was based on a solar system of 364 days, unlike the common Jewish lunar calendar, which consisted of 354 days. The calendar played a weighty role in the schism of the community from the rest of Judaism, as the festivals and fast days of the group were ordinary work days for the mainstream community and vice versa.

According to the calendar, the new year always began on a Wednesday, the day on which God created the heavenly bodies. The year consisted of fifty-two weeks, divided into four seasons of thirteen weeks each, and the festivals consistently fell on the same days of the week. It appears that these rosters were intended to provide the members of the "New Covenant" with a time-table for abstaining from important activities on the days before the dark phases of the moon's waning and eclipse (duqah).

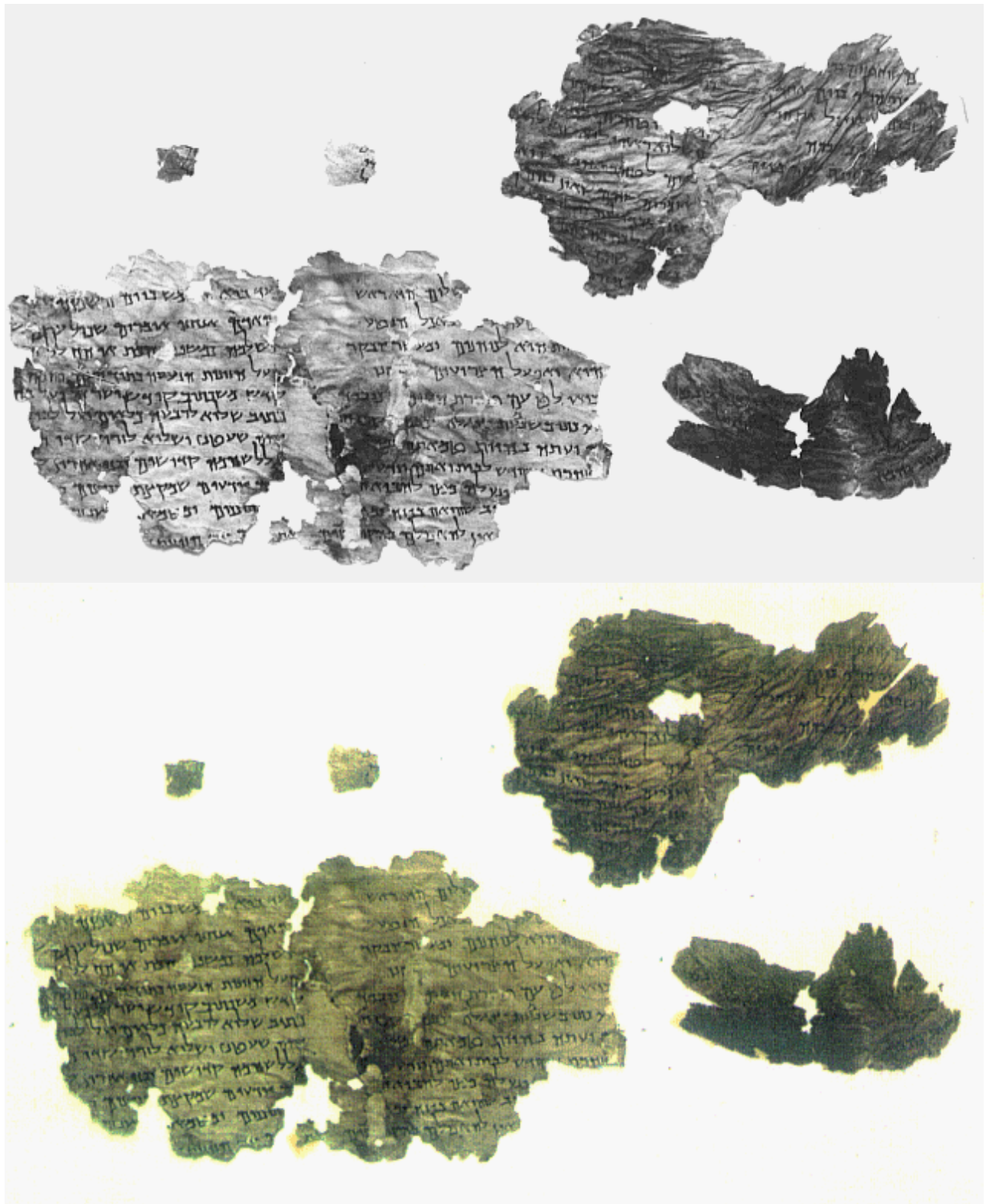
References:

Jaubert, A. "Le Calendrier de Jubiles et de la Secte de Qumran: Ses origines Bibliques," *Vetus Testamentum* 3 (1953):250-64.

Talmon, S. "The Calendar of the Judean Covenanters." In *The World of Qumran from Within: Collected Studies*, pp. 147-85. Jerusalem, 1989.

Talmon, S. and I. Knohl. "A Calendrical Scroll from Qumran Cave IV -- Miḅ Ba (4Q321)" (in Hebrew), *Tarbiz* 60 (1991):505-21.

The Torah Precepts Scroll



THE TORAH PRECEPTS SCROLL: TRANSLATION

1. until sunset on the eighth day. And concerning [the impurity] of
2. the [dead] person we are of the opinion that every bone, whether it

3. has its flesh on it or not--should be (treated) according to the law of the dead or the slain.
4. And concerning the mixed marriages that are being performed among the people, and they are sons of holy [seed],
5. as is written, Israel is holy. And concerning his (Israel's) [clean] animal
6. it is written that one must not let it mate with another species, and concerning his clothes [it is written that they should not]
7. be of mixed stuff; and one must not sow his field and vineyard with mixed species.
8. Because they (Israel) are holy, and the sons of Aaron are [most holy.]
9. But you know that some of the priests and [the laity intermingle]
10. [And they] adhere to each other and pollute the holy seed
11. as well as their (i.e. the priests') own [seed] with corrupt women. Since [the sons of Aaron should...]

Transcription and translation by J. Strugnell and E. Qimron

Miqsat Ma`ase ha-Torah
4Q396(MMT[^{superscript}]c)
Parchment

Copied late first century B.C.E.-early first century C.E.
Fragment A: height 8 cm (3 1/8 in.), length 12.9 cm (5 in.)
Fragment B: height 4.3 cm (1 11/16 in.), length 7 cm (2 3/4 in.)
Fragment C: height 9.1 cm (3 9/16 in.), length 17.4 cm (6 7/8 in.)
Courtesy of the Israel Antiquities Authority (8)

This scroll, apparently in the form of a letter, is unique in language, style, and content. Using linguistic and theological analysis, the original text has been dated as one of the earliest works of the Qumran sect. This sectarian polemical document, of which six incomplete manuscripts have been discovered, is commonly referred to as MMT, an abbreviation of its Hebrew name, Miqsat Ma`ase ha-Torah. Together the six fragments provide a composite text of about 130 lines, which probably cover about two-thirds of the original. The initial part of the text is completely missing.

Apparently it consisted of four sections: (1) the opening formula, now lost; (2) a calendar of 364 days; (3) a list of more than twenty rulings in religious law (Halakhot), most of which are peculiar to the sect; and (4) an epilogue that deals with the separation of the sect from the multitude of the people and attempts to persuade the addressee to adopt the sect's legal views. The "halakhot," or religious laws, form the core of the letter; the remainder of the text is merely the framework. The calendar, although a separate section, was probably also related to the sphere of "halakhah." These "halakhot" deal chiefly with the Temple and its ritual. The author states that disagreement on these matters caused the sect to secede from Israel.

References:

Strugnell, J., and E. Qimron. *Discoveries in the Judaean Desert, X*. Oxford, forthcoming.

Sussman, Y. "The History of `Halakha' and the Dead Sea Scrolls -- Preliminary Observations on Miqsat Ma`ase Ha-Torah (4QMMT)" (in Hebrew), *Tarbiz* 59 (1990):11-76.

THE QUMRAN COMMUNITY: ARTIFACTS FROM THE QUMRAN SITE

These artifacts from the Qumran Site were on display in the exhibit at the Library of Congress, May - August 1993. They were provided courtesy of the Israel Antiquities Authority. The exhibit captions (below) provide background on the objects and their relationship with the Dead Sea Scrolls, the Qumran Community, and its Library.

Phylactery (Leather)



Leather
First century B.C.E.-first century C.E.

Phylactery case A is constructed of two pieces of stitched leather. It contains four chambers and each compartment can hold a minute slip containing a prayer. Meant to be worn on the arm, phylactery case B has only one compartment. It is formed of a single piece of leather folded in two, with one half deeply stamped out to contain a tiny inscribed slip. A fine leather thong was inserted at the middle, and the halves were folded over and stitched together. Cases C-E are similar to the four-compartment case A.

LAYOUT OF PHYLACTERY CASES IN IMAGE

C D B
 A E

4Q Phyl cases 1008

Case A: length 3.2 cm (1 1/4 in.), width 1 cm (3/8 in.)

Case B: length 2.2 cm (7/8 in.), width 1.2 cm (1/2 in.)

Case C: length 2 cm (3/4 in.), width 1 cm (3/8 in.)

Case D: length 2.3 cm (7/8 in.), width 2.6 cm (1 in.)

Case E: length 1.3 cm (1/2 in.), width 2.1 cm (13/16 in.)

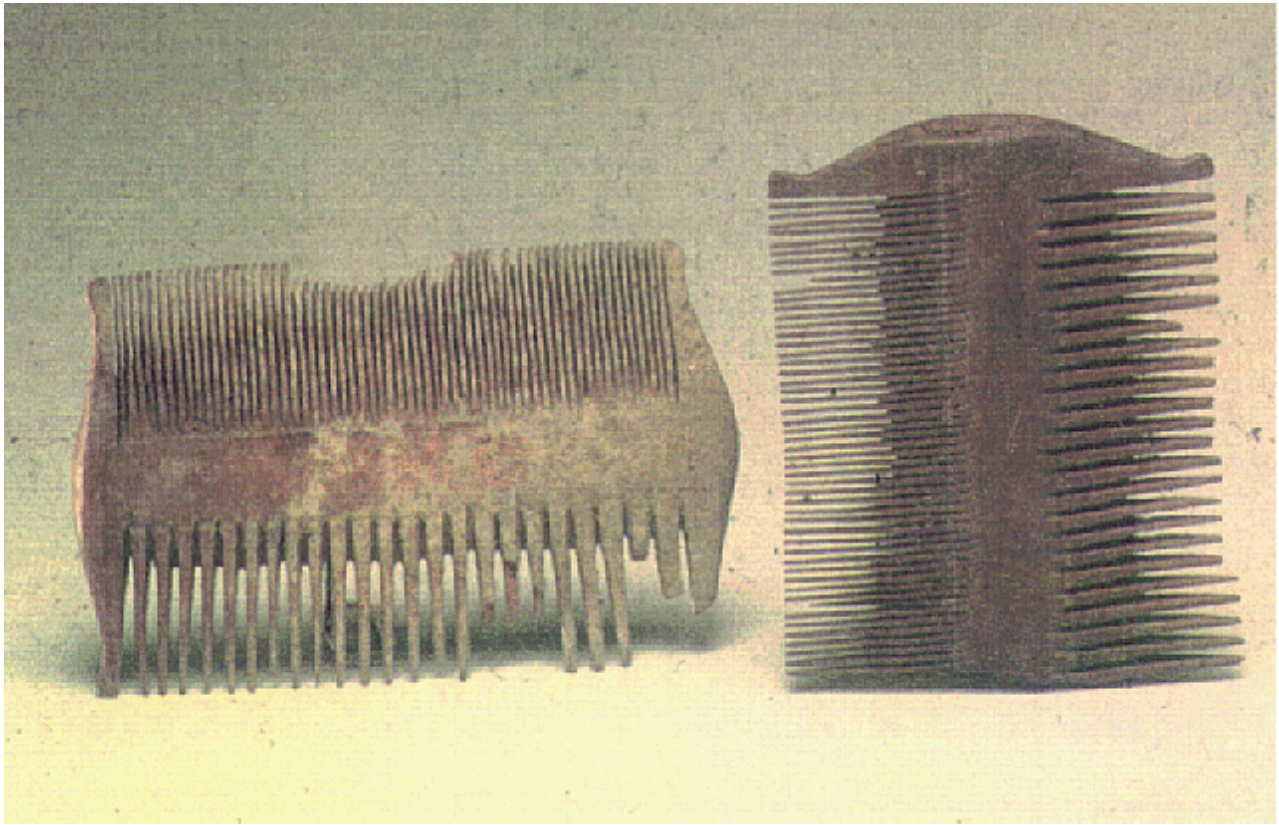
Courtesy of the Israel Antiquities Authority (84)

Reference:

Discoveries in the Judaean Desert, I, p.7. Oxford, 1955.

Wood

Wooden artifacts are rare finds in the material culture of the ancient Near East, and few specimens from the Roman period have survived. Because of unusually arid climatic conditions at Qumran, however, many wooden objects were retrieved including bowls, boxes, mirror frames, and combs. Their fine state of preservation facilitates the study of ancient woodworking techniques.



Wood

First century B.C.E.-first century C.E.

Similar to most ancient combs, these combs are two-sided. One side has closely-spaced teeth for straightening the hair, and the other side provides even more teeth for delousing the scalp. Both combs are fashioned from boxwood.

52.3, 52.3a

Comb A: length 6 cm (2 3/8 in.), width 9.5 cm (3 3/4 in.)

Comb B: length 6.3 cm (2 1/2 in.), width 8 cm (3 1/8 in.)

Courtesy of the Israel Antiquities Authority (85, 86)



Wood
First century B.C.E.

This deep bowl has a flat base, expertly turned on a lathe. Several concentric circles are incised in its base, and the rim of the bowl is rounded. Most wooden objects found in the Qumran area are of "acacia tortilis," a tree prevalent in the southern wadis "valleys" of Israel.

52.40

Height 4.9 cm (1 15/16 in.), diameter 26 cm (10 1/4 in.)

Courtesy of the Israel Antiquities Authority (87)

Pottery

Locating pottery, coins, and written material at an archaeological site establishes a relative and an absolute chronological framework for a particular culture. Pottery vessels found in the immediate area of Qumran and items from the surrounding caves and cliff openings are identical. The area seems to have been a regional center and most likely was supplied by a single pottery workshop.

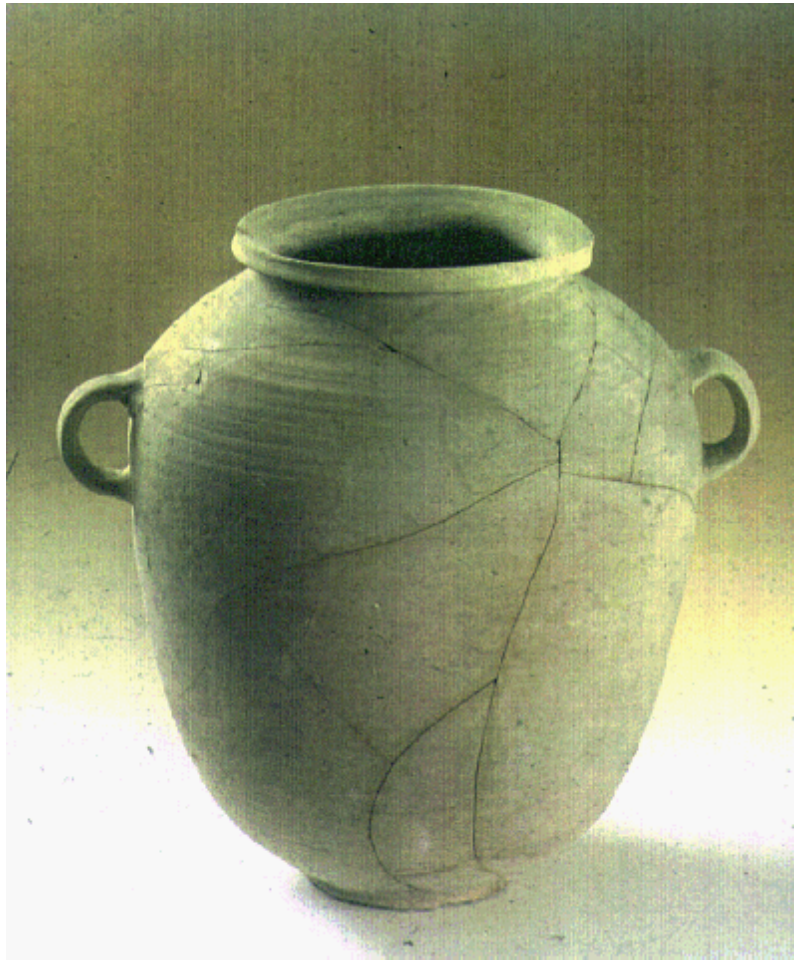
A large number of cylindrical scroll jars were found at Qumran. Utilitarian items found in Qumran include small jugs, flasks, drinking cups, cooking pots, serving dishes, and bowls. A storeroom found during the excavation contained more than a thousand pottery items arranged by function. This trove included vessels for cooking, serving, pouring, drinking, and dining.

References:

De Vaux, R. *Archaeology and the Dead Sea Scrolls*. London, 1973.

Lapp, P. *Palestinian Ceramic Chronology, 200 B.C.-A.D. 70*. New Haven, 1961.





Pottery
First century B.C.E.-first century C.E.

This elongated barrel-shaped jar has a ring base, a ribbed body, a very short wide neck, and two loop handles. The vessel was probably used to store provisions.

KhQ 1634

Height 37.25 cm (14 1/2 in.), diameter 18.7 cm (7 1/4 in.)

Courtesy of the Israel Antiquities Authority (55)



Pottery with fiber wick
First century B.C.E.-first century C.E.

This type of lamp was found in strata associated with Herod's reign (37-4 B.C.E.). A similar lamp was uncovered in the Jewish Quarter of Jerusalem, in strata dating to the destruction of the Second Temple (70 C.E.), thus raising questions as to the date of the lamp.

Characteristic features of this lamp type are a circular wheel-made body, a flat unmarked base, and a large central filling hole. The spatulate nozzle was hand-built separately and later attached to the body. Traces of a palm-fiber wick were found in the lamp's nozzle.

52.2
Height 4.3 cm (1 11/16 in.), length 10 cm (4 in.)
Courtesy of the Israel Antiquities Authority (74)



Pottery
First century B.C.E.-first century C.E.

Plates, bowls, and goblets were found in one of the rooms at Qumran, with dozens of vessels piled one on top of the other. This room probably served as a "crockery" (storage area) near the assembly room, which may have functioned as the dining room.

These fifteen, wheel-made plates are shallow, with a ring base and upright rim. The firing is metallic. Hundreds of plates were recovered, most of them complete, some with traces of soot.

KhQ 1591 a-o

Height 2.6-5.5 cm (1-2 $\frac{3}{16}$ in.), diameter 13.6-16.4 cm
(6 $\frac{7}{16}$ -13 $\frac{3}{8}$ in.)

Courtesy of the Israel Antiquities Authority (40-54)



Pottery
First century B.C.E.-first century C.E.

During the excavation of the Qumran ruin, these V-shaped drinking goblets were found stacked in what had been a storeroom. The quality of their construction and craftsmanship leads some contemporary archaeologists to argue that the site was a Roman villa, because the presence of vessels of this quality would not be in keeping with the austerity of an ascetic community.

KhQ 1587 a-h

Height 26.5 cm (10 7/16 in.), diameter 16 cm (6 1/4 in.)

Courtesy of the Israel Antiquities Authority (65-72)

Vase

Jug

Cooking Pots

Bowls

Pottery

(See below for images)

First century B.C.E.-first century C.E.

These objects are representative of the finds from the immediate area of Qumran. The repertory of pottery from Qumran chiefly consists of modest utilitarian items including cooking pots, vases and small jugs, serving dishes, drinking cups, and bowls. These items on display are a small selection of the more than 1000 pottery items found at the site.

KhQ364, KhQ 1192, KhQ 1565, KhQ 2506, KhQ 2506/a, KhQ 1601/a-b

Height 8.5-22 cm (3 3/8 in.-8 5/8 in.), diameter 17-26 cm (6 5/8-10 1/4 in.)

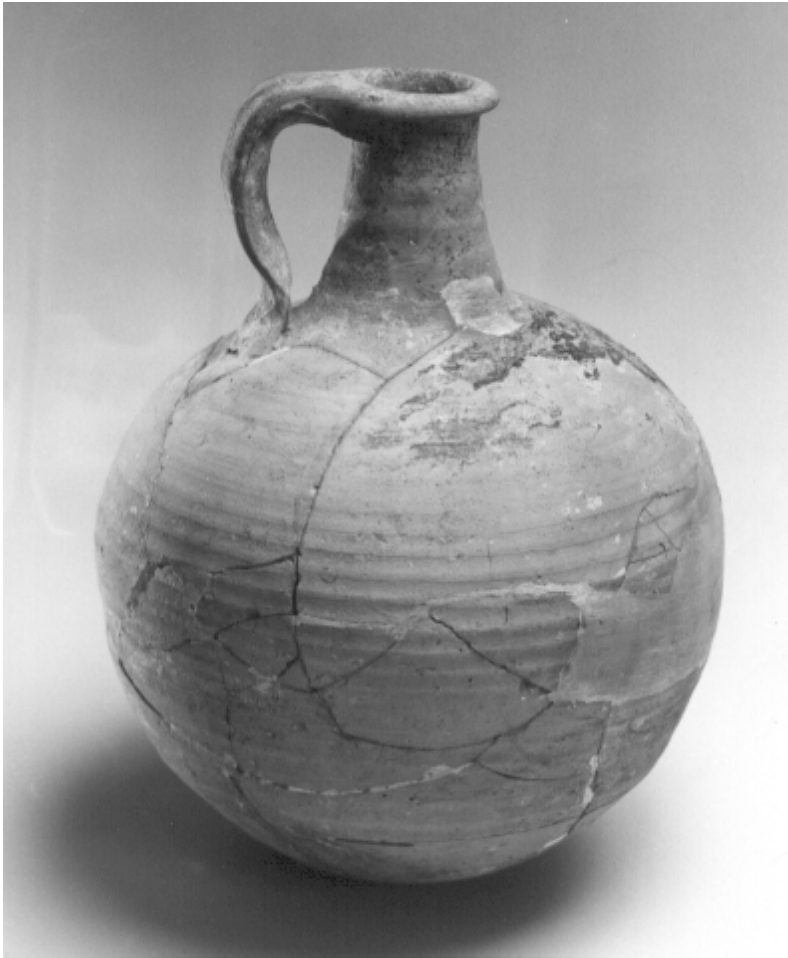
Courtesy of the Israel Antiquities Authority (59-64)

Vase (no image for this item)

An elongated piece with a ribbed body and a ring base, this vase has a short neck that is turned inside out.

Height 17 cm (6 5/8 in.), diameter 9.5 cm (3 3/4 in.)

KhQ364



This globular jug has a ribbed body and a long, tapering neck ending in a splayed rim. A single-loop handle extends from the rim to the upper part of the body.

Height 19.5 cm (7 5/8 in.), diameter 14 cm (5 1/2 in.)

hQ 1192



This flattened pot has a ribbed shoulder and a short, wide neck. The firing is metallic.

Height 15 cm (5 7/8 in.), diameter 24 cm (9 3/8 in.)

KhQ 1565



These two pots have a similar globular-shaped design. The surface of the body, from shoulder to base, is ribbed. Two ribbed handles

span the vessel from the rim to the upper part of the shoulder. The firing is metallic. Traces of soot are discernable over the lower part.

Height 20.5 cm (8 in.), diameter 26 cm (10 1/4 in.)
KhQ 2506

Height 22 cm (8 5/8 in.), diameter 23 cm (9 in.)
KhQ 2506/a



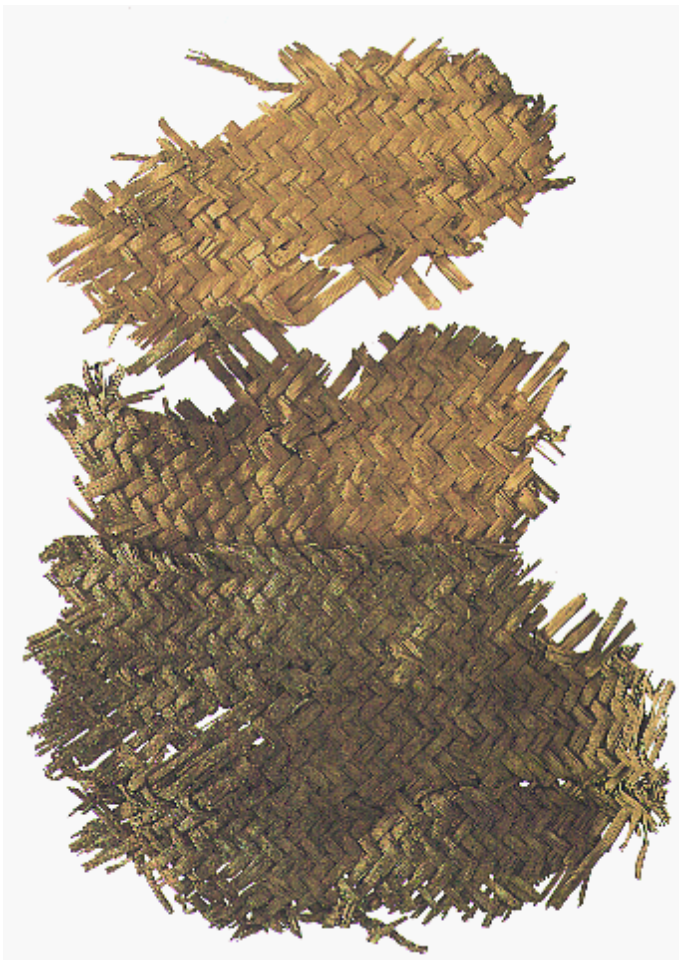
Hemispherical in shape, these bowls have a ring base and an inverted rim.

Bowl A: Height 8.5 cm (3 3/8 in.), diameter 12.4 cm (4 7/8 in.)
Bowl B: Height 9.2 cm (3 5/8 in.), diameter 13.5 cm (5 5/16 in.)
KhQ 1601/a-b

Basketry and Cordage

Basketry and cordage represent major types of perishable finds retrieved in this arid part of Israel. The basketry fragments on display are made of date palm leaves, a material convenient for making baskets and mats. Reconstruction of weaving or plaiting techniques is possible because of the exceptional conditions inside the caves of the Dead Sea region. The technique used is a type of plaiting that was popular during Roman times and remained in favor through the following centuries; a variant is still used in the Near East today. Basketry was probably very common, as it is to this day, in various household activities. However, in times of need, baskets and mats also served for collecting and wrapping the bones and skulls of the dead.

Cordage was made from materials indigenous to this region: palm leaves, palm fibers, and rushes. Cords had various uses as packaging and reinforcing material and as handles for baskets.



Palm leaves
First century B.C.E.-first century C.E.

Because of the exceptional conditions inside the caves of the Dead Sea region, several baskets and mats of plaited weave survived intact, allowing the reconstruction of weaving or plaiting techniques. The Qumran plaited basket is made of a single braid ("zefira" in Mishnaic terms) composed of several elements (qala`ot) and spiraling from base to rim. The coiled braid was not sewn together; instead, successive courses were joined around cords as the weaving progressed. In a complete basket the cords are not visible, but they form horizontal ridges and a ribbed texture. Each basket had two arched handles made of palm-fiber rope attached to the rims by passing reinforcing cords through the plaited body of the basket.

11Q

Fragment A: Length 26 cm (10 1/8 in.), width 16.5 cm (6 1/2 in.)

Fragment B: Length 21.2 cm (8 1/4 in.), width 19.5 cm (7 5/8 in.)

Four courses preserved

Technique: Braid of 13 elements in 2/2 twill plaiting

Courtesy of the Israel Antiquities Authority (77, 78)



Palm leaves, palm fibers, and rushes
First century B.C.E.-first century C.E.

The cordage on display represents binding materials of varying thickness and use. Fragment A may have functioned as a ridge or reinforcing cord. Fragments B-D are heavier cords and may have been used in packaging or to tie bundles and waterskins. Fragment E (image not available for online exhibit) is a detached handle.

Fragment A:

Cord
Palm leaves
1Q and 2Q
Diameter 3 mm (1/8 in.)
Technique: 2-ply cable, final twist in "S" direction (z2s)

Fragments B-D:

Ropes
Palm leaves and undetermined rushes
Diameter 7-10 mm (1/4-7/16 in.)
Technique: 3-ply cable, final twist "Z" (s3z); one rope has an overhand knot

Fragment E (image not available for online exhibit):

Heavy Rope
Diameter 15-20 mm (5/8-13/16 in.)
Technique: Compound 3-ply cable, final twist "Z" (z3s3z)

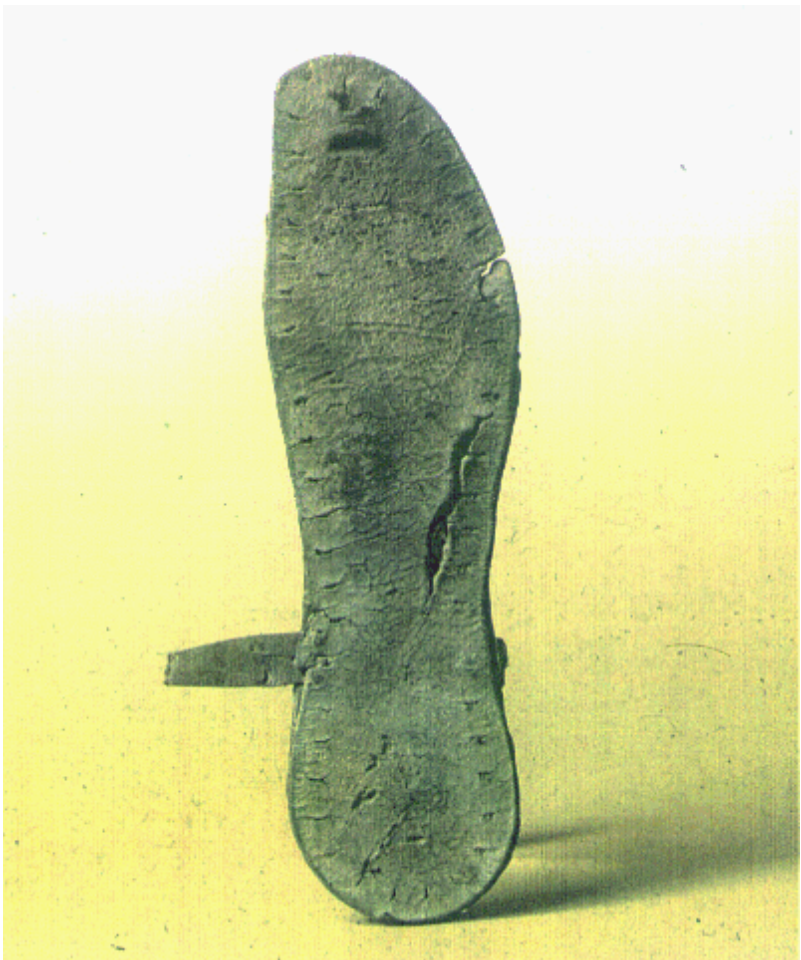
All fragments courtesy of the Israel Antiquities Authority (79-83)

Leather

The Judean Desert at the Qumran site has yielded a number of leather objects which permit the study of ancient tanning techniques. Water skins, large bags, pouches, purses, sandals, and garments have been found in various desert sites.

The majority of these leather objects are fashioned from sheepskin; a few pieces, particularly those used as patches, are of goatskin and calfskin. These skins were tanned by using vegetable matter, specifically tannic acid extracted from nuts and pomegranates.





Leather

First century B.C.E.-first century C.E.

Shown here are sandal soles of the "soleae" style. Intact sandals of this type, dating from different centuries, were found at Masada and in the Cave of Letters, all in the Dead Sea region.

These soles are made of three layers of leather secured with leather bindings. Through slits situated near the heel, tabs entered the upper sole. The upper part of each tab was pierced by two vertical slits through which the main strap was threaded. The two ends of the main strap were then threaded into a slit on the upper part of the sandal, near the toe, where they were tied, holding the foot onto the sole.

Sandal A: length 22 cm (8 5/8 in.), width 6.8 cm (2 5/8 in.)

Sandal B: length 21 cm (8 1/4 in.), width 5.5 cm (2 1/8 in.)

Courtesy of the Israel Antiquities Authority (88, 89)

Stone

Stone vessels, usually manufactured of malleable limestone, were commonly found in the Jerusalem area in the late Second Temple period. There are abundant examples in Qumran, in a variety of shapes and sizes, which demonstrate expert workmanship.

The reason for the use of some of these vessels can be found in Jewish ritual law (halakhah). Stone, in contrast to pottery, does not become ritually unclean (tamei). Jewish law maintains that pottery vessels which have become ritually unclean must be broken, never to be used again, whereas in similar circumstances stone vessels retain their ritual purity and need not be discarded (Mishnah. Kelim 10:11; Parah 3:2).

Widespread use of these stone vessels is particularly evident because of their discovery in the excavations of the Jewish Quarter in Jerusalem.

Some of these vessels served the same functions as ceramic vessels, and some had particular shapes and functions. Although the raw material is common in Jerusalem, the cost of production was, no doubt, far greater than that of pottery. The flourishing manufacture of stone vessels came to an end in the wake of the destruction of the Second Temple (70 C.E.).



Limestone
First century C.E.

Cylindrical cups of this type are frequently found in sites of the Second Temple Period. It is believed that their capacities correspond to the dry and liquid measures mentioned in the Mishnah, a collection of rabbinic laws governing all aspects of Jewish life.

The surfaces of these vessels were pared with a knife or adze, and their surface was left un-smoothed. The vertical handles rule out the possibility that they might have been produced on a rotating lathe.

KhQ 1036, KhQ 1604

Cup (A): height 7.5 cm (3 in.), diameter 8 cm (3 1/8 in.)

Cup (B): height 12.8 cm (5 in.), diameter 19.4 cm (7 1/2 in.)

Courtesy of the Israel Antiquities Authority (38,39)



Limestone
First century C.E.

This large goblet-shaped vessel was produced on a lathe, probably in Jerusalem, and is extremely well crafted. It is surprising that an ancient lathe was capable of supporting and working such a large and heavy stone block. The vessel may shed light on the shape of the "kallal," mentioned in the Talmudic sources as a vessel for holding the purification ashes of the red heifer (Mishnah Parah 3:3).

Height 72 cm (28 1/4 in.), diameter 38.5 cm (15 1/8 in.)
Courtesy of the Israel Antiquities Authority (37)

Coins

In 1955, three intact ceramic vessels containing a total of 561 silver coins were found under a doorway at the Qumran excavation site. The vessels were filled to the brim with coins and their mouths were covered with palm-fiber stoppers. Two out of three of the hoard vessels are of a type otherwise unknown at Qumran. New members of the sect may have had to surrender their worldly goods to the treasurer of the community. The vessels and their contents then, would constitute the deposit of one or a number of new adherents. On the other hand it should be noted that depositing coins at a building's foundation, often under doorways, was a common practice in antiquity.





24 silver coins

Between 136/135 and 10/9 B.C.E.

Pere Roland de Vaux, a mid twentieth-century excavator of Qumran, relied heavily on coin evidence for his dating and interpretations of the various strata of the site. The early coins in the hoard were minted in Tyre and included tetradrachms of Antiochus VII Sidetes and Demetrius II Nicator (136/135- 127/126 B.C.E.), as well as six Roman Republican denarii from the mid-first century B.C.E. The bulk of the hoard represents the autonomous continuation of the Seleucid mint: the well-known series of Tyrian shekalim and half-shekalim, minted from 126/125 B.C.E. onward. These are the same coins that were prescribed in the Temple for the poll tax and other payments (Tosefta. Ketubot 13, 20).

Q2;Q3;Q5;Q6;Q8;Q19;Q20;Q21;Q27;Q32;Q65;Q79;Q84;Q87;

Q118;Q121;Q122;Q125;Q127;Q131;Q133;Q138;Q143;Q153

Diameter 3/4-1 1/8 in.

Courtesy of the Israel Antiquities Authority (13-36)

References:

Meshorer, Y. *Ancient Jewish Coinage*. Dix Hills, N.Y., 1982.

Sharabani, M. "Monnaies de Qumran au Musee Rockefeller de Jerusalem," *Revue Biblique* 87 (1980): 274-84.

THE QUMRAN COMMUNITY: RELATED LIBRARY OF CONGRESS MATERIALS

These items were on display in the exhibit at the Library of Congress, May - August 1993. Images of these objects are not included in the online version of the exhibit, but these exhibit captions are included to provide some additional background on the scholarly work surrounding the Dead Sea Scrolls, the Qumran Community, and its Library.

MODERN PHYLACTERY CASES

Though larger, these phylacteries are modern versions of the Qumran phylacteries. Traditionally worn on the forehead and the left arm during weekday prayers, the head phylactery displayed here has been opened to show the compartments for the slips inscribed with biblical verses.

Phylacteries (Tefillin)

Leather

Early twentieth century

Hebraic Section, African and Middle Eastern Division, Library of Congress (182)

PHYLACTERY TEXT

In this monograph on the phylacteries, noted archaeologist Yigael Yadin provided a detailed description of the methods used to fold the slips so that they could be inserted into their tiny compartments.

Yigael Yadin

Tefillin from Qumran (Jerusalem, 1969)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress (151)

THE PUBLICATION CONTROVERSY

In December 1991, a two-volume edition of scroll photographs was published. This facsimile edition was issued by the Biblical Archaeology Society, an American group headed by Hershel Shanks. It is opened here to a transcription and reconstruction of Some Torah Precepts. The publication of this reconstruction and transcription is currently the subject of lawsuit in Israel and the United States between the reconstructor of the text, Dr. Qimron and the publisher, Hershel Shanks. In March 1993, an Israeli court found in favor of Mr. Qimron.

Robert Eisenman and James Robinson, eds.

A Facsimile Edition of the Dead Sea Scrolls I (Washington, 1991)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress (130)

THE ORIGIN OF THE SCROLLS AND THE QUMRAN SITE

In "The Dead Sea Scrolls: A New Perspective," Professor Norman Golb of the Oriental Institute at the University of Chicago presents

evidence to support his view that the Dead Sea Scrolls do not derive from a sect that copied or wrote the manuscripts that were found in the nearby caves. According to Professor Golb, there is no persuasive evidence to support the commonly held view that a sect inhabited the Qumran plateau. Dr. Golb states that the scrolls are from Jerusalem libraries, encompassing a wide variety of non-sectarian as well as sectarian materials. In his view, the preponderance of archaeological evidence supports the existence of a Roman fortress at Qumran rather than a sectarian community.

Norman Golb

"The Dead Sea Scrolls: A New Perspective"

The American Scholar (Spring, 1989)

Bound serial

General Collections, Library of Congress (135)

THE SECTARIAN CALENDAR

Displayed here, from Hebrew University Professor S. Talmon's "The World of Qumran from Within," is a table outlining the sectarian solar calendar, which, unlike the lunar calendar of non-sectarian Judaism, is remarkable for its regularity. The first day of the New Year always falls on Wednesday. This meant that the Day of Atonement always fell on a Friday; Tabernacles on a Wednesday; Passover on a Wednesday; and the Feast of Weeks on a Sunday.

Shemaryahu Talmon

The World of Qumran from Within (Jerusalem, 1989)

Printed book

General Collections, Library of Congress (144)

THE COMMUNITY RULE

A complete version of the Community Rule was uncovered in Cave 1. It was photographed by J. Trever, an archaeologist at the American Schools of Oriental Research in Jerusalem. This manuscript is one of three that were exhibited at the Library of Congress in 1949. The fragment of the Community Rule on display here is from Cave 4.

John Trever

Scrolls from Qumran Cave I (Jerusalem, 1972)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress (126)

PLINY ON THE ESSENES

Pliny the Elder, a Roman historian, described the Essenes in his encyclopedic work, "Natural History" (Chapter V:17,4). In locating the Essenes just west of the Dead Sea--but north of Ein Gedi--Pliny provides a key support for the hypothesis which advances the Essenes as the inhabitants of the Qumran plateau:

To the west (of the Dead Sea) the Essenes have put the necessary distance between themselves and the insalubrious shore
Below the Essenes was the town of Engada (Engedi). [*Translation from "The Essenes According to Classical Sources" (1989)*]

Pliny the Elder

Naturalis historiae (Parma, 1481)

Printed book

Rare Book and Special Collections Division, Library of Congress (111)

PLINY ON THE ESSENES

In characterizing the Essenes, Pliny describes a people similar to the sect whose regulations are outlined in the Community Rule:

They are a people unique . . . and admirable beyond all others in the whole world, without women and renouncing love entirely, without money . . . [Translation from "*The Essenes According to Classical Sources*" (1989)]

Pliny the Elder

Naturalis historiae (Venice, 1472) Printed book

Rare Book and Special Collections Division, Library of Congress (113)

SADDUCEES AND PHARISEES

The Mishnah and Talmud record various disagreements between the Sadducees, the priestly and aristocratic party, and the Pharisees, which included the lay circles. The following disagreement on the laws of purity is reported in tractate "Tohorot:"

The Sadducees say: We complain against you Pharisees that you declare an uninterrupted flow of a liquid to be clean. The Pharisees say: we complain against you Sadducees that you declare a stream of water that flows from a burial ground to be clean? (Mishnah Yada'im. 8)

Talmud

Tohorot (Venice, 1528)

Printed book

Hebraic Section, African and Middle Eastern Division, Library of Congress (118)

FLAVIUS JOSEPHUS

The ancient historian Flavius Josephus (ca. 38 C.E.- 100 C.E.) is the primary historical source for the late Second Temple period. In 66 C.E., at the outbreak of the Jewish rebellion against Rome, Josephus was appointed military commander of Galilee. Defeated, he betrayed colleagues who had chosen group suicide and surrendered to the enemy. His life spared, he was taken to Rome and became a pensioner of Vespasian, the Roman general who later became emperor.

In 75 C.E., at age thirty-eight, he wrote "The Jewish War," which he claimed was "the greatest of all [wars], not only that have been in our times, but, in a manner of those that ever were heard of." This volume is opened to the beginning of Book Four of "The Jewish War," in which Josephus describes the Jewish rebellion, and an illumination of the battle between the Roman and Judean forces. After Rome's victory, scholars believe that the Qumran settlement ceased to exist.

Flavius Josephus

L'histoire . . . (Paris, 1530)

Printed book

Rosenwald Collection, Rare Book and Special Collections Division, Library of Congress (110)

JOSEPHUS ON THE ESSENES

From his "Antiquities of the Jews" 18, 18-22:

The Essenes like to teach that in all things one should rely on God. They also declare that souls are immortal They put their property in a common stock, and the rich man enjoys no more of his fortune than does the man with absolutely nothing. And there are more than 4000 men who behave in this way. In addition, they take no wives and acquire no slaves; in fact, they consider slavery an injustice [*Translation from "The Essenes According to Classical Sources" (1989)*]

Flavius Josephus

De antiquitate Judaica (Augsburg, 1470)

Printed book

Rare Book and Special Collections Division, Library of Congress (104)

WHY HEROD HONORED THE ESSENES

From "Antiquities of the Jews" 15, 371-9

Among those spared from being forced [to take a loyalty oath to Herod] were those we call Essenes It is worth saying what caused [Herod] to honor the Essenes. There was a certain Essene whose name was Manaemus This man once saw Herod when the latter, still a boy, was on the way to his teacher's house, and addressed him as 'King of the Jews.' Herod thought he was ignorant or joking and reminded him that he was a private citizen. But Manaemus smiled gently and tapped him with his hand on the rump, saying: 'But indeed you will be king and you will rule happily, for you have been found worthy by God.' [*Translation from "The Essenes According to Classical Sources" (1989)*]

Flavius Josephus

Ioudaikēs. . . (Basel, 1544)

Printed book

Rare Book and Special Collections Division, Library of Congress (106)

JOSEPHUS ON THE ESSENES

From "The Jewish War" 2, 119-120

There exists among Jews three schools of philosophy: the Pharisees belong to the first, the Sadducees to the second, and to the third belong men, who have a reputation for cultivating a particularly saintly life, called Essenes The Essenes renounce pleasure as evil, and regard continence and resistance to the passions as a virtue. They disdain marriage for themselves, but adopt children of others at a tender age in order to instruct them [*Translation from "The Essenes According to Classical Sources" (1989)*]

Note the Hebrew manuscript bound in the inside covers of the volume. It is a late fourteenth or early fifteenth century copy of a liturgical poem recited on the Feast of Weeks.

Flavius Josephus
De bello Judaico (Verona, 1480) Printed book
Rare Book and Special Collections Division, Library of Congress (107)

SOLOMON'S TEMPLE

Surrounded by explanatory text, the engraving at the center depicts the First Temple. The High Priest at the altar and the Ark of the Covenant are illustrated at the foot of the engraving.

This frontispiece from an edition of the works of Flavius Josephus was in the collection of Thomas Jefferson, acquired by the Library of Congress in 1815.

Flavius Josephus
"Antiquities of the Jews"
Frontispiece from *The Genuine Works . . .* (London, 1737)
Rare Book and Special Collections Division, Library of Congress (105)

VIEWS OF JERUSALEM

At the opening of Book One of "The Jewish War" of this first American edition of Flavius Josephus is an engraving of Jerusalem during the Second Temple. The Temple is located at the center of the lower half of the illustration and the Roman legions are shown encamped outside the walls.

Flavius Josephus
"Jerusalem"
The Works of Flavius Josephus (New York, 1792)
Printed book, engraving
Rare Book and Special Collections Division, Library of Congress (108)

PANORAMIC VIEW OF JERUSALEM

Displayed here is an early panoramic photograph of Jerusalem looking west from the Mount of Olives to Jerusalem's wall and its distinctive skyline.

W. Hammerschmidt
[A View From the Mount of Olives], c. 1860
Albumen print
Prints and Photographs Division, Library of Congress (165)

THE QUMRAN LIBRARY

The scrolls and scroll fragments recovered in the Qumran environs represent a voluminous body of Jewish documents, a veritable "library", dating from the third century B.C.E. to 68 C.E. Unquestionably, the "library," which is the greatest manuscript find of the twentieth century, demonstrates the rich literary activity of Second Temple Period Jewry and sheds insight into centuries pivotal to both Judaism and Christianity. The library contains some books or works in a large number of copies, yet others are represented only fragmentarily by mere scraps of parchment. There are tens of thousands of scroll fragments. The number of different compositions represented is almost one thousand, and they are written in three different languages: Hebrew, Aramaic, and Greek.

There is less agreement on the specifics of what the Qumran library contains. According to many scholars, the chief categories represented among the Dead Sea Scrolls are:

Biblical:

those works contained in the Hebrew Bible. All of the books of the Bible are represented in the Dead Sea Scroll collection except Esther.

Apocryphal or pseudepigraphical:

those works which are omitted from various canons of the Bible and included in others.

Sectarian:

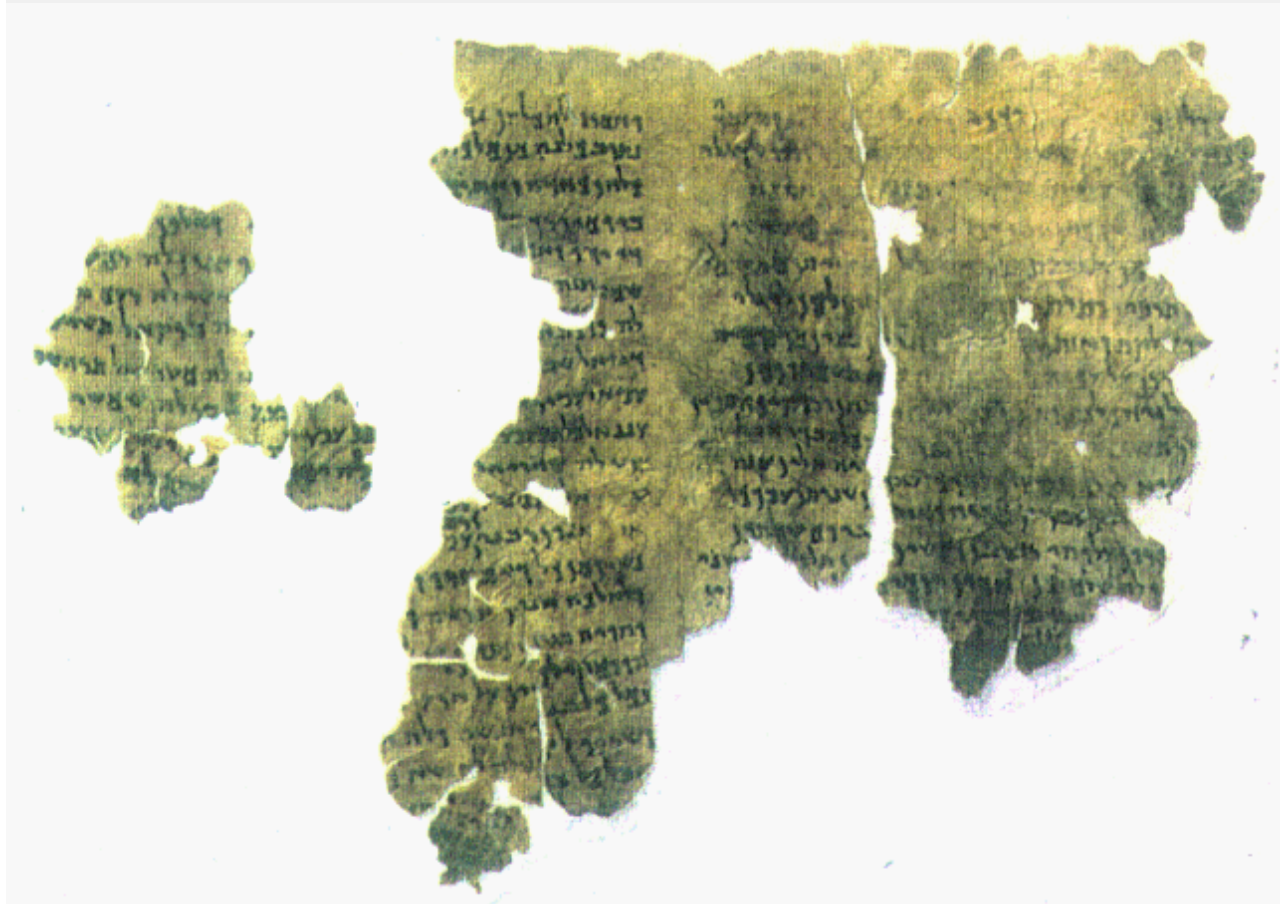
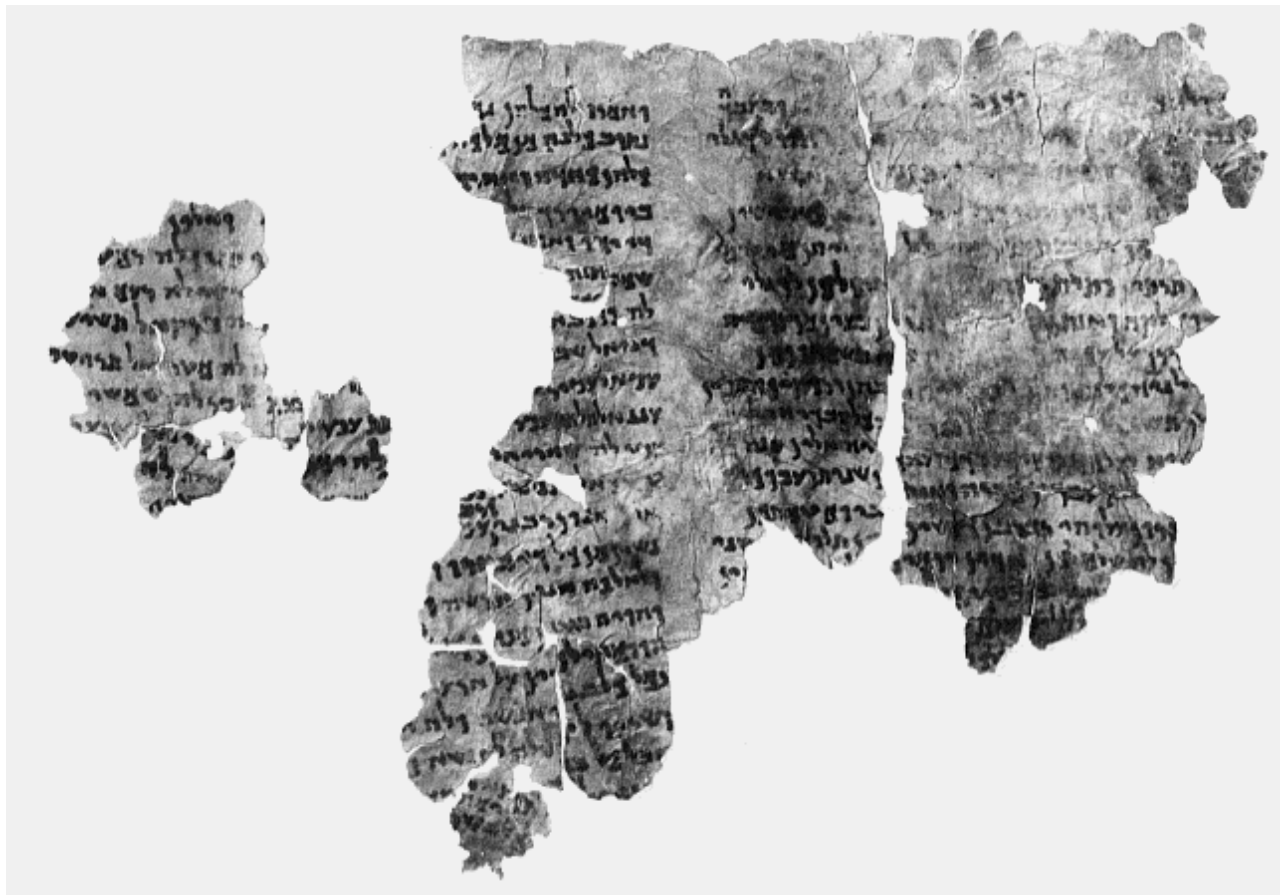
those scrolls related to a pietistic commune and include ordinances, biblical commentaries, apocalyptic visions, and liturgical works.

While the group producing the sectarian scrolls is believed by many to be the Essenes, there are other scholars who state that there is too little evidence to support the view that one sect produced all of the sectarian material. Also, there are scholars who believe there is a fourth category of scroll materials which is neither biblical, apocryphal, nor "sectarian." In their view, such scrolls, which may include "Songs of the Sabbath Sacrifice" (object no. 9), should be designated simply as contemporary Jewish writing.

THE QUMRAN LIBRARY: SCROLLS

These scroll fragments were displayed in the exhibit at the Library of Congress, May - August 1993. They were provided courtesy of the Israel Antiquities Authority. The exhibit captions and translations (below) provide background on the fragments and their relationships with the other Dead Sea Scrolls, the Qumran Community, and its Library.

The Enoch Scroll



THE ENOCH SCROLL:

TRANSLATION

E^a I ii

12. ...But you have changed your works,
13. [and have not done according to his command, and tran]sgressed against him; (and have spoken) haughty and harsh words, with your impure mouths,
14. [against his majesty, for your heart is hard]. You will have no peace.

En^a I iii

13. [They (the leaders) and all ... of them took for themselves]
14. wives from all that they chose and [they began to cohabit with them and to defile themselves with them];
15. and to teach them sorcery and [spells and the cutting of roots; and to acquaint them with herbs.]
16. And they become pregnant by them and bo[re (great) giants three thousand cubits high ...]

Transcription by J. T. Milik, amended by J. C. Greenfield; translation by J. C. Greenfield

Hanokh

4Q201(En ar^a)

Parchment

Copied ca. 200-150 B.C.E.

Fragment A: height 17.5 cm (6 7/8 in.), length 17.5 cm (6 7/8 in.)

Fragment B: height 6.4 cm (2 1/2 in.), length 6.9 cm (2 11/16 in.)

Courtesy of the Israel Antiquities Authority (11)

One of the most important apocryphic works of the Second Temple Period is Enoch. According to the biblical narrative (Genesis 5:21-24), Enoch lived only 365 years (far less than the other patriarchs in the period before the Flood). Enoch "walked with God; then he was no more for God took him."

The original language of most of this work was, in all likelihood, Aramaic (an early Semitic language). Although the original version was lost in antiquity, portions of a Greek translation were discovered in Egypt and quotations were known from the Church Fathers. The discovery of the texts from Qumran Cave 4 has finally provided parts of the Aramaic original. In the fragment exhibited here, humankind is called on to observe how unchanging nature follows God's will.

Reference:

Milik, J. T. *The Books of Enoch: Aramaic Fragments of Qumran Cave 4*. Oxford, 1976.

The Hosea Commentary Scroll



THE HOSEA COMMENTARY SCROLL: TRANSLATION

Hos. 2:10-14

1. (10)[SHE DID NOT KNOW THAT] I MYSELF HAD GIVEN HER THE GRAIN [AND THE WINE]
2. [AND THE OIL, AND] (THAT) I HAD SUPPLIED [SILVER] AND GOLD ... (WHICH) THEY MADE [INTO BAAL. The interpretation of it is]
3. that [they] ate [and] were satisfied, and they forgot God who [had fed them, and all]
4. his commandments they cast behind them, which he had sent to them [by]
5. his servants the prophets. But to those who led them astray they listened, and they honored them []
6. and as if they were gods, they fear them in their blindness.
7. vacat
8. (11)THEREFORE, I SHALL TAKE BACK MY GRAIN AGAIN IN ITS TIME AND MY WINE [IN ITS SEASON,]
9. AND I SHALL WITHDRAW MY WOOL AND MY FLAX FROM COVERING [HER NAKEDNESS.]
10. (12)I SHALL NOW UNCOVER HER PRIVATE PARTS IN THE SIGHT OF [HER] LO[VERS AND]
11. NO [ONE] WILL WITHDRAW HER FROM MY HAND.
12. The interpretation of it is that he smote them with famine and with nakedness so that they became a disgra[ce]
13. and a reproach in the sight of the nations on whom they had leaned for support, but they
14. will not save them from their afflictions. (13)AND I SHALL PUT AN END TO ALL HER JOY,
15. [HER] PIL[GRIMAGE,] HER [NEW] MOON, AND HER SABBATH, AND ALL HER FEASTS. The interpretation of it is that
16. they make [the fe]asts go according to the appointed times of the nation. And [all]
17. [joy] has been turned for them into mourning. (14)AND I SHALL MAKE DESOLATE [HER VINE]
18. [AND HER FIG TREE,] OF WHICH SHE SAID, "THEY ARE THE HIRE [THAT MY LOVERS HAVE GIVEN] ME."
19. AND I SHALL MAKE THEM A FOREST, AND THE W[ILD BEAST OF THE FIELD] WILL DEVOUR THEM.

Transcription and translation by M. Horgan

Pesher Hoshe`a

4Q166 (4QpHos[^{superscript}la])

Parchment

Copied late first century B.C.E.

Height 17.5 cm (6 7/8 in.), length 16.8 cm (6 5/8 in.)

Courtesy of the Israel Antiquities Authority (6)

This text is a commentary, or "pesher," on the prophetic biblical verses from the book of Hosea (2:8-14). The verse presented here refers to the relation of God, the husband, to Israel, the unfaithful wife. In the commentary, the unfaithful ones have been led astray by "the man of the lie." The document states that the affliction befalling those led astray is famine. Although this famine could be a metaphor, it may well be a reference to an actual drought cited in historical sources of that time.

The manuscript shown here is the larger of two unrelated fragments of the Hosea Commentary found in Cave 4. The script, which is identical to that of a commentary on Psalms, belongs to the rustic, semiformal type of the Herodian era.

References:

Allegro, J. M. Qumran Cave 4: I (4Q158-4Q186). Discoveries in the Judaean Desert, V. Oxford, 1968.

Horgan, M. Pesharim: Qumran Interpretations of Biblical Books. Washington, 1979.

The Prayer For King Jonathan Scroll





THE PRAYER FOR KING JONATHAN SCROLL: TRANSLATION

Column A

1. Praise the Lord, a Psalm [of
2. You loved as a fa[ther(?)
3. you ruled over [
4. vacat [
5. and your foes were afraid (or: will fear) [
6. ...the heaven [
7. and to the depths of the sea [
8. and upon those who glorify him [
9. the humble from the hand of adversaries [
10. Zion for his habitation, ch[oozes

Column C

1. because you love Isr[ael
2. in the day and until evening [
3. to approach, to be [
4. Remember them for blessing [
5. on your name, which is called [
6. kingdom to be blessed [

Column B

1. holy city
2. for king Jonathan
3. and all the congregation
of your people
4. Israel
5. who are in the four
6. winds of heaven

- | | |
|--------------------------|--------------------------|
| 7.]for the day of war [| 7. peace be (for) all |
| 8. to King Jonathan [| 8. and upon your kingdom |
| 9. | 9. your name be blessed |

Transcription and translation by E. Eshel, H. Eshel, and A. Yardeni

Tefillah li-Shlomo shel Yonatan ha-Melekh

4Q448

Parchment

Copied between 103-76 B.C.E.

Height 17.8 cm (7 in.), length 9.5 cm (3 3/4 in.)

Courtesy of the Israel Antiquities Authority (2)

The King Jonathan mentioned in this text can be none other than Alexander Jannaeus, a monarch of the Hasmonean dynasty who ruled Judea from 103 to 76 B.C.E. The discovery of a prayer for the welfare of a Hasmonean king among the Qumran texts is unexpected because the community may have vehemently opposed the Hasmoneans. They even may have settled in the remote desert to avoid contact with the Hasmonean authorities and priesthood. If this is indeed a composition that clashes with Qumran views, it is a single occurrence among 600 non-biblical manuscripts. However, scholars are exploring the possibility that Jonathan-Jannaeus, unlike the other Hasmonean rulers, was favored by the Dead Sea community, at least during certain periods, and may explain the prayer's inclusion in the Dead Sea materials.

This text is unique in that it can be clearly dated to the rule of King Jonathan. Three columns of script are preserved, one on the top and two below. The upper column (A) and the lower left (C) column are incomplete. The leather is torn along the lower third of the right margin. A tab of untanned leather, 2.9 by 2.9 cm, folds over the right edge above the tear. A leather thong, remains of which were found threaded through the middle of the leather tab on the right edge, probably tied the rolled-up scroll. The form of the tab--probably part of a fastening--seems to indicate that the extant text was at the beginning of the scroll, which was originally longer. Differences between the script of Column A and that of B and C could indicate that this manuscript is not the work of a single scribe.

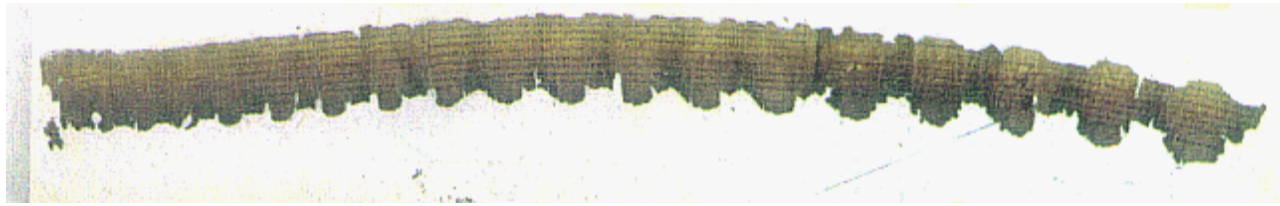
This small manuscript contains two distinct parts. The first, column A, presents fragments of a psalm of praise to God. The second, columns B and C, bear a prayer for the welfare of King Jonathan and his kingdom. In column A lines 8-10 are similar to a verse in Psalm 154, preserved in the Psalms Scroll (11QPsa) exhibited here. This hymn, which was not included in the biblical Book of Psalms, is familiar, however, from the tenth-century Syriac Psalter.

Reference:

Eshel, E., H. Eshel, and A. Yardeni. "A Qumran Scroll Containing Part of Psalm 154 and a Prayer for the Welfare of King Jonathan and His Kingdom," *Israel Exploration Journal*, forthcoming.

The Leviticus Scroll





THE LEVITICUS SCROLL: TRANSLATION

Lev. 23:22-29

1. (22)[...edges of your field, or] gather [the gleanings of your harvest; you shall leave them for the poor and the stranger; I the LO]RD [am]
2. your God.
3. (23)The LORD spoke to Moses saying: (24)Speak to the Israelite people thus: In the seventh month
4. on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with load blasts.
5. (25)You shall not work at your occupations; and you shall bring an offering by fire to the LORD.
6. (26)The LORD spoke to Moses saying: (27)Mark, the tenth day of this seventh month is the Day
7. of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering
8. by fire to the LORD; (28)you shall do no work throughout that day. For
9. [it is a Day of Atonement on which] expiation is made on your behalf [before the LO]RD your God. (29)Indeed, any person who

Translation from "Tanakh," p. 192. Philadelphia, 1985.

Va-Yikrah

11Q1 (PaleoLev)

Parchment

Copied late second century–early first century B.C.E.

Height 10.9 cm (4 1/4 in.), length 100.2 cm (39 1/2 in.)

Courtesy of the Israel Antiquities Authority (4)

This scroll was discovered in 1956, when a group of Ta`amireh Bedouin happened on Cave 11, but it was first unrolled fourteen years later, at the Israel Museum in Jerusalem. Inscribed in the scroll are parts of the final chapters (22-27) of Leviticus, the third book in the Pentateuch, which expounds laws of sacrifice, atonement, and holiness. This is the lowermost portion (approximately one-fifth of the original height) of the final six columns of the original manuscript. Eighteen small fragments also belong to this scroll. The additional fragments of this manuscript are from preceding chapters: Lev. 4, 10, 11, 13, 14, 16, 18-22.

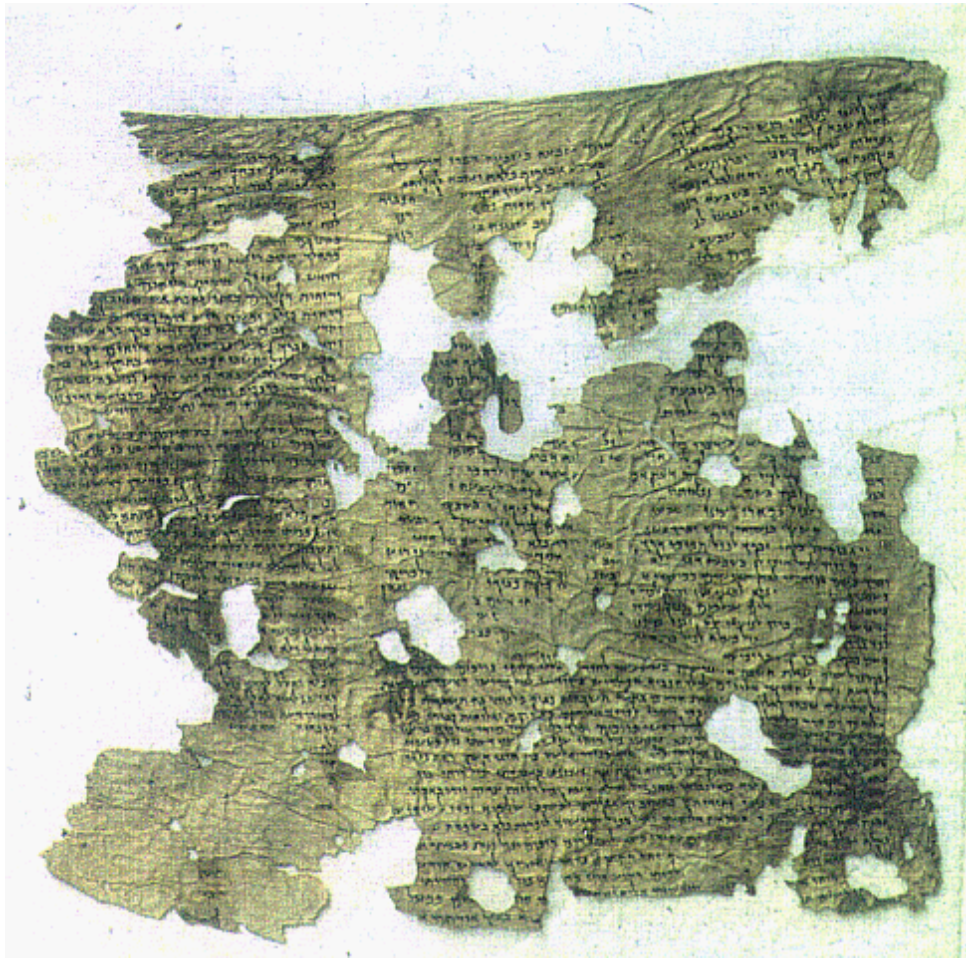
The Leviticus Scroll was written in an ancient Hebrew script often referred to as paleo-Hebrew. The almost uniform direction of the downstrokes, sloping to the left, indicates an experienced, rapid, and rhythmic hand of a single scribe. The text was penned on the grain side of a sheep skin. Both vertical and horizontal lines were drawn. The vertical lines aligned the columns and margins; the horizontal lines served as guidelines from which the scribe suspended his letters. Dots served as word-spacers.

Reference:

Freedman, D. N., and K. A. Mathews. The Paleo-Hebrew Leviticus Scroll. Winona Lake, Indiana, 1985.

The Sabbath Sacrifice Scroll





THE SABBATH SACRIFICE SCROLL: TRANSLATION

30. By the instructor. Song of the sacrifice of the seventh Sabbath on the sixteenth of the month. Praise the God of the lofty heights, O you lofty ones among all the
31. elim of knowledge. Let the holiest of the godlike ones sanctify the King of glory who sanctifies by holiness all His holy ones. O you chiefs of the praises of
32. all the godlike beings, praise the splendidly [pr]aiseworthy God. For in the splendor of praise is the glory of His realm. From it (comes) the praises of all
33. the godlike ones together with the splendor of all [His] maj[esty. And] exalt his exaltedness to exalted heaven, you most godlike ones of the lofty elim, and (exalt) His glorious divinity above
34. all the lofty heights. For H[e is God of gods] of all the chiefs of the heights of heaven and King of ki[ngs] of all the eternal councils. (by the intention of)
35. (His knowledge) At the words of His mouth come into being [all the lofty angels]; at the utterance of His lips all the eternal spirits; [by the in]tention of His knowledge all His creatures
36. in their undertakings. Sing with joy, you who rejoice [in His knowledge with] rejoicing among the wondrous godlike beings. And chant His glory with the tongue of all who chant with knowledge; and (chant) His wonderful songs of joy
37. with the mouth of all who chant [of Him. For He is] God of all who rejoice {in knowledge} forever and Judge in His power of all the spirits of understanding.

Transcription and translation by C. Newsom

Shirot `Olat ha-Shabbat
4Q403(ShirShabb[^{superscript}]d)
Parchment
Copied mid-first century B.C.E.
Height 18 cm (7 in.), length 19 cm (7 1/2 in.)
Courtesy of the Israel Antiquities Authority (9)

The Songs of the Sabbath Sacrifice, also known as the "Angelic Liturgy," is a liturgical work composed of thirteen separate sections, one for each of the first thirteen Sabbaths of the year. The songs evoke angelic praise and elaborate on angelic priesthood, the heavenly temple, and the Sabbath worship in that temple.

The headings of the various songs may reflect the solar calendar. Although the songs bear no explicit indication of their source, the phraseology and terminology of the texts are very similar to those of other Qumran works.

Eight manuscripts of this work were found in Qumran Cave 4 (4Q400 through 407) and one in Cave 11, dating from the late Hasmonean and Herodian periods. One manuscript of the Songs of the Sabbath Sacrifice was found at Masada, a Zealot fortress.

References:

Newsom, C. *Songs of the Sabbath Sacrifice: A Critical Edition*. Atlanta, 1985.

Strugnell, J. "The Angelic Liturgy at Qumran--4Q400 Serek Shirot `Olat Hassabbat." In *Congress Volume*, Oxford 1959. *Supplements to Vetus Testamentum*, vol. 7, pp. 318-45. Leiden, 1960.

THE QUMRAN LIBRARY: ARTIFACT FROM THE QUMRAN SITE

This artifact from the Qumran Site was on display in the exhibit at the Library of Congress, May - August 1993. It was provided courtesy of the Israel Antiquities Authority. The exhibit caption (below) provides background on the object and its relationship with the Dead Sea Scrolls, the Qumran Community, and its Library.

Pottery Inkwell



Pottery

Late first century B.C.E.-early first century C.E.

Two inkwells were found at the Qumran excavations, this one of pottery and another of bronze. They were found in the vicinity of a large table, which suggested a scriptorium, a room designated for the copying of manuscripts. It is indeed feasible that many of the manuscripts were written or copied locally, although some of the manuscripts may have been written elsewhere.

This cylindrical pottery vessel has a flat base and a small, circular, rimmed opening at the top for dipping the pen and topping up the ink. This type of vessel was also found in excavations in Jerusalem.

I.2179

Height 4.6 cm (1 3/4 in.), diameter 3.9 cm (1 1/2 in.)

Courtesy of the Israel Antiquities Authority (73)

THE QUMRAN LIBRARY: RELATED LIBRARY OF CONGRESS MATERIALS

These items were on display in the exhibit at the Library of Congress, May - August 1993. Images of these objects are not included in the online version of the exhibit, but these exhibit captions are included to provide some additional background on the scholarly work surrounding the Dead Sea Scrolls, the Qumran Community, and its Library.

BOOK OF ENOCH

The Book of Enoch is a pseudepigraphal work (a work that claims to be by a biblical character). The Book of Enoch was not included in either the Hebrew or most Christian biblical canons, but could have been considered a sacred text by the sectarians. The original Aramaic version was lost until the Dead Sea fragments were discovered.

Józef T. Milik, ed.

The Books of Enoch (Oxford, 1976)

Printed book

General Collections, Library of Congress (150)

TORAH SCROLL

This eighteenth-century Torah scroll was written in North Africa. It is rolled to Leviticus, 23:22-29, which corresponds to the Leviticus Scroll from Cave 4 displayed here (object no. 4). Note the "wandering peh" (a Hebrew letter) which occurs frequently in the displayed column.

Torah Scroll (North Africa, c. 18th century)

Parchment

Hebraic Section, African and Middle Eastern Division, Library of Congress (116)

LEVITICUS SCROLL

The large paleo-Hebrew fragment of Leviticus on display here was published in 1985 by D.N. Freedman and K.A. Mathews. The authors transliterated the paleo-Hebrew script into modern Hebrew characters.

D. N. Freedman and K. A. Mathews
The Paleo-Hebrew Leviticus Scroll (11 Qpaleo Lev)
(Winona Lake, Indiana, 1985)
Printed book
General Collections, Library of Congress (184)

FIRST MACCABEES

Displayed here is the opening page of the First Book of Maccabees from the Walton Polyglot Bible. First Maccabees describes the rule of the early Hasmonean princes who freed Judea from the yoke of the Syrian rulers in 168 B.C.E. It is included in the Roman Catholic scriptural canon, but was removed from the Protestant canon after the Reformation and relegated to the Apocrypha.

First Maccabees
[Walton's Polyglot] (London, 1655-1657)
Printed book
Hebraic Section, African and Middle Eastern Division, Library of Congress (176)

SAMARITAN BIBLE

The modern descendant of the paleo-Hebrew script of the Leviticus Scroll (object no. 4) is the Samaritan script. This biblical manuscript, written in the Samaritan script, is opened to Leviticus 23:22-29. Note the similarity between the paleo-Hebrew script of the Leviticus Scroll written in the late second century B.C.E. and this Samaritan manuscript from the late nineteenth century.

Leviticus
[Samaritan Pentateuch] (1880)
Manuscript book
Hebraic Section, African and Middle Eastern Division, Library of Congress (175)

THE HOSEA COMMENTARY

In 1979, M. Horgan completed a work on all the "pesharim," or commentaries, which included an extensive treatment of the Hosea Commentary fragments. The "pesharim" interpreted the biblical text in light of events of the late Second Temple Period--seeing within the text prophecies and messages relevant to the community's beliefs and practices.

Maurya Horgan
Pesharim: Qumran Interpretations of Biblical Books (Washington, 1979)

Printed book

General Collections, Library of Congress (154)

THE HOSEA COMMENTARY

The Hosea Commentary Scroll was first published by J. Allegro as the fifth volume of the official publication series, "Discoveries in the Judaean Desert."

John Marco Allegro

Qumran Cave 4. DJD V (Oxford, 1968)

Printed book

General Collections, Library of Congress (153)

SONGS OF THE SABBATH SACRIFICE

The Songs of the Sabbath Sacrifice, also known as the Angelic Liturgy, is a liturgical work composed of 13 sections, one for each of the first thirteen Sabbaths of the year. This is the definitive translation and analysis of these distinctive hymns.

Carol Newsom

Songs of the Sabbath Sacrifice (Atlanta, 1985)

Printed book

General Collections, Library of Congress (148)

DEAD SEA SCROLLS FROM THE THIRD CENTURY C.E.

In his ecclesiastical history, Eusebius relates the story of Origen, who consulted scrolls found in caves near Jericho for his "Hexapla," a comprehensive redaction of the Hebrew Scriptures completed in the first half of the third century C.E.

In the . . . edition of the Psalms . . . [Origen reported] again how he found one of [the translations] at Jericho in a tunnel in the time of Antoninus the son of Severus.

Eusebius

Auncient ecclesiastical histories . . . (London, 1585)

Printed book

Rare Book and Special Collections Division, Library of Congress (112)

TWO THOUSAND YEARS LATER

About two thousand years elapsed between the time the scrolls were deposited in the caves of the barren hills surrounding the Dead Sea and their discovery in 1947. The fact that they survived for twenty centuries, that they were found accidentally by Bedouin shepherds, that they are the largest and oldest body of manuscripts relating to the Bible and to the time of Jesus of Nazareth make them a truly remarkable archaeological find.

Since their discovery, the Dead Sea Scrolls have been the subject of great scholarly and public interest. For scholars they represent an invaluable source for exploring the nature of post-biblical times and probing the sources of two of the world's great religions. For the public, they are artifacts of great significance, mystery, and drama.

Interest in the scrolls has, if anything, intensified in recent years. Media coverage has given prominence to scholarly debates over the meaning of the scrolls, the Qumran ruin, as well as particular scroll fragments, raising questions destined to increase attention and heighten the Dead Sea Scrolls mystery. Did the scrolls come from the library of the Second Temple or other libraries and were they hidden to prevent their destruction by the Romans? Was the Qumran site a winter villa for a wealthy Jerusalem family or was it a Roman fortress? Was it a monastery not for Essenes but for a Sadducean sect? Does this mean we need to revise our view of Jewish religious beliefs during the last centuries of the Second Temple? Do the Dead Sea Scrolls provide clues to hidden treasures? Does the "War Rule Scroll" (object no. 12) refer to a pierced or piercing messiah?

Since the late 1980s, no controversy has been more heated than that surrounding access to the scrolls and the movement to accelerate their publication. The push by scholars to gain what the "Biblical Archaeology Review" characterized as "intellectual freedom and the right to scholarly access" has had significant results. In 1988, the administration for scroll research, the Israel Antiquities Authority, began to expand the number of scroll assignments. By 1992, they included more than fifty scholars. In 1991, a computer-generated version as well as a two-volume edition of the scroll photographs were published by the Biblical Archaeology Society. Late in the same year, the Huntington Library of California made available to all scholars the photographic security copies of the scrolls on deposit in its vault. Closing the circle, the Israel Antiquities Authority announced that it too would be issuing an authorized microfiche edition, complete with detailed indices.

JUDAISM AND CHRISTIANITY AND THE DEAD SEA SCROLLS

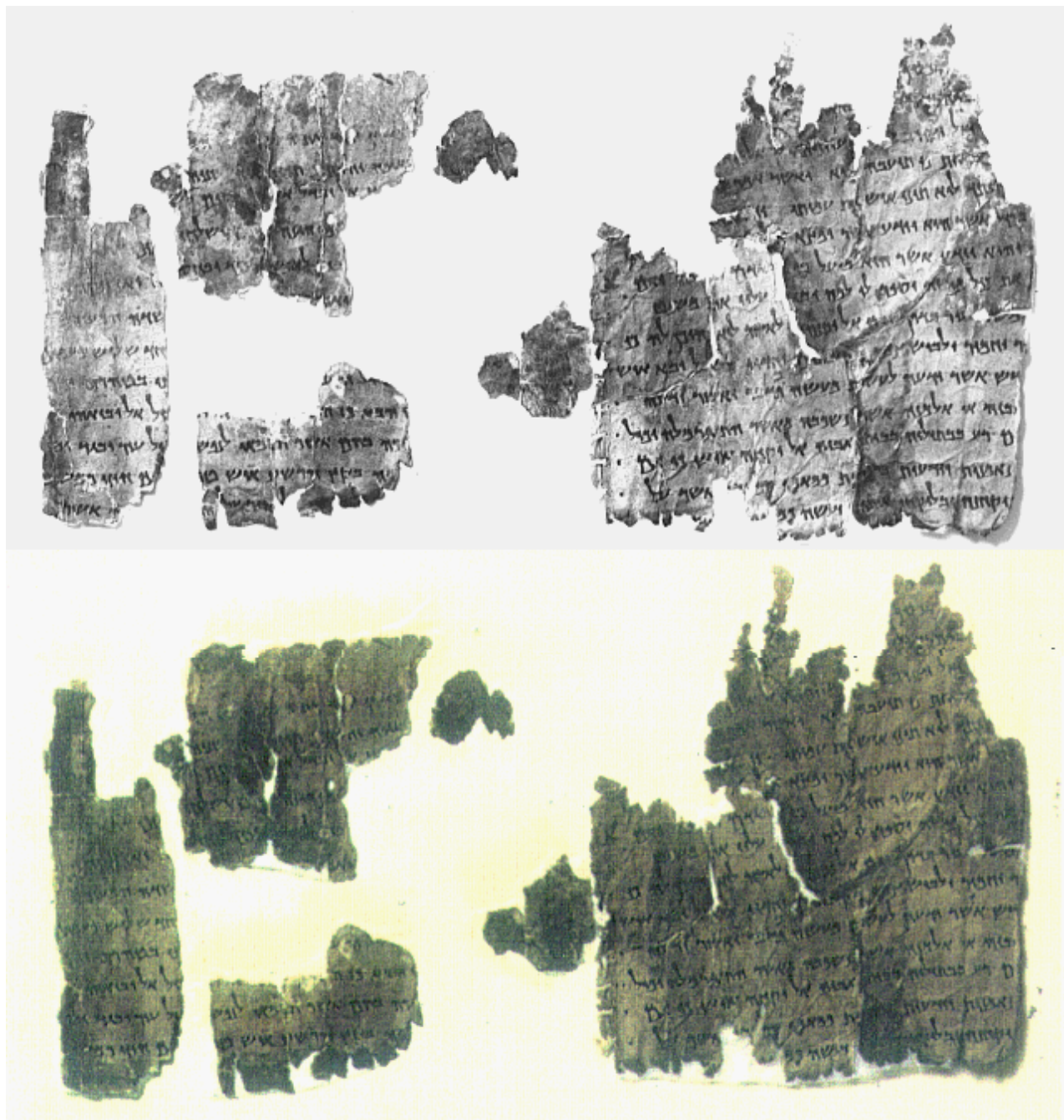
The Dead Sea Scrolls include a range of contemporary documents that serve as a window on a turbulent and critical period in the history of Judaism. In addition to the three groups identified by Josephus (Pharisees, Sadducees, and Essenes), Judaism was further divided into numerous religious sects and political parties. With the destruction of the Temple and the commonwealth in 70 C.E., all that came to an end. Only the Judaism of the Pharisees--Rabbinic Judaism--survived. Reflected in Qumran literature is a Judaism in transition: moving from the religion of Israel as described in the Bible to the Judaism of the rabbis as expounded in the Mishnah (a third-century compilation of Jewish laws and customs which forms the basis of modern Jewish practice).

The Dead Sea Scrolls, which date back to the events described in the New Testament, have added to our understanding of the Jewish background of Christianity. Scholars have pointed to similarities between beliefs and practices outlined in the Qumran literature and those of early Christians. These parallels include comparable rituals of baptism, communal meals, and property. Most interesting is the parallel organizational structures: the sectarians divided themselves into twelve tribes led by twelve chiefs, similar to the structure of the early Church, with twelve apostles who, according to Jesus, would sit on twelve thrones to judge the twelve tribes of Israel. Many scholars believe that both the literature of Qumran and the early Christian teachings stem from a common stream within Judaism and do not reflect a direct link between the Qumran community and the early Christians.

TWO THOUSAND YEARS LATER: SCROLLS

These scroll fragments were displayed in the exhibit at the Library of Congress, May - August 1993. They were provided courtesy of the Israel Antiquities Authority. The exhibit captions and translations (below) provide background on the fragments and their relationships with the other Dead Sea Scrolls, the Qumran Community, and its Library.

The Damascus Document Scroll



THE DAMASCUS DOCUMENT SCROLL: TRANSLATION

1. ...with money...
2. ...[his means did not] suffice to [return it to him] and the year [for redemption approaches?]...
3. ...and may God release him? from his sins. Let not [] in one, for
4. it is an abomination....And concerning what he said (Lev. 25:14), ["When you sell
5. anything to or buy anything from] your neighbor, you shall not defraud one another," this is the expli[cation...
6. ...] everything that he knows that is found...
7. ...and he knows that he is wronging him, whether it concerns man or beast. And if
8. [a man gives his daughter to another ma]n, let him disclose all her blemishes to him, lest he bring upon himself the judgement
9. [of the curse which is said (Deut. 27:18)] (of the one) that "makes the blind to wander out of the way." Moreover, he should not give her to one unfit for her, for
10. [that is Kila'yim, (plowing with) o]x and ass and wearing wool and linen together. Let no man bring
11. [a woman into the holy] who has had sexual experience, whether she had such experience
12. [in the home] of her father or as a widow who had intercourse after she was widowed. And any woman
13. [upon whom] there is a bad name in her maidenhood in her father's home, let no man take her, except
14. [upon examination] by reliable [women] who have clear knowledge, by command of the Supervisor over
15. [the Many. After]ward he may take her, and when he takes her he shall act in accordance with the law ...and he shall not tell...
16. [] L []

Transcription and translation by J. Baumgarten

Brit Damesek
4Q271(D[^{superscript}]f)
Parchment
Copied late first century B.C.E.
Height 10.9 cm (4 1/4 in.), length 9.3 cm (3 5/8 in.)
Courtesy of the Israel Antiquities Authority (1)

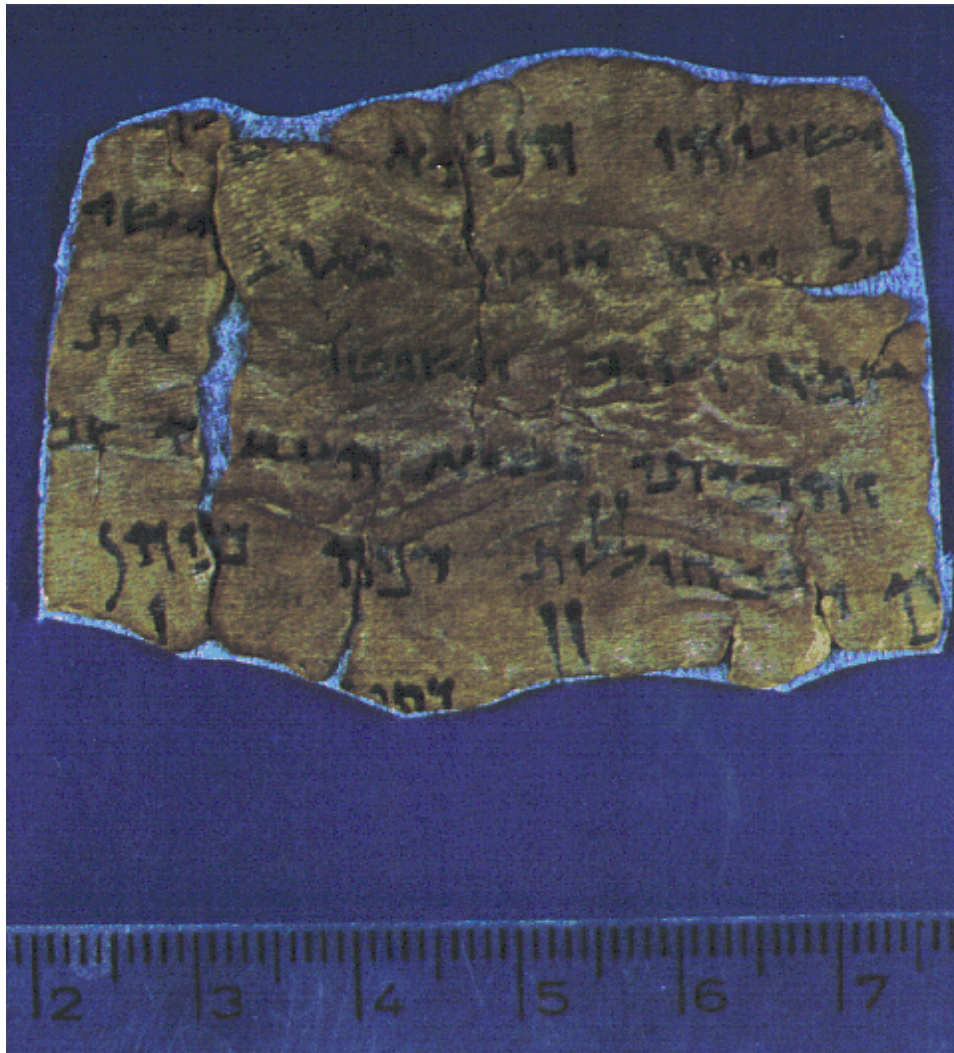
The Damascus Document is a collection of rules and instructions reflecting the practices of a sectarian community. It includes two elements. The first is an admonition that implores the congregation to remain faithful to the covenant of those who retreated from Judea to the "Land of Damascus." The second lists statutes dealing with vows and oaths, the tribunal, witnesses and judges, purification of water, Sabbath laws, and ritual cleanliness. The right-hand margin is incomplete. The left-hand margin was sewn to another piece of parchment, as evidenced by the remaining stitches.

In 1896, noted Talmud scholar and educator Solomon Schechter discovered sectarian compositions which later were found to be medieval versions of the Damascus Document. Schechter's find in a synagogue storeroom near Cairo, almost fifty years before the Qumran discoveries, may be regarded as the true starting point of modern scroll research.

References:

- Baumgarten, J. "The Laws of the Damascus Document in Current Research." In *The Damascus Document Reconsidered*. Edited by M. Broshi. Jerusalem, 1992.
- Rabin, C. *The Zadokite Documents*. Oxford, 1958.
- Schechter, S. *Fragments of a Zadokite Work: Documents of Jewish Sectaries, vol. 1*. Cambridge, England, 1910.

The War Rule Scroll



THE WAR RULE SCROLL: TRANSLATION

1.]Isaiah the prophet: [The thickets of the forest] will be cut [down
2. with an axe and Lebanon by a majestic one will f]all. And there shall come forth a shoot from the stump of Jesse [
3.] the Branch of David and they will enter into judgement with [
4.] and the Prince of the Congregation, the Bran[ch of David] will kill him [
5. by stroke]s and by wounds. And a Priest [of renown (?)] will command [
6. the s]lai[n] of the Kitti[m]

Transcription and translation by G. Vermes

Serekh ha-Milhamah
4Q285 (SM)
Parchment
Copied early first century C.E.

Height 4 cm (1 1/2 in.), length 5 cm (2 in.)
Courtesy of the Israel Antiquities Authority (12)

This six-line fragment, commonly referred to as the "Pierced Messiah" text, is written in a Herodian script of the first half of the first century C.E. and refers to a Messiah from the Branch of David, to a judgement, and to a killing.

Hebrew is comprised primarily of consonants; vowels must be supplied by the reader. The appropriate vowels depend on the context. Thus, the text (line 4) may be translated as "and the Prince of the Congregation, the Branch of David, will kill him," or alternately read as "and they killed the Prince." Because of the second reading, the text was dubbed the "Pierced Messiah." The transcription and translation presented here support the "killing Messiah" interpretation, alluding to a triumphant Messiah (Isaiah 11:4).

References:

Tabor, J. "A Pierced or Piercing Messiah?--The Verdict Is Still Out," *Biblical Archaeology Review* 18 (1992):58-59.

Vermes, G. "The Oxford Forum for Qumran Research: Seminar on the Rule of the War from Cave 4 (4Q285)," *Journal of Jewish Studies* 43 (Spring 1992):85-90.

CONCLUSION

The Dead Sea Scrolls have been the subject of avid interest and curiosity for nearly fifty years. Today, scholars agree on their significance but disagree on who produced them. They debate specific passages of individual scrolls and are still assessing their impact on the foundations of Judaism and Christianity. For the public in this country and throughout the world, the scrolls have an aura of reverence and intrigue which is reinvigorated periodically by the media--journalists who report serious disagreements among well-known scholars, as well as tabloids which claim that the scrolls can predict the future or answer life's mysteries.

This Library of Congress exhibition presents a significant sampling of scrolls and explores both their history and their meaning. It is the Library's hope that visitors will leave both satisfied in having seen these remarkable survivors of a far-off past and in having learned something of the challenges facing scroll scholars and intrigued by questions that surround the scrolls and the community that may have produced them.

Who wrote the Dead Sea Scrolls? How did the Qumran library come to be? Whose scrolls were they? Why were they hidden in the caves? Today, with specialists and scholars throughout the world poring over the newly released scroll texts, solutions to these mysteries undoubtedly will be proposed. But these solutions will themselves raise questions--fueling continuing public interest and scholarly debate.

SELECTED READINGS

OFFICIAL SERIES

Discoveries in the Judaean Desert. 9 vols. to date. Oxford: Clarendon Press, 1955-.

Vol. I: Barthelemy, D., and J. T. Milik. *Qumran Cave I*. 1955.

Vol. II: Benoit, P., J. T. Milik, and R. de Vaux. *Les Grottes de Murabba`at*. 1961.

Vol. III: Baillet, M., J. T. Milik, and R. de Vaux. *Les `Petites Grottes' de Qumran*. 1962.

Vol. IV: Sanders, J. A. *The Psalms Scroll of Qumran Cave II* (IIQPs^a). 1965.

Vol. V: Allegro, J. M. *Qumran Cave 4: I* (4Q158-4Q186). 1968.

Vol. VI: De Vaux, R., and J. T. Milik. *Qumran Grotte 4: II* (Archeologie et 4Q128-4Q157). 1977.

Vol. VII: Baillet, M. *Qumran Grotte 4: III* (4Q482-4Q520). 1982.

Vol. VIII: Tov, E. *The Greek Minor Prophets Scroll from Nahal Hever* (8HevXIIgr) (The Seiyal Collection I). 1990.

Vol. IX: Skehan, P., E. Ulrich, and J. Sanderson, with a contribution by P. J. Parsons. *Qumran Cave 4: IV*. Palaeo-Hebrew and Greek Biblical Manuscripts. 1992.

TRANSCRIPTIONS, REPRODUCTIONS, AND RECONSTRUCTIONS

The Dead Sea Scrolls on Microfiche: A Comprehensive Facsimile Edition of the Texts from the Judaean Desert.

Edited by E. Tov. Printed catalog by S. Reed. Israel Antiquities Authority. Leiden: E. J. Brill, forthcoming.

A Facsimile Edition of the Dead Sea Scrolls.

Prepared with an introduction and index by R. Eisenman and J. Robinson. 2 vols. Washington, D.C.: Biblical Archaeology Society, 1991. Introduction in English. Facsimiles primarily in Hebrew and Aramaic.

A Preliminary Edition of the Unpublished Dead Sea Scrolls: The Hebrew and Aramaic Texts from Cave Four.

Reconstructed and edited by B. Wacholder and M. Abegg. 2 fascs. Washington, D.C.: Biblical Archaeology Society, 1991-92.

The Scroll of the War of the Sons of Light Against the Sons of Darkness.

Edited by Y. Yadin. Translated by B. and C. Rabin. Oxford: Oxford University Press, 1962.

Scrolls from Qumran Cave I: The Great Isaiah Scroll, the Order of the Community, the Peshet to Habakkuk.

Photographs by J. Trever. Jerusalem: Albright Institute of Archaeological Research and the Shrine of the Book, 1972.

The Temple Scroll.

Edited by Y. Yadin. 3 vols. Jerusalem: Israel Exploration Society, 1977-83. Translation of Megilat-ha-mikdash. Contents: v. 1. Introduction -- v. 2. Text and commentary -- v. 3. Plates and text; supplementary plates (2 v.).

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Oxford: Oxford University Press, 1973. English translation from the French.

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----- *Responses to 101 Questions on the Dead Sea Scrolls.*

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The American Scholar 58 (Spring 1989):177-207.

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Schechter, S. *Documents of Jewish Sectaries.*

1910. Reprint. Library of Biblical Studies. New York: KTAV Publishing House, 1970.

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Studies in Judaism in Late Antiquity, vol. 16. Leiden: E. J. Brill, 1975.

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Edited by A. Sussman and R. Peled. Washington, D.C.: Library of Congress in association with the Israel Antiquities Authority, 1993.

Catalog issued in conjunction with an exhibition held at the Library of Congress, Apr. 29-Aug. 1, 1993.

Talmon, S. *The World of Qumran from Within: Collected Studies*.

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Journal of Jewish Studies 43 (Spring 1992):101-36.

Understanding the Dead Sea Scrolls: A Reader from the Biblical Archaeology Review.

Edited by H. Shanks. New York: Random House, 1992.

Vermes, G. *The Dead Sea Scrolls: Qumran in Perspective*. Rev. ed.

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-----, *The Dead Sea Scrolls in English*. 3rd ed.

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New York: Farrar, Straus and Giroux, 1978.

Yadin, Y. *The Temple Scroll: The Hidden Law of the Dead Sea Sect*.

New York: Random House, 1985.

-- Compiled by Michael W. Grunberger

RESOURCE MATERIALS FOR TEACHERS

SELECTIVE BIBLIOGRAPHY

Barry, Iris. *Discovering Archaeology*. London: Trewin Copplestone Books, 1981.

A well-illustrated introduction to the way archaeologists work, the historic treasures they find, the conclusions they draw.

Carey, Helen H. *How to use maps and globes*. New York: Franklin Watts, 1983.

Clearly written explanation of how maps and globes are designed and how to use them.

Discoveries in the Judean Desert series, I - IX. Oxford: Clarendon Press, 1955 - 1992.

The DJD is the official publication of the Dead Sea Scrolls. Additional volumes are planned over the next few years. The series includes identification, dating, and other technical information about the texts. Teachers should be aware of this scholarly series even though it may be inappropriate for use by most secondary school students.

Fitzmyer, Joseph A. *The Dead Sea Scrolls: Major Publications and Tools for Study*. *Society of Biblical Literature Resources for Biblical Study*, no. 20. Atlanta, Ga: Scholars Press, 1990.

A basic reference book that allows you to see what has been published about each scroll.

Fitzmyer, Joseph A. *Responses to 101 Questions on the Dead Sea Scrolls*. New York: Paulist Press, 1992.

Answers to the most frequently asked questions about the scrolls by a prominent scholar in the field.

Hackwell, W. John. *Signs, Letters, Words*. New York: Scribner's, 1987.

A history of writing as put together from archaeological evidence.

Shanks, Hershel, editor. *Understanding the Dead Sea Scrolls: A Reader from the Biblical Archaeology Review*. New York: Random House, 1992.

Anthology of articles by various authors with different points of view which provides a popular introduction to the controversy surrounding the Dead Sea Scrolls. The editor was responsible for getting the scrolls exposed to the world through facsimile editions.

Vermes, Geza. *The Dead Sea Scrolls In English*. 3rd edition. London: Penguin Books, 1990.

An authoritative translation of the scrolls by an Oxford scholar. In hardback and paperback editions.

Vermes, Geza. *The Dead Sea Scrolls: Qumran in Perspective*. Revised edition. Philadelphia, Fortress Press, 1977.

Presents the view that the scrolls are a product of the Essenes, a sectarian group. Provides a good introduction on a scholarly level. Available in hardback and paperback editions. The author is the keynote speaker at the Library of Congress symposium.

Wilson, Edmund. *Israel and the Dead Sea Scrolls*. New York: Farrar Straus Giroux, 1978.

Excellent introduction by a famous critic concerning the discovery and early theories about the Qumran community. First appeared in the New Yorker in the 1950's where it served to introduce millions of Americans to the Dead Sea Scrolls.

Yadin, Yigael. *The Temple Scroll: The Hidden Law of the Dead Sea Sect*. New York: Random House, 1985.

Describes the last large scroll -- the Temple Scroll -- to be uncovered. The profuse illustrations and accessible content make this a worthwhile book for secondary school use.

SELECTIVE LIST OF FILMS

The Arab World. [Videorecording]. Middleton, WI: Knowledge Unlimited, 1988. 20 min., col., vhs. Incl. tchr's. guide. Tel: 608-836-6660

Depicts the Arab world as the gateway to Africa, Asia, and Europe. The earliest civilizations and three major world religions took root in this part of the world. It is rich in one of the most vital natural resources, oil, and in the 20th century, it has been a land in nearly constant turmoil & conflict.

The Archaeologist and How He Works. [Videorecording]. Chicago, IL: International Film Bureau, Inc. 1965. 18 min., col., vhs; beta; 3/4".

Tel: 312-427-4545

Filmed on an actual archaeological expedition and shows all phases of the operation from planning, to handling materials, to follow-up work in museums.

The Dead Sea in Biblical Times. [Videorecording]. New York, NY: Doko Communications, Inc. 1988. col., vhs; beta. Tel:212-686-6160

Visits many sites important to Christianity and Judaism.

Dead Sea Scrolls. [Film]. Panorama City, CA: Family Films, 1960. 15 min., col., 16mm. Address: 14622 Lanarck St., Panorama City, CA 91402

Shows the caves and sites where the Dead Sea Scrolls were discovered. The thousands of fragments being worked on by scholars and other scenes emphasize the importance of the discovery of the scrolls.

Israel: History, Land & People. [Videorecording]. New Y, NY: Phoenix/ BFA Films & Video, 1978. 18 min., col., vhs; beta; 16mm. Tel: 800-221-1274

Tells the story of the Jewish people and their homeland starting with Biblical times. Moves through Jewish history to the establishment of modern Israel in 1948.

Qumran and the Dead Sea Scrolls. [Film]. Madison, WI: Bureau of Audio-Visual Instruction, {Univ. of WI-La Crosse}, 1972. 25 min., col., 16 mm. Tel: 800-831-9504

Shows the caves where the scrolls and fragments were found and rooms in the ruins of Qumran on the shores of the Dead Sea. Dr. Charles Fritsch interviews Dr. Yigael Yadin about the Temple Scroll and the monastic sect of Essenes.

Secrets of the Dead Sea Scrolls. [Videorecording]. Princeton, NJ: Films for the Humanities, Inc., 1992. 60 min., col., vhs; beta; 3/4". Tel: 800-257-5126

Originally presented on the PBS Nova series. Documents how the scrolls were discovered by a Bedouin shepherd, smuggled to Bethlehem, and sold on the black market to antiquities dealers. Discusses the meaning of the scrolls and the scholarly debate concerning the scrolls and the Qumran ruin.

OTHER SOURCES

Following is a list of organizations that conduct activities and provide a variety of information related to archeology and Near East history and geography.

American Schools of Oriental Research

711 West 40th Street, Suite 354

Baltimore, MD 21211

Phone: (301) 889-1383

Dr. Eric M. Meyers, President

Conducts archaeological research on the peoples and cultures of the Near East, from the early to modern periods. Maintains data bases.

Publishes the Biblical Archeologist, the Journal of Cuneiform Studies, a monograph series, and a quarterly newsletter.

Biblical Archaeology Society

3000 Connecticut Avenue, NW Suite 300

Washington, D.C. 20008

Phone: (202) 387-8888

Publishers of the influential journal, Biblical Archaeology Review as well as other publications relating to the Dead Sea scrolls and Near Eastern archaeology.

Israel Exploration Society

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GLOSSARY

Acacia tortilis: a tree prevalent in the southern wadis (valleys) of Israel.

Apocrypha: books included in the Septuagint and Vulgate but excluded from Jewish and Protestant canons of the Old Testament.

Aramaic: a Semitic language known since the ninth century B.C.E.; official language of the Persian empire; used extensively in southwest Asia and by the Jews after the Babylonian exile; the cursive script replaced the ancient paleo-Hebrew script for secular writing as well as for holy scriptures.

B.C.E.: Before the Common Era; indicates that a time division falls before the Christian era; same as B.C.

C.E.: Common Era; indicates that a time division falls within the Christian era; same as A.D.

Canon: a collection of books accepted as holy scripture.

Carbon-14 dating: a heavy radioactive isotope of carbon of mass number 14 used in dating archaeological and geological materials

Denarii: Roman Republican coins, originally cast in silver and worth 10 asses; known as a "penny" in the New Testament. The Library of Congress exhibition includes coins from the mid-first century B.C.E.

Essenes ("Judah" in some Qumran writings): one of the three orders of Jews during the Second Temple Period; a separatist group that formed an ascetic monastic community and, in response to apocalyptic visions, retreated to the wilderness.

First Temple Period: ca. 850 - 586 B.C.E.; ended with destruction of the First Temple and exile of the Hebrews.

Flavius Josephus ca. 37 - 100 C.E. Jewish historian who defined and described the characteristics of the three existing Jewish orders: the Sadducees, the Pharisees, and the Essenes; for example, he reported that those Essene men who chose to marry were primarily concerned about their wives' morality.

Genizah: a storehouse for damaged or defective Hebrew writings and ritual articles.

Halakhah (pl. halakhot): corpus of Jewish religious law; disagreement on these matters caused the Judean Desert sect to secede from Israel.

Hasmonean: a family of Jewish patriots to which the Maccabees belonged; period of Jewish history from 167 - 30 B.C.E.

Herodian: associated especially with Herod the Great's reign 37-4 B.C.E.; a period of Jewish history from 30 B.C.E - 70 C.E.

Judea: southern region of ancient Palestine; the Qumran region was a barren area within the Judean desert which yielded the Dead Sea scrolls treasure.

Leviticus: third book of Jewish and Christian scripture consisting mainly of priestly legislation. Scroll fragments are included in the Library of Congress exhibition.

Maccabees: a priestly Jewish family which ruled Palestine in the second and first centuries B.C.E. and wrested Judea from the rule of the Seleucids and their Greek practices. The Jewish holiday Hanukkah commemorates the Maccabees' recapture of Jerusalem and reconsecration of the Temple in December 164 B.C.E.

Masada: Jewish fortress of ancient Palestine situated on a butte west of the Dead Sea; last stronghold of the Zealots who committed suicide rather than surrender to the Romans.

Masoretic: relating to a body of notes on the textual traditions of the Hebrew Old Testament; compiled during the first millennium of the Christian era; traditional text of the Hebrew Bible.

Mishnah: collection of Jewish traditions based on rabbinic traditions and compiled about 200 C.E.; part of the Talmud.

Paleographic: relating to the study of ancient writings and inscriptions or to an ancient manner of writing.

Paleo-Hebrew: ancient Hebrew script; one of the offshoots of the Phoenician script; used exclusively in the First Temple period and in priestly circles and as a symbol of nationalistic revival in the Second Temple Period. A version of this script is still used today by the Samaritans.

Parchment: prepared animal skin on which text is written.

Pentateuch: the first five books of scripture: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the first of three major divisions of the Hebrew Bible

Pharisees ("Ephraim" in some Qumran writings): one of the three orders of Jews during the Second Temple period; noted for strict observance of rites and interpretation of the law; their teachings concerned the immortality of the soul, resurrection of the body, future retribution, and a coming Messiah.

Phylacteries (tefillin): two small leather boxes containing four scriptural passages in Hebrew and traditionally worn on the left arm and on the forehead by Jewish men during morning prayers.

Plaited baskets: made of single coiled braid in which successive courses are joined around cords to form a ribbed texture; each basket had two arched handles.

Pliny the Elder ca. 23 - 79 C.E. Upper class Roman historian who wrote about the Essenes and identified their location as the Dead Sea area.

Psalms (tehillim): collection of Biblical hymns, i.e. sacred songs or poems used in worship and non-canonical passages.

Pseudepigrapha: pseudonymous or anonymous Jewish religious writings of the period 200 B.C.E. to 200 C.E., especially those attributed to biblical characters.

Qumran: northern Dead Sea desert plain, part of Jordan (1949- 1967); region of the eleven caves yielding Hebrew biblical, sectarian, and literary scrolls. It is the habitation site where excavations have uncovered a complex of communal structures and generated numerous artifacts; the site was founded in the second century B.C.E. and abandoned about the time of the Roman offensive of 68 C.E. when the site was destroyed.

Sadducees ("Menasseh" in some Qumran writings): one of the three orders of Jews during the Second Temple Period; priestly and aristocratic Jewish families who interpreted the law more literally than the Pharisees and were much less formal in the observance of rites and traditions; denied the concept of immortality and tended toward materialism.

Second Temple Period: 520 B.C.E - 70 C.E.; a time of crucial development for monotheistic religions; ended with the destruction of the Temple in Jerusalem in 70 C.E. Period in which the Dead Sea Scrolls were copied.

Sectarian: characteristic of a sect, a religious group adhering to a distinctive doctrine.

Septuagint: the Greek version of the Old Testament (including the Apocrypha) translated by Jewish scholars in the third to second centuries B.C.E.; the first vernacular translation of the Bible and still used in the Eastern Orthodox Church.

Seleucid Empire: created out of part of Macedonian Empire after death of Alexander the Great (323 B.C.E.) and, at its height, extended from southern coast of modern Turkey south through Palestine and east to India's border; spanned period 312 - 64 B.C.E.

Talmud: the authoritative body of Jewish law and tradition incorporating the Hebrew Mishnah and the Aramaic Gemara and supplementing the scriptural law; developed in the fourth and fifth centuries C.E.

Tetradrachms: ancient Greek silver coins. The Library of Congress exhibition includes coins minted in Tyre about 136 - 126 B.C.E.

Tetragrammaton: the four Hebrew letters that represent the divine name of God, usually transliterated YHWH or JHVH; out of reverence, Jews ceased to pronounce the word aloud about the third century B.C.E.

Yahad: the group within the Judean Desert sect who chose to live communally. The sect divided humanity between the righteous and the wicked and asserted that human nature and everything that happens in the world are irrevocably predestined.

EXHIBIT BROCHURE

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INTRODUCTION

In 1947, young Bedouin shepherds, searching for a stray goat in the Judean Desert, entered a long-untouched cave and found jars filled with ancient scrolls. That initial discovery by the Bedouins yielded seven scrolls and began a search that lasted nearly a decade and eventually produced thousands of scroll fragments from eleven caves. During those same years, archaeologists searching for a habitation close to the caves that might help identify the people who deposited the scrolls, excavated the Qumran ruin, a complex of structures located on a barren terrace between the cliffs where the caves are found and the Dead Sea. Within a fairly short time after their discovery, historical, paleographic, and linguistic evidence, as well as carbon-14 dating, established that the scrolls and the Qumran ruin dated from the third century B.C.E. to 68 C.E. They were indeed ancient! Coming from the late Second Temple Period, a time when Jesus of Nazareth lived, they are older than any other surviving biblical manuscripts by almost one thousand years.

Since their discovery nearly half a century ago, the scrolls and the identity of the nearby settlement have been the object of great scholarly and public interest, as well as heated debate and controversy. Why were the scrolls hidden in the caves? Who placed them there? Who lived in Qumran? Were its inhabitants responsible for the scrolls and their presence in the caves? Of what significance are the scrolls to Judaism and Christianity?

This exhibition presents twelve Dead Sea Scroll fragments and archaeological artifacts courtesy of the Israel Antiquities Authority as well as supplementary materials from the Library of Congress. It is designed to retell the story of the scrolls' discovery; explore their archaeological and historical context; introduce the scrolls themselves; explore the various theories concerning the nature of the Qumran community; and examine some of the challenges facing modern researchers as they struggle to reconstruct the scrolls from the tens of thousands of fragments that remain.

THE DEAD SEA

The Dead Sea is located in Israel and Jordan, about 15 miles east of Jerusalem. It is extremely deep (averaging about 1,000 feet), salty (some parts containing the highest amount of salts possible), and the lowest body of water in the world. The Dead Sea is supplied by a number of smaller streams, springs, and the Jordan River.

Because of its low elevation and its position in a deep basin, the climate of the Dead Sea area is unusual. Its very high evaporation does produce a haze yet its atmospheric humidity is low. Adjacent areas to it are very arid and favorable for the preservation of materials like the Dead Sea Scrolls.

The Bible's description, in Genesis 19, of a destructive earthquake near the Dead Sea area during the time of Abraham is borne out by archaeological and historic investigation. While no evidence remains of the five cities of the plain (Zeboim, Admah, Bela or Zoar, Sodom, and

Gomorra) their sites are believed to be beneath the waters at the southern end of the sea.

Archaeological sites near the Dead Sea include Masada, Ein Gedi, and Qumran (where the Dead Sea Scrolls were found).

THE LATE SECOND TEMPLE PERIOD (200 B.C.E. - 70 C.E.)

In 168 B.C.E., the Maccabees (or Hasmoneans), led by Judah Maccabee, wrested Judea from the rule of the Seleucids--Syrian rulers who supported the spread of Greek religion and culture. The Jewish holiday of Hanukkah commemorates the recapture of Jerusalem by the Maccabees and the consecration of the Temple in 164 B.C.E. The Maccabees ruled Judea until Herod took power in 37 B.C.E.

Contemporary historian Flavius Josephus divided Judeans into three main groups:

Sadducees: The Sadducees were priestly and aristocratic families who interpreted the law more literally than the Pharisees. They dominated the Temple worship and its rites, including the sacrificial cult. The Sadducees only recognized precepts derived directly from the Torah as binding. They, therefore, denied the concept of the immortality of the soul, the resurrection of the body, and the existence of angels. The Sadducees were unpopular with the common people.

Pharisees: The Pharisees, unlike the Sadducees, maintained the validity of the oral as well as the written law. They were flexible in their interpretations and willing to adapt the law to changing circumstances. They believed in an afterlife and in the resurrection of the dead. By the first century C.E., the Pharisees came to represent the beliefs and practices of the majority of Palestinian Jewry.

Essenes: The Essenes were a separatist group, some of whom formed an ascetic monastic community and retreated to the wilderness of Judea. They shared material possessions and occupied themselves with disciplined study, worship, and work. They practiced ritual immersion and ate their meals communally. One branch did not marry.

In 6 C.E., Rome formed Judea, Samaria, and Idumea into one province governed by procurators. A Judean revolt against Rome in 66 C.E. was quickly put down. Qumran fell to the Roman legions in ca. 68 C.E., the Temple in 70 C.E., and Masada in 73 C.E.

THE QUMRAN COMMUNITY

Like the scrolls themselves, the nature of the Qumran settlement has aroused much debate and differing opinions. Located on a barren terrace between the limestone cliffs of the Judean desert and the maritime bed along the Dead Sea, the Qumran site was excavated by PŠre Roland de Vaux, a French Dominican, as part of his effort to find the habitation of those who deposited the scrolls in the nearby caves. The excavations uncovered a complex of structures, 262 by 328 feet which de Vaux suggested were communal in nature. In de Vaux's view the site was the wilderness retreat of the Essenes, a separatist Jewish sect of the Second Temple Period, a portion of whom had formed an ascetic monastic community. According to de Vaux, the sectarians inhabited neighboring locations, most likely caves, tents, and solid structures, but depended on the center for communal facilities such as stores of food and water.

Following de Vaux's interpretation and citing ancient historians as well as the nature of some scroll texts for substantiation, many scholars believe the Essene community wrote, copied, or collected the scrolls at Qumran and deposited them in the caves of the adjacent hills. Others dispute this interpretation, claiming either that the scroll sect was Sadducean in nature; that the site was no monastery but rather a Roman fortress or a winter villa; that the Qumran site has little if anything to do with the scrolls; or that the evidence available does not support a single definitive answer.

Whatever the nature of the habitation, archaeological and historical evidence indicates that the excavated settlement was founded in the second half of the second century B.C.E., during the time of the Maccabees, a priestly Jewish family which ruled Judea in the second and first centuries B.C.E. A hiatus in the occupation of the site is linked to evidence of a huge earthquake. Qumran was abandoned about the time of the Roman incursion of 68 C.E., two years before the collapse of Jewish self-government in Judea and the destruction of the Temple in Jerusalem in 70 C.E.

QUMRAN LIBRARY

The scrolls and scroll fragments recovered in the Qumran environs represent a voluminous body of Jewish documents, a veritable "library", dating from the third century B.C.E. to 68 C.E. Unquestionably, the "library," which is the greatest manuscript find of the twentieth century, demonstrates the rich literary activity of Second Temple Period Jewry and sheds insight into centuries pivotal to both Judaism and Christianity. The library contains some books or works in a large number of copies, yet others are represented only fragmentarily by mere scraps of parchment. There are tens of thousands of scroll fragments. The number of different compositions represented is almost one thousand, and they are written in three different languages: Hebrew, Aramaic, and Greek.

There is less agreement on the specifics of what the Qumran library contains. According to many scholars, the chief categories represented among the Dead Sea Scrolls are:

Biblical: those works contained in the Hebrew Bible. All of the books of the Bible are represented in the Dead Sea Scroll collection except Esther.

Apocryphal or pseudepigraphical: those works which are omitted from various canons of the Bible and included in others.

Sectarian: those scrolls related to a pietistic commune and include ordinances, biblical commentaries, apocalyptic visions, and liturgical works.

While the group producing the sectarian scrolls is believed by many to be the Essenes, there are other scholars who state that there is too little evidence to support the view that one sect produced all of the sectarian material. Also, there are scholars who believe there is a fourth category of scroll materials which is neither biblical, apocryphal, nor "sectarian." In their view, such scrolls, which may include "Songs of the Sabbath Sacrifice" (object no. 9), should be designated simply as contemporary Jewish writing.

2000 YEARS LATER

About two thousand years elapsed between the time the scrolls were deposited in the caves of the barren hills surrounding the Dead Sea and their discovery in 1947. The fact that they survived for twenty centuries, that they were found accidentally by Bedouin shepherds, that they are the largest and oldest body of manuscripts relating to the Bible and to the time of Jesus of Nazareth make them a truly remarkable archaeological find.

Since their discovery, the Dead Sea Scrolls have been the subject of great scholarly and public interest. For scholars they represent an invaluable source for exploring the nature of post-biblical times and probing the sources of two of the world's great religions. For the public, they are artifacts of great significance, mystery, and drama.

Interest in the scrolls has, if anything, intensified in recent years. Media coverage has given prominence to scholarly debates over the meaning of the scrolls, the Qumran ruin, as well as particular scroll fragments, raising questions destined to increase attention and heighten the Dead Sea Scrolls mystery. Did the scrolls come from the library of the Second Temple or other libraries and were they hidden to prevent their destruction by the Romans? Was the Qumran site a winter villa for a wealthy Jerusalem family or was it a Roman fortress? Was it a monastery not for Essenes but for a Sadducean sect? Does this mean we need to revise our view of Jewish religious beliefs during the last centuries of the Second Temple? Do the Dead Sea Scrolls provide clues to hidden treasures? Does the "War Rule Scroll" (object no. 12) refer to a pierced or piercing messiah?

Since the late 1980s, no controversy has been more heated than that surrounding access to the scrolls and the movement to accelerate their publication. The push by scholars to gain what the Biblical Archaeology Review characterized as "intellectual freedom and the right to scholarly access" has had significant results. In 1988, the administration for scroll research, the Israel Antiquities Authority, began to expand the number of scroll assignments. By 1992, they included more than fifty scholars. In 1991, a computer-generated version as well as a two-volume edition of the scroll photographs were published by the Biblical Archaeology Society. Late in the same year, the Huntington Library of California made available to all scholars the photographic security copies of the scrolls on deposit in its vault. Closing the circle, the Israel Antiquities Authority announced that it too would be issuing an authorized microfiche edition, complete with detailed indices.

JUDAISM AND CHRISTIANITY AND THE DEAD SEA SCROLLS

The Dead Sea Scrolls include a range of contemporary documents that serve as a window on a turbulent and critical period in the history of Judaism. In addition to the three groups identified by Josephus (Pharisees, Sadducees, and Essenes), Judaism was further divided into numerous religious sects and political parties. With the destruction of the Temple and the commonwealth in 70 C.E., all that came to an end. Only the Judaism of the Pharisees--Rabbinic Judaism--survived. Reflected in Qumran literature is a Judaism in transition: moving from the religion of Israel as described in the Bible to the Judaism of the rabbis as expounded in the Mishnah (a third-century compilation of Jewish laws and customs which forms the basis of modern Jewish practice).

The Dead Sea Scrolls, which date back to the events described in the New Testament, have added to our understanding of the Jewish background of Christianity. Scholars have pointed to similarities between beliefs and practices outlined in the Qumran literature and those of early Christians. These parallels include comparable rituals of baptism, communal meals, and property. Most interesting is the parallel organizational structures: the sectarians divided themselves into twelve tribes led by twelve chiefs, similar to the structure of the early Church, with twelve apostles who, according to Jesus, would sit on twelve thrones to judge the twelve tribes of Israel. Many scholars believe that both the literature of Qumran and the early Christian teachings stem from a common stream within Judaism and do not reflect a direct link between the Qumran community and the early Christians.

CONCLUSION

The Dead Sea Scrolls have been the subject of avid interest and curiosity for nearly fifty years. Today, scholars agree on their significance but disagree on who produced them. They debate specific passages of individual scrolls and are still assessing their impact on the foundations of Judaism and Christianity. For the public in this country and throughout the world, the scrolls have an aura of reverence and intrigue which is reinvigorated periodically by the media--journalists who report serious disagreements among well-known scholars, as well as tabloids which claim that the scrolls can predict the future or answer life's mysteries.

This Library of Congress exhibition presents a significant sampling of scrolls and explores both their history and their meaning. It is the Library's hope that visitors will leave both satisfied in having seen these remarkable survivors of a far-off past and in having learned something of the challenges facing scroll scholars and intrigued by questions that surround the scrolls and the community that may have produced them.

Who wrote the Dead Sea Scrolls? How did the Qumran library come to be? Whose scrolls were they? Why were they hidden in the caves? Today, with specialists and scholars throughout the world poring over the newly released scroll texts, solutions to these mysteries undoubtedly will be proposed. But these solutions will themselves raise questions--fueling continuing public interest and scholarly debate.

LC COLLECTIONS ENRICH DEAD SEA SCROLL EXHIBIT

In December 1991, Mark Talisman, the President of Washington D.C.'s Project Judaica Foundation, approached the Library of Congress on behalf of the Israel Antiquities Authority with a proposal to mount an exhibition of Dead Sea Scrolls. That initial contact led to a fruitful collaboration between the Library of Congress, the Israel Antiquities Authority, the New York Public Library, and the M.H. de Young Memorial Museum in San Francisco. The outcome of that collaboration, "Scrolls from the Dead Sea: The Ancient Library of Qumran and Modern Scholarship," is on view through August 1 in the gallery of the James Madison Memorial Building.

The proposal to mount a Dead Sea Scroll exhibit came on the heels of the very public squabble concerning scholarly access to the unpublished fragmentary Dead Sea Scrolls in the custody of the Israel Antiquities Authority. In late August 1991, two scholars affiliated with Hebrew Union College in Cincinnati--Ben Zion Wacholder and Martin Abegg--published a computer reconstruction of various texts using a decades-old concordance. In September of that year, the Huntington Library, responding to the public outcry, acted unilaterally and opened its microfilms of the Dead Sea Scrolls to the public. And finally, Hershel Shanks, the publisher of *Biblical Archaeology Review*, produced a two-

volume facsimile edition of the scrolls. The exhibit that was proposed to LC by the Authority would include scrolls from the very collection that had been the subject of the heated public debate and controversy.

From the outset, the organizers viewed the scroll exhibit as an opportunity to showcase related materials from the collections of each of the respective venues. "Scrolls from the Dead Sea," therefore, highlights not only the scrolls and artifacts on loan from the Israel Antiquities Authority, but also books, manuscripts, photographs, maps, atlases, prints, and even newsreel footage, from the special and general collections of the Library of Congress. Two types of materials were selected to augment the Israeli materials: (1) rarities from the special collections housed in PSCMI and (2) examples of "modern scholarship"--that is, monographs and specialized studies on the exhibited scrolls from the General Collections. The New York Public Library and the M. H. de Young Memorial Museum will follow suit and include materials from their own collections (or materials borrowed from other collections) to supplement the Israeli objects that will form the common nucleus of each venue's exhibition.

The LC materials have been used to highlight a variety of subjects. To illustrate the the chain of transmission of the biblical text, we have placed alongside the two-thousand-year-old Dead Sea Psalm Scroll, a facsimile of the tenth-century Aleppo Codex (which until the discovery of the Dead Sea Scrolls was the earliest known Hebrew Bible manuscript) and the first Hebrew printed edition of the Psalms from 1477--both from the Library's Hebraic collections. A series of views of the Holy Land from atlases and maps from the Geography and Map Division, as well as a 19th-century panorama of Jerusalem from the Prints and Photographs Division, provide visitors with a sense of place for the scrolls and artifacts. Early editions of Flavius Josephus and Pliny the Elder from the Rare Book and Special Collections Division are displayed in the exhibition section that treats the possible Essene identification of the Qumran community. The Leviticus Scroll, written in the paleo-Hebrew script, is grouped with an 18th-century Torah Scroll and a 19th-century Samaritan Bible manuscript (written in a script similar to the paleo-Hebrew)--all opened to same verses in Leviticus.

Of special interest, are the materials connected with the Library of Congress' first Dead Sea Scroll exhibition in October 1949. A newsreel from the Motion Pictures, Broadcasting, and Recorded Sound Division, titled "Library of Congress ... Oldest Known Bible Scrolls on Display," documents the delivery of the scrolls to the national library, the unrolling of the Isaiah Scroll in the Whitall Pavilion by the Metropolitan of Jerusalem's Syrian Jacobite Church, and the opening of the three-scroll exhibition in the Great Hall of the Library's Thomas Jefferson Building. Completing this section on "LC and the Scrolls" are photographs and memoranda documenting the event from the Manuscript Division.

Interspersed throughout are examples of modern Dead Sea Scroll research drawn from the General Collections. The exhibition features scholarly monographs on the Psalm Scroll, the Book of Enoch, Leviticus, the Damascus Document, the Songs of the Sabbath Sacrifice, the Community Rule, the phylactery text, the Calendar Scroll, the Hosea Commentary, and the War Rule. A section on the "Dead Sea Scrolls in Translation" includes Indonesian, Japanese, Arabic, Serbo-Croatian, Russian, and Yiddish versions from the Library's Area Studies collections as well as from its General Collections.

Listed below are the supplementary materials from the Library's collections that are included in the Dead Sea Scrolls exhibition. The Israel Antiquity Authority's scrolls and archaeological artifacts are enumerated in the published exhibition catalog, *Scrolls from the Dead Sea: An Exhibition of Scrolls and Artifacts from the Collections of the Israel Antiquities Authority* (Washington, 1993).

Michael W. Grunberger
Head, Hebraic Section

CHECKLIST OF SUPPLEMENTARY MATERIALS FROM THE COLLECTIONS OF THE LIBRARY OF CONGRESS IN "SCROLLS FROM THE DEAD SEA"

(These items are also found in the files "Related Library of Congress Materials" in each section of the exhibit)

INTRODUCTION - THE WORLD OF THE SCROLLS

Aleppo Codex (Jerusalem, 1976) Printed book. Hebraic Section, African and Middle Eastern Division (117)

David Roberts. "Dead Sea Looking Towards Moab, April 4, 1839" in *The Holy Land* (London, 1842-1849) Lithograph, with hand-coloring.

Prints and Photographs Division. (163)

W. Hammerschmidt. [A View from the Mount of Olives, ca. 1860] Albumin print. Prints & Photographs Division (165)

Claudius Ptolemaeus. *Cosmographia* (Ulm, 1486) Printed book, with hand-colored woodcut. Geography and Map Division (166)

Abraham Ortelius. "Terra Sancta," in *Theatrum orbis terrarum* (London, 1606) Printed book, with hand-colored etching. Geography and Map Division (167)

Georg Braun and Franz Hogenberg. "Jerusalem," in *Civitatis orbis terrarum* (Cologne, 1612) Printed book, with hand-colored etching. Geography and Map Division (168)

A. J. Marks. *Bird's-Eye View of the Holy Land* (New York, 1879) Chromo-lithograph, sectional map in six parts. Geography and Map Division (169)

Psalms. [Complutensian] (1514-1517) Printed polyglot Bible. Rare Book and Special Collections Division (177)

J. A. Sanders. *The Dead Sea Psalms Scroll* (Ithaca, 1967) Printed book. General Collections (185)

[Psalms, with commentary of David Kimhi] (Bologna?, 1477) Printed book. Hebraic Section, African and Middle Eastern Division (190)

THE QUMRAN COMMUNITY

Flavius Josephus. *De antiquitate Judaica* (Augsburg, 1470). Printed book. Rare Book and Special Collections Division (104)

"Solomon's Temple," in Flavius Josephus Frontispiece, *The Genuine Works ...* (London, 1737) Engraving. Rare Book and Special Collections Division (105)

Flavius Josephus. *Ioudaikos ...* (Basel, 1544) Printed book. Rare Book and Special Collections Division (106)

Flavius Josephus. *De bello Judaico* (Verona, 1480) Printed book. Rare Book and Special Collections Division (107)

"Jerusalem," in Flavius Josephus. *The ... Works of Flavius Josephus* (New York, 1792) Printed book, engraving. Rare Book and Special Collections Division (108)

Flavius Josephus. *L'histoire ...* (Paris, 1530) Printed book. Rosenwald Collection, Rare Book and Special Collections Division (110)

Pliny the Elder. *Naturalis historiae* (Parma, 1481) Printed book. Rare Book and Special Collections Division (111)

Pliny the Elder. *Naturalis historiae* (Venice, 1472) Printed book. Rare Book and Special Collections Division (113)

Talmud. Tohorot (Venice, 1528) Printed book. Hebraic Section, African and Middle Eastern Division (118)

John Trever (photographer). *Scrolls from Qumran Cave I* (Jerusalem, 1972) Printed book. Hebraic Section, African and Middle Eastern Division (126)

Norman Golb. "The Dead Sea Scrolls: A New Perspective," *The American Scholar* (Spring, 1989) Bound serial. General Collections (135)

Shemaryahu Talmon. *The World of Qumran from Within* (Jerusalem, 1989) Printed book. General Collections (144)

Yigael Yadin. *Tefillin from Qumran* (Jerusalem, 1969) Printed book. Hebraic Section, African and Middle Eastern Division (151)

Phylacteries (Early 20th century) Leather. Hebraic Section, African and Middle Eastern Division (182)

THE QUMRAN LIBRARY

- Torah Scroll (North Africa, ca. 18th century) Parchment scroll. Hebraic Section, African and Middle Eastern Division (116)
- Robert Eisenman and James Robinson, eds. *A Facsimile Edition of the Dead Sea Scrolls* (Washington, 1991) Printed book. Hebraic Section, African and Middle Eastern Division (130)
- Carol Newsom. *Songs of the Sabbath Sacrifice* (Atlanta, 1985) Printed book. General Collections (148)
- Jozef T. Milik. *The Books of Enoch* (Oxford, 1976) Printed book. General Collections (150)
- John Marco Allegro. *Qumran Cave 4 DJD V* (Oxford, 1968) Printed book. General Collections (153)
- Maurya Horgan. *Pesharim: Qumran Interpretations of Biblical Books* (Washington, 1979) Printed book. General Collections (154)
- Leviticus [Samaritan Pentateuch] (1880) Manuscript. Hebraic Section, African and Middle Eastern Division (175)
- First Maccabees. [Walton's Polyglot] (London, 1655-1657) Printed polyglot Bible. Hebraic Section, African and Middle Eastern Division (176)
- D. N. Freedman and K. A. Mathews. *The Paleo-Hebrew Leviticus Scroll (11QPaleo Lev)* (Winona Lake, Indiana, 1985) Printed book. General Collections (184)
-

TWO THOUSAND YEARS LATER

- Eusebius. *Auncient ... ecclesiasticall histories* (London, 1585) Printed book. Rare Book and Special Collections Division (112)
- S. Glassman. *Megiles fun Yam ha-Maylekh* (New York, 1965) Printed book. Hebraic Section, African and Middle Eastern Division (120)
- Eleazar Lipa Sukenik. *Megillot Genuzot* (Jerusalem, 1948) Printed book. Hebraic Section, African and Middle Eastern Division (125)
- Ben Zion Wacholder and Martin Abegg. *A Preliminary Edition of the Unpublished Dead Sea Scrolls* (Washington, 1991) Printed book. Hebraic Section, African and Middle Eastern Division (128)
- Solomon Zeitlin. *The Dead Sea Scrolls and Modern Scholarship* (Philadelphia, 1956) Printed book. Hebraic Section, African and Middle Eastern Division (129)
- John Marco Allegro. *The Shapira Affair* (Garden City, 1965) Printed book. General Collections (133)
- Myriam Harry. "La petite fille de Jerusalem," *La Petite Illustration* ([Paris] 1914) Unbound serial. General Collections (136)
- Myriam Harry. *The Little Daughter of Jerusalem* (New York, 1919) Printed book. General Collections (137)
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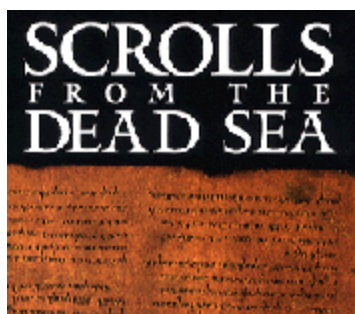
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The Koran

TRANSLATED FROM THE ARABIC BY THE REV. J.M. RODWELL, M.A.
WITH AN INTRODUCTION BY THE REV. G. MARGOLIOUTH, M.A.

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Introduction

The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast

politico-religious organisations of the Muhammedan world which are one of the great forces with which Europe and the East have to reckon to-day.

The secret of the power exercised by the book, of course, lay in the mind which produced it. It was, in fact, at first not a book, but a strong living voice, a kind of wild authoritative proclamation, a series of admonitions, promises, threats, and instructions addressed to turbulent and largely hostile assemblies of untutored Arabs. As a book it was published after the prophet's death. In Muhammed's life-time there were only disjointed notes, speeches, and the retentive memories of those who listened to them. To speak of the Koran is, therefore, practically the same as speaking of Muhammed, and in trying to appraise the religious value of the book one is at the same time attempting to form an opinion of the prophet himself. It would indeed be difficult to find another case in which there is such a complete identity between the literary work and the mind of the man who produced it.

That widely different estimates have been formed of Muhammed is well-known. To Moslems he is, of course, the prophet par excellence, and the Koran is regarded by the orthodox as nothing less than the eternal utterance of Allah. The eulogy pronounced by Carlyle on Muhammed in *Heroes and Hero Worship* will probably be endorsed by not a few at the present day. The extreme contrary opinion, which in a fresh form has recently been revived by an able writer, is hardly likely to find much lasting support. The correct view very probably lies between the two extremes. The relative value of any given system of religious thought must depend on the amount of truth which it embodies as well as on the ethical standard which its adherents are bidden to follow. Another important test is the degree of originality that is to be assigned to it, for it can manifestly only claim credit for that which is new in it, not for that which it borrowed from other systems.

With regard to the first-named criterion, there is a growing opinion among students of religious history that Muhammed may in a real sense be regarded as a prophet of certain truths, though by no means of truth in the absolute meaning of the term. The shortcomings of the moral teaching contained in the Koran are striking enough if judged from the highest ethical standpoint with which we are acquainted; but a much more favourable view is arrived at if a comparison is made between the ethics of the Koran and the moral tenets of Arabian and other forms of heathenism which it supplanted.

The method followed by Muhammed in the promulgation of the Koran also requires to be treated with discrimination. From the first flash of prophetic inspiration which is clearly discernible in the earlier portions of the book he, later on, frequently descended to deliberate invention and artful rhetoric. He, in fact, accommodated his moral sense to the circumstances in which the r\oc\le he had to play involved him.

On the question of originality there can hardly be two opinions now that the Koran has been thoroughly compared with the Christian and Jewish traditions of the time; and it is, besides some original Arabian legends, to those only that the book stands in any close relationship. The matter is for the most part borrowed, but the manner is all the prophet's own. This is emphatically a case in which originality consists not so much in the creation of new

materials of thought as in the manner in which existing traditions of various kinds are utilised and freshly blended to suit the special exigencies of the occasion. Biblical reminiscences, Rabbinic legends, Christian traditions mostly drawn from distorted apocryphal sources, and native heathen stories, all first pass through the prophet's fervid mind, and thence issue in strange new forms, tinged with poetry and enthusiasm, and well adapted to enforce his own view of life and duty, to serve as an encouragement to his faithful adherents, and to strike terror into the hearts of his opponents.

There is, however, apart from its religious value, a more general view from which the book should be considered. The Koran enjoys the distinction of having been the starting-point of a new literary and philosophical movement which has powerfully affected the finest and most cultivated minds among both Jews and Christians in the Middle Ages. This general progress of the Muhammedan world has somehow been arrested, but research has shown that what European scholars knew of Greek philosophy, of mathematics, astronomy, and like sciences, for several centuries before the Renaissance, was, roughly speaking, all derived from Latin treatises ultimately based on Arabic originals; and it was the Koran which, though indirectly, gave the first impetus to these studies among the Arabs and their allies. Linguistic investigations, poetry, and other branches of literature, also made their appearance soon after or simultaneously with the publication of the Koran; and the literary movement thus initiated has resulted in some of the finest products of genius and learning.

The style in which the Koran is written requires some special attention in this introduction. The literary form is for the most part different from anything else we know. In its finest passages we indeed seem to hear a voice akin to that of the ancient Hebrew prophets, but there is much in the book which Europeans usually regard as faulty. The tendency to repetition which is an inherent characteristic of the Semitic mind appears here in an exaggerated form, and there is in addition much in the Koran which strikes us as wild and fantastic. The most unfavourable criticism ever passed on Muhammed's style has in fact been penned by the prophet's greatest British admirer, Carlyle himself; and there are probably many now who find themselves in the same dilemma with that great writer.

The fault appears, however, to lie partly in our difficulty to appreciate the psychology of the Arab prophet. We must, in order to do him justice, give full consideration to his temperament and to the condition of things around him. We are here in touch with an untutored but fervent mind, trying to realise itself and to assimilate certain great truths which have been powerfully borne in upon him, in order to impart them in a convincing form to his fellow-tribesmen. He is surrounded by obstacles of every kind, yet he manfully struggles on with the message that is within him. Learning he has none, or next to none. His chief objects of knowledge are floating stories and traditions largely picked up from hearsay, and his over-wrought mind is his only teacher. The literary compositions to which he had ever listened were the half-cultured, yet often wildly powerful rhapsodies of early Arabian minstrels, akin to Ossian rather than to anything else within our knowledge. What wonder then that his Koran took a form which to our colder temperaments sounds strange, unbalanced, and fantastic?

Yet the Moslems themselves consider the book the finest that ever appeared among men. They find no incongruity in the style. To them the matter is all true and the manner all perfect. Their eastern temperament responds readily to the crude, strong, and wild appeal which its cadences make to them, and the jingling rhyme in which the sentences of a discourse generally end adds to the charm of the whole. The Koran, even if viewed from the point of view of style alone, was to them from the first nothing less than a miracle, as great a miracle as ever was wrought.

But to return to our own view of the case. Our difficulty in appreciating the style of the Koran even moderately is, of course, increased if, instead of the original, we have a translation before us. But one is happy to be able to say that Rodwell's rendering is one of the best that have as yet been produced. It seems to a great extent to carry with it the atmosphere in which Muhammed lived, and its sentences are imbued with the flavour of the East. The quasi-verse form, with its unfettered and irregular rhythmic flow of the lines, which has in suitable cases been adopted, helps to bring out much of the wild charm of the Arabic. Not the least among its recommendations is, perhaps, that it is scholarly without being pedantic that is to say, that it aims at correctness without sacrificing the right effect of the whole to over-insistence on small details.

Another important merit of Rodwell's edition is its chronological arrangement of the Suras or chapters. As he tells us himself in his preface, it is now in a number of cases impossible to ascertain the exact occasion on which a discourse, or part of a discourse, was delivered, so that the system could not be carried through with entire consistency. But the sequence adopted is in the main based on the best available historical and literary evidence; and in following the order of the chapters as here printed, the reader will be able to trace the development of the prophet's mind as he gradually advanced from the early flush of inspiration to the less spiritual and more equivocal rôle of warrior, politician, and founder of an empire.

G. Margoliouth.

The following is a list of the English translations:

From the original Arabic by G. Sale, 1734, 1764, 1795, 1801; many later editions, which include a memoir of the translator by R. A. Davenport, and notes from Savary's version of the Koran; an edition issued by E. M. Wherry, with additional notes and commentary (Tr\du\ubner's Oriental Series), 1882, etc.; Sale's translation has also been edited in the Chandos Classics, and among Lubbock's Hundred Books (No. 22). The Holy Qur\da\an, translated by Dr. Mohammad Abdul Hakim Khan, with short notes, 1905; Translation by J. M. Rodwell, with notes and index (the Suras arranged in chronological order), 1861, 2nd ed., 1876; by E. H. Palmer (Sacred Books of the East, vols. vi., ix.).

Selections: Chiefly from Sale's edition, by E. W. Lane, 1843; revised and enlarged with introduction by S. Lane-Poole. (Tr\du\ubner's Oriental Series), 1879; The Speeches and Table-Talk of the Prophet Mohammad, etc., chosen and translated, with introduction and notes by S. Lane-Poole, 1882 (Golden Treasury Series); Selections with introduction and explanatory notes (from Sale and other writers), by J. Murdock (Sacred Books

of the East), 2nd ed., 1902; The Religion of the Koran, selections with an introduction by A. N. Wollaston (The Wisdom of the East), 1904.

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Preface

It is necessary that some brief explanation should be given with reference to the arrangement of the Suras, or chapters, adopted in this translation of the Koran. It should be premised that their order as it stands in all Arabic manuscripts, and in all hitherto printed editions, whether Arabic or European, is not chronological, neither is there any authentic tradition to shew that it rests upon the authority of Muhammad himself. The scattered fragments of the Koran were in the first instance collected by his immediate successor Abu Bekr, about a year after the Prophet's death, at the suggestion of Omar, who foresaw that, as the Muslim warriors, whose memories were the sole depositaries of large portions of the revelations, died off or were slain, as had been the case with many in the battle of Yemfma, A.H. 12, the loss of the greater part, or even of the whole, was imminent. Zaid Ibn Thfbit, a native of Medina, and one of the Ansars, or helpers, who had been Muhammad's amanuensis, was the person fixed upon to carry out the task, and we are told that he "gathered together" the fragments of the Koran from every quarter, "from date leaves and tablets of white stone, and from the breasts of men." The copy thus formed by Zaid probably remained in the possession of Abu Bekr during the remainder of his brief caliphate, who committed it to the custody of Haphsa, one of Muhammad's widows, and this text continued during the ten years of Omar's caliphate to be the standard. In the copies made from it, various readings naturally and necessarily sprung up; and these, under the caliphate of Othman, led to such serious disputes between the faithful, that it became necessary to interpose, and in accordance with the warning of Hodzeifa, "to stop the people, before they should differ regarding their scriptures, as did the Jews and Christians." In accordance with this advice, Othman determined to establish a text which should be the sole standard, and entrusted the redaction to the Zaid already mentioned, with whom he associated as colleagues, three, according to others, twelve of the Koreisch, in order to secure the purity of that Meccan idiom in which Muhammad had spoken, should any occasions arise in which the collators might have to decide upon various readings. Copies of the text formed were thus forwarded to several of the chief military stations in the new empire, and all previously existing copies were committed to the flames.

Zaid and his coadjutors, however, do not appear to have arranged the materials which came into their hands upon any system more definite than that of placing the longest and best known Suras first, immediately after the Fatthah, or opening chapter (the eighth in this edition); although even this rule, artless and unscientific as it

is, has not been adhered to with strictness. Anything approaching to a chronological arrangement was entirely lost sight of. Late Medina Suras are often placed before early Meccan Suras; the short Suras at the end of the Koran are its earliest portions; while, as will be seen from the notes, verses of Meccan origin are to be found embedded in Medina Suras, and verses promulgated at Medina scattered up and down in the Meccan Suras. It would seem as if Zaid had to a great extent put his materials together just as they came to hand, and often with entire disregard to continuity of subject and uniformity of style. The text, therefore, as hitherto arranged, necessarily assumes the form of a most unreadable and incongruous patchwork; "une assemblage," says M. Kasimirski in his Preface, "informe et incohérent de préceptes moraux, religieux, civils et politiques, mêlés d'exhortations, de promesses, et de menaces" and conveys no idea whatever of the development and growth of any plan in the mind of the founder of Islam, or of the circumstances by which he was surrounded and influenced. It is true that the manner in which Zaid contented himself with simply bringing together his materials and transcribing them, without any attempt to mould them into shape or sequence, and without any effort to supply connecting links between adjacent verses, to fill up obvious chasms, or to suppress details of a nature discreditable to the founder of Islam, proves his scrupulous honesty as a compiler, as well as his reverence for the sacred text, and to a certain extent guarantees the genuineness and authenticity of the entire volume. But it is deeply to be regretted that he did not combine some measure of historical criticism with that simplicity and honesty of purpose which forbade him, as it certainly did, in any way to tamper with the sacred text, to suppress contradictory, and exclude or soften down inaccurate, statements.

The arrangement of the Suras in this translation is based partly upon the traditions of the Muhammadans themselves, with reference especially to the ancient chronological list printed by Weil in his *Mohammed der Prophet*, as well as upon a careful consideration of the subject matter of each separate Sura and its probable connection with the sequence of events in the life of Muhammad. Great attention has been paid to this subject by Dr. Weil in the work just mentioned; by Mr. Muir in his *Life of Mahomet*, who also publishes a chronological list of Suras, 21 however of which he admits have "not yet been carefully fixed;" and especially by Noldeke, in his *Geschichte des Q'rans*, a work to which public honours were awarded in 1859 by the Paris Academy of Inscriptions. From the arrangement of this author I see no reason to depart in regard to the later Suras. It is based upon a searching criticism and minute analysis of the component verses of each, and may be safely taken as a standard, which ought not to be departed from without weighty reasons. I have, however, placed the earlier and more fragmentary Suras, after the two first, in an order which has reference rather to their subject matter than to points of historical allusion, which in these Suras are very few; whilst on the other hand, they are mainly couched in the language of self-communion, of aspirations after truth, and of mental struggle, are vivid pictures of Heaven and Hell, or descriptions of natural objects, and refer also largely to the opposition met with by Muhammad from his townsmen of Mecca at the outset of his public career. This remark applies to what Noldeke terms "the Suras of the First Period."

The contrast between the earlier, middle, and later Suras is very striking and interesting, and will be at once apparent from the

arrangement here adopted. In the Suras as far as the 54th, p. 76, we cannot but notice the entire predominance of the poetical element, a deep appreciation (as in Sura xci. p. 38) of the beauty of natural objects, brief fragmentary and impassioned utterances, denunciations of woe and punishment, expressed for the most part in lines of extreme brevity. With a change, however, in the position of Muhammad when he openly assumes the office of "public warner," the Suras begin to assume a more prosaic and didactic tone, though the poetical ornament of rhyme is preserved throughout. We gradually lose the Poet in the missionary aiming to convert, the warm asserter of dogmatic truths; the descriptions of natural objects, of the judgment, of Heaven and Hell, make way for gradually increasing historical statements, first from Jewish, and subsequently from Christian histories; while, in the 29 Suras revealed at Medina, we no longer listen to vague words, often as it would seem without positive aim, but to the earnest disputant with the enemies of his faith, the Apostle pleading the cause of what he believes to be the Truth of God. He who at Mecca is the admonisher and persuader, at Medina is the legislator and the warrior, who dictates obedience, and uses other weapons than the pen of the Poet and the Scribe. When business pressed, as at Medina, Poetry makes way for Prose, and although touches of the Poetical element occasionally break forth, and he has to defend himself up to a very late period against the charge of being merely a Poet, yet this is rarely the case in the Medina Suras; and we are startled by finding obedience to God and the Apostle, God's gifts and the Apostle's, God's pleasure and the Apostle's, spoken of in the same breath, and epithets and attributes elsewhere applied to Allah openly applied to himself as in Sura ix., 118, 129.

The Suras, viewed as a whole, strike me as being the work of one who began his career as a thoughtful enquirer after truth, and an earnest asserter of it in such rhetorical and poetical forms as he deemed most likely to win and attract his countrymen, and who gradually proceeded from the dogmatic teacher to the politic founder of a system for which laws and regulations had to be provided as occasions arose. And of all the Suras it must be remarked that they were intended not for readers but for hearers that they were all promulgated by public recital and that much was left, as the imperfect sentences shew, to the manner and suggestive action of the reciter. It would be impossible, and indeed it is unnecessary, to attempt a detailed life of Muhammad within the narrow limits of a Preface. The main events thereof with which the Suras of the Koran stand in connection, are The visions of Gabriel, seen, or said to have been seen, at the outset of his career in his 40th year, during one of his seasons of annual monthly retirement, for devotion and meditation to Mount Hirf, near Mecca, the period of mental depression and re-assurance previous to the assumption of the office of public teacher the Fatrah or pause (see n. p. 20) during which he probably waited for a repetition of the angelic vision his labours in comparative privacy for three years, issuing in about 40 converts, of whom his wife Chadijah was the first, and Abu Bekr the most important: (for it is to him and to Abu Jahl the Sura xcii. p. 32, refers) struggles with Meccan unbelief and idolatry followed by a period during which probably he had the second vision, Sura liii. p. 69, and was listened to and respected as a person "possessed" (Sura lxix. 42, p. 60, lii. 29, p. 64) the first emigration to Abyssinia in A.D. 616, in consequence of the Meccan persecutions brought on by his now open attacks upon idolatry (Taghout) increasing reference to Jewish and Christian histories, shewing that much time had been devoted to their study

the conversion of Omar in 617 the journey to the Thaquifites at Taief in A.D. 620 the intercourse with pilgrims from Medina, who believed in Islam, and spread the knowledge thereof in their native town, in the same year the vision of the midnight journey to Jerusalem and the Heavens the meetings by night at Acaba, a mountain near Mecca, in the 11th year of his mission, and the pledges of fealty there given to him the command given to the believers to emigrate to Yathrib, henceforth Medinat-en-nabi (the city of the Prophet) or El-Medina (the city), in April of A.D. 622 the escape of Muhammad and Abu Bekr from Mecca to the cave of Thaur the FLIGHT to Medina in June 20, A.D. 622 treaties made with Christian tribes increasing, but still very imperfect acquaintance with Christian doctrines the Battle of Bedr in Hej. 2, and of Ohod the coalition formed against Muhammad by the Jews and idolatrous Arabians, issuing in the siege of Medina, Hej. 5 (A.D. 627) the convention, with reference to the liberty of making the pilgrimage, of Hudaibiya, Hej. 6 the embassy to Chosroes King of Persia in the same year, to the Governor of Egypt and to the King of Abyssinia, desiring them to embrace Islam the conquest of several Jewish tribes, the most important of which was that of Chaibar in Hej. 7, a year marked by the embassy sent to Heraclius, then in Syria, on his return from the Persian campaign, and by a solemn and peaceful pilgrimage to Mecca the triumphant entry into Mecca in Hej. 8 (A.D. 630), and the demolition of the idols of the Caaba the submission of the Christians of Nedjran, of Aila on the Red Sea, and of Taief, etc., in Hej. 9, called "the year of embassies or deputations," from the numerous deputations which flocked to Mecca proffering submission and lastly in Hej. 10, the submission of Hadramont, Yemen, the greater part of the southern and eastern provinces of Arabia and the final solemn pilgrimage to Mecca.

While, however, there is no great difficulty in ascertaining the Suras which stand in connection with the more salient features of Muhammad's life, it is a much more arduous, and often impracticable task, to point out the precise events to which individual verses refer, and out of which they sprung. It is quite possible that Muhammad himself, in a later period of his career, designedly mixed up later with earlier revelations in the same Suras not for the sake of producing that mysterious style which seems so pleasing to the mind of those who value truth least when it is most clear and obvious but for the purpose of softening down some of the earlier statements which represent the last hour and awful judgment as imminent; and thus leading his followers to continue still in the attitude of expectation, and to see in his later successes the truth of his earlier predictions. If after-thoughts of this kind are to be traced, and they will often strike the attentive reader, it then follows that the perplexed state of the text in individual Suras is to be considered as due to Muhammad himself, and we are furnished with a series of constant hints for attaining to chronological accuracy. And it may be remarked in passing, that a belief that the end of all things was at hand, may have tended to promote the earlier successes of Islam at Mecca, as it unquestionably was an argument with the Apostles, to flee from "the wrath to come." It must be borne in mind that the allusions to contemporary minor events, and to the local efforts made by the new religion to gain the ascendant are very few, and often couched in terms so vague and general, that we are forced to interpret the Koran solely by the Koran itself. And for this, the frequent repetitions of the same histories and the same sentiments, afford much facility: and the peculiar manner in which the details of each

history are increased by fresh traits at each recurrence, enables us to trace their growth in the author's mind, and to ascertain the manner in which a part of the Koran was composed. The absence of the historical element from the Koran as regards the details of Muhammad's daily life, may be judged of by the fact, that only two of his contemporaries are mentioned in the entire volume, and that Muhammad's name occurs but five times, although he is all the way through addressed by the Angel Gabriel as the recipient of the divine revelations, with the word SAY. Perhaps such passages as Sura ii. 15, p. 339, and v. 246, p. 365, and the constant mention of guidance, direction, wandering, may have been suggested by reminiscences of his mercantile journeys in his earlier years.

It may be considered quite certain that it was not customary to reduce to writing any traditions concerning Muhammad himself for at least the greater part of a century. They rested entirely on the memory of those who have handed them down, and must necessarily have been coloured by their prejudices and convictions, to say nothing of the tendency to the formation of myths and to actual fabrication, which early shews itself, especially in interpretations of the Koran, to subserve the purposes of the contending factions of the Ommeyyads and Abbassides. It was under the 5th Caliph, Al-Mufawhid, that three writers (mentioned below) on whom we mainly depend for all really reliable information, flourished: and even their writings are necessarily coloured by the theological tendencies of their master and patron, who was a decided partizan of the divine right of Ali and of his descendants. The incidents mentioned in the Koran itself, for the interpretation of which early tradition is available, are comparatively few, and there are many passages with which it is totally at variance; as, for instance, that Muhammad worked miracles, which the Koran expressly disclaims. Traditions can never be considered as at all reliable, unless they are traceable to some common origin, have descended to us by independent witnesses, and correspond with the statements of the Koran itself always of course deducting such texts as (which is not unfrequently the case) have themselves given rise to the tradition. It soon becomes obvious to the reader of Muslim traditions and commentators that both miracles and historical events have been invented for the sake of expounding a dark and perplexing text; and that even the earlier traditions are largely tinged with the mythical element.

The first biographer of Muhammad of whom we have any information was Zohri, who died A.H. 124, aged 72; but his works, though abundantly quoted by later writers, are no longer extant. Much of his information was derived from Orwa, who died A.H. 94, and was a near relative of Ayesha, the prophet's favourite wife.

Ibn Ishaq, who died in A.H. 151, and who had been a hearer of Zohri, composed a Biography of Muhammad for the use of the Caliph Al Mansur. On this work, considerable remains of which have come down to us, Ibn Hisham, who died A.H. 213, based his Life of Muhammad.

Waquidi of Medina, who died A.H. 207, composed a biographical work, which has reached us in an abbreviated form through his secretary (Katib). It is composed entirely of traditions.

Tabari, "the Livy of the Arabians" (Gibbon, 51, n. 1), who died at Baghdad A.H. 310, composed annals of Muhammad's life and of

the progress of Islam.

These ancient writers are the principal sources whence anything like authentic information as to the life of Muhammad has been derived. And it may be safely concluded that after the diligent investigations carried on by the professed collectors of traditions in the second century after the Hejira, that little or nothing remains to be added to our stores of information relative to the details of Muhammad's life, or to facts which may further illustrate the text of the Koran. But however this may be, no records which are posterior in date to these authorities can be considered as at all deserving of dependance. "To consider," says Dr. Sprenger, "late historians like Abulfeda as authorities, and to suppose that an account gains in certainty because it is mentioned by several of them, is highly uncritical." Life of Mohammad, p. 73.

The sources whence Muhammad derived the materials of his Koran are, over and above the more poetical parts, which are his own creation, the legends of his time and country, Jewish traditions based upon the Talmud, or perverted to suit his own purposes, and the floating Christian traditions of Arabia and of S. Syria. At a later period of his career no one would venture to doubt the divine origin of the entire book. But at its commencement the case was different. The people of Mecca spoke openly and tauntingly of it as the work of a poet, as a collection of antiquated or fabulous legends, or as palpable sorcery. They accused him of having confederates, and even specified foreigners who had been his coadjutors. Such were Salman the Persian, to whom he may have owed the descriptions of Heaven and Hell, which are analogous to those of the Zendavesta; and the Christian monk Sergius, or as the Muhammadans term him, Boheira. From the latter, and perhaps from other Christians, especially slaves naturalised at Mecca, Muhammad obtained access to the teaching of the Apocryphal Gospels, and to many popular traditions of which those Gospels are the concrete expression. His wife Chadijah, as well as her cousin Waraka, a reputed convert to Christianity, and Muhammad's intimate friend, are said to have been well acquainted with the doctrines and sacred books both of Jews and Christians. And not only were several Arab tribes in the neighbourhood of Mecca converts to the Christian faith, but on two occasions Muhammad had travelled with his uncle, Abu Talib, as far as Bostra, where he must have had opportunities of learning the general outlines of Oriental Christian doctrine, and perhaps of witnessing the ceremonial of their worship. And it appears tolerably certain that previous to and at the period of his entering into public life, there was a large number of enquirers at Mecca, who like Zaid, Omayah of Taief, Waraka, etc., were dissatisfied equally with the religion of their fathers, the Judaism and the Christianity which they saw around them, and were anxiously enquiring for some better way. The names and details of the lives of twelve of the "companions" of Muhammad who lived in Mecca, Medina, and Taief, are recorded, who previous to his assumption of the Prophetic office, called themselves Hanyfs, i. e., converts, puritans, and were believers in one God, and regarded Abraham as the founder of their religion. Muhammad publicly acknowledged that he was a Hanyf and this sect of the Hanyfites (who are in no way to be confounded with the later sect of the same name) were among his Meccan precursors. See n. pp. 209, 387. Their history is to be found in the Fihrist MS. Paris, anc. fonds, nr. 874 (and in other treatises) which Dr. Sprenger believes to have been in the library of the Caliph El-Mfm-n. In this treatise, the Hanyfs are

termed Sabeites, and said to have received the Volumes (Sohof) or Books of Abraham, mentioned in Sura lxxxvii. 19, p. 40, 41, which most commentators affirm to have been borrowed from them, as is also the case with the latter part of Sura liii. 37, ad f. p. 71; so that from these "Books" Muhammad derived the legends of Ad and Themoud, whose downfall, recent as it was (see note p. 300), he throws back to a period previous to that of Moses, who is made to ask (Sura xiv. 9, p. 226) "whether their history had reached his hearers." Muhammad is said to have discovered these "Books" to be a recent forgery, and that this is the reason why no mention of them occurs after the fourth year of his Prophetic function, A.D. 616. Hence too, possibly, the title Hanyf was so soon dropped and exchanged for that of Muslim, one who surrenders or resigns himself to God. The Waraka above mentioned, and cousin of Chadijah, is said to have believed on Muhammad as long as he continued true to the principles of the Hanyfs, but to have quitted him in disgust at his subsequent proceedings, and to have died an orthodox Christian.

It has been supposed that Muhammad derived many of his notions concerning Christianity from Gnosticism, and that it is to the numerous gnostic sects the Koran alludes when it reproaches the Christians with having "split up their religion into parties." But for Muhammad thus to have confounded Gnosticism with Christianity itself, its prevalence in Arabia must have been far more universal than we have any reason to believe it really was. In fact, we have no historical authority for supposing that the doctrines of these heretics were taught or professed in Arabia at all. It is certain, on the other hand, that the Basilidans, Valentinians, and other gnostic sects had either died out, or been reabsorbed into the orthodox Church, towards the middle of the fifth century, and had disappeared from Egypt before the sixth. It is nevertheless possible that the gnostic doctrine concerning the Crucifixion was adopted by Muhammad as likely to reconcile the Jews to Islam, as a religion embracing both Judaism and Christianity, if they might believe that Jesus had not been put to death, and thus find the stumbling-block of the atonement removed out of their path. The Jews would in this case have simply been called upon to believe in Jesus as being what the Koran represents him, a holy teacher, who, like the patriarch Enoch or the prophet Elijah, had been miraculously taken from the earth. But, in all other respects, the sober and matter-of-fact statements of the Koran relative to the family and history of Jesus, are altogether opposed to the wild and fantastic doctrines of Gnostic emanations, and especially to the manner in which they supposed Jesus, at his Baptism, to have been brought into union with a higher nature. It is quite clear that Muhammad borrowed in several points from the doctrines of the Ebionites, Essenes, and Sabeites. Epiphanius (H'r. x.) describes the notions of the Ebionites of Nabath'a, Moabitis, and Basanitis with regard to Adam and Jesus, almost in the very words of Sura iii. 52. He tells us that they observed circumcision, were opposed to celibacy, forbad turning to the sunrise, but enjoined Jerusalem as their Kebla (as did Muhammad during twelve years), that they prescribed (as did the Sabeites), washings, very similar to those enjoined in the Koran, and allowed oaths (by certain natural objects, as clouds, signs of the Zodiac, oil, the winds, etc.), which we find adopted in the Koran. These points of contact with Islam, knowing as we do Muhammad's eclecticism, can hardly be accidental.

We have no evidence that Muhammad had access to the Christian

Scriptures, though it is just possible that fragments of the Old or New Testament may have reached him through Chadijah or Waraka, or other Meccan Christians, possessing MSS. of the sacred volume. There is but one direct quotation (Sura xxi. 105) in the whole Koran from the Scriptures; and though there are a few passages, as where alms are said to be given to be seen of men, and as, none forgiveth sins but God only, which might seem to be identical with texts of the New Testament, yet this similarity is probably merely accidental. It is, however, curious to compare such passages as Deut. xxvi. 14, 17; 1 Peter v. 2, with Sura xxiv. 50, p. 448, and x. 73, p. 281 John vii. 15, with the "illiterate" Prophet Matt. xxiv. 36, and John xii. 27, with the use of the word hour as meaning any judgment or crisis, and The last judgment the voice of the Son of God which the dead are to hear, with the exterminating or awakening cry of Gabriel, etc. The passages of this kind, with which the Koran abounds, result from Muhammad's general acquaintance with Scriptural phraseology, partly through the popular legends, partly from personal intercourse with Jews and Christians. And we may be quite certain that whatever materials Muhammad may have derived from our Scriptures, directly or indirectly, were carefully recast. He did not even use its words without due consideration. For instance, except in the phrase "the Lord of the worlds," he seems carefully to have avoided the expression the Lord, probably because it was applied by the Christians to Christ, or to God the Father.

It should also be borne in mind that we have no traces of the existence of Arabic versions of the Old or New Testament previous to the time of Muhammad. The passage of St. Jerome "H'c autem translatio nullum de veteribus sequitur interpretem; sed ex ipso Hebraico, Arabicoque sermone, et interdum Syro, nunc verba, nunc sensum, nunc simul utrumque resonabit," (Prol. Gal.) obviously does not refer to versions, but to idiom. The earliest Ar. version of the Old Testament, of which we have any knowledge, is that of R. Saadias Gaon, A.D. 900; and the oldest Ar. version of the New Testament, is that published by Erpenius in 1616, and transcribed in the Thebais, in the year 1171, by a Coptic Bishop, from a copy made by a person whose name is known, but whose date is uncertain. Michaelis thinks that the Arabic versions of the New Testament were made between the Saracen conquests in the seventh century, and the Crusades in the eleventh century an opinion in which he follows, or coincides with, Walton (Prol. in Polygl. xiv.) who remarks "Plane constat versionem Arabicam apud eas (ecclesias orientales) factam esse postquam lingua Arabica per victorias et religionem Muhammedanicam per Orientem propagata fuerat, et in multis locis facta esset vernacula." If, indeed, in these comparatively late versions, the general phraseology, especially in the histories common to the Scriptures and to the Koran, bore any similarity to each other, and if the orthography of the proper names had been the same in each, it might have been fair to suppose that such versions had been made, more or less, upon the basis of others, which, though now lost, existed in the ages prior to Muhammad, and influenced, if they did not directly form, his sources of information. But this does not appear to be the case. The phraseology of our existing versions is not that of the Koran and these versions appear to have been made from the Septuagint, the Vulgate, Syriac, Coptic, and Greek; the four Gospels, says Tischendorf originem mixtam habere videntur.

From the Arab Jews, Muhammad would be enabled to derive an

abundant, though most distorted, knowledge of the Scripture histories. The secrecy in which he received his instructions from them, and from his Christian informants, enabled him boldly to declare to the ignorant pagan Meccans that God had revealed those Biblical histories to him. But there can be no doubt, from the constant identity between the Talmudic perversions of Scripture histories and Rabbinic moral precepts, that the Rabbins of the Hejaz communicated their legends to Muhammad. And it should be remembered that the Talmud was completed a century previous to the era of Muhammad, and cannot fail to have extensively influenced the religious creed of all the Jews of the Arabian peninsula. In one passage, Muhammad speaks of an individual Jew perhaps some one of note among his professed followers, as a witness to his mission; and there can be no doubt that his relations with the Jews were, at one time, those of friendship and intimacy, when we find him speak of their recognising him as they do their own children, and hear him blaming their most colloquial expressions. It is impossible, however, for us at this distance of time to penetrate the mystery in which this subject is involved. Yet certain it is, that, although their testimony against Muhammad was speedily silenced, the Koreisch knew enough of his private history to disbelieve and to disprove his pretensions of being the recipient of a divine revelation, and that they accused him of writing from the dictation of teachers morning and evening. And it is equally certain, that all the information received by Muhammad was embellished and recast in his own mind and with his own words. There is a unity of thought, a directness and simplicity of purpose, a peculiar and laboured style, a uniformity of diction, coupled with a certain deficiency of imaginative power, which proves the ayats (signs or verses) of the Koran at least to be the product of a single pen. The longer narratives were, probably, elaborated in his leisure hours, while the shorter verses, each claiming to be a sign or miracle, were promulgated as occasion required them. And, whatever Muhammad may himself profess in the Koran as to his ignorance, even of reading and writing, and however strongly modern Muhammadans may insist upon the same point an assertion by the way contradicted by many good authors there can be no doubt that to assimilate and work up his materials, to fashion them into elaborate Suras, to fit them for public recital, must have been a work requiring much time, study, and meditation, and presumes a far greater degree of general culture than any orthodox Muslim will be disposed to admit.

In close connection with the above remarks, stands the question of Muhammad's sincerity and honesty of purpose in coming forward as a messenger from God. For if he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle. But if, on the other hand, it was a Book carefully concocted from various sources, and with much extraneous aid, and published as a divine oracle, then it would seem that the author is at once open to the charge of the grossest imposture, and even of impious blasphemy. The evidence rather shews, that in all he did and wrote, Muhammad was actuated by a sincere desire to deliver his countrymen from the grossness of its debasing idolatries that he was urged on by an intense desire to proclaim that great truth of the Unity of the Godhead which had taken full possession of his own soul that the end to be attained justified to his mind the means he adopted in the production of his Suras that he worked himself up into a belief that he had received a divine call and that he was carried on by the force of circumstances, and

by gradually increasing successes, to believe himself the accredited messenger of Heaven. The earnestness of those convictions which at Mecca sustained him under persecution, and which perhaps led him, at any price as it were, and by any means, not even excluding deceit and falsehood, to endeavour to rescue his countrymen from idolatry, naturally stiffened at Medina into tyranny and unscrupulous violence. At the same time, he was probably, more or less, throughout his whole career, the victim of a certain amount of self-deception. A cataleptic subject from his early youth, born according to the traditions of a highly nervous and excitable mother, he would be peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired. It would be easy for him to persuade himself that he was "the seal of the Prophets," the proclaimer of a doctrine of the Divine Unity, held and taught by the Patriarchs, especially by Abraham a doctrine that should present to mankind Judaism divested of its Mosaic ceremonial, and Christianity divested of the Atonement and the Trinity doctrine, as he might have believed, fitted and destined to absorb Judaism, Christianity, and Idolatry; and this persuasion, once admitted into his mind as a conviction, retained possession of it, and carried him on, though often in the use of means, towards the end of his career, far different from those with which he commenced it, to a victorious consummation. It is true that the state of Arabia previous to the time of Muhammad was one of preparedness for a new religion that the scattered elements were there, and wanted only the mind of a master to harmonise and enforce them and that Islam was, so to speak, a necessity of the time. Still Muhammad's career is a wonderful instance of the force and life that resides in him who possesses an intense Faith in God and in the unseen world; and whatever deductions may be made and they are many and serious from the noble and truthful in his character, he will always be regarded as one of those who have had that influence over the faith, morals, and whole earthly life of their fellow-men, which none but a really great man ever did, or can, exercise; and as one of those, whose efforts to propagate some great verity will prosper, in spite of manifold personal errors and defects, both of principle and character.

The more insight we obtain, from undoubted historical sources, into the actual character of Muhammad, the less reason do we find to justify the strong vituperative language poured out upon his head by Maracci, Prideaux, and others, in recent days, one of whom has found, in the Byzantine "Maometis," the number of the Beast (Rev. xii)! It is nearer to the truth to say that he was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslim races, the influence of his teaching, aided, it is true, by the vast impulse given to it by the victorious arms of his followers, has now lasted for nearly thirteen centuries, and embraces more than one hundred millions of our race more than one-tenth part of the inhabitants of the globe.

It must be acknowledged, too, that the Koran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and

Unity that its belief and trust in the One God of Heaven and Earth is deep and fervent and that, though it contains fantastic visions and legends, teaches a childish ceremonial, and justifies bloodshedding, persecution, slavery, and polygamy, yet that at the same time it embodies much of a noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations, and conquering though not, perhaps, durable empires can be built up. It is due to the Koran, that the occupants in the sixth century of an arid peninsula, whose poverty was only equalled by their ignorance, become not only the fervent and sincere votaries of a new creed, but, like Amru and many more, its warlike propagators. Impelled possibly by drought and famine, actuated partly by desire of conquest, partly by religious convictions, they had conquered Persia in the seventh century, the northern coasts of Africa, and a large portion of Spain in the eighth, the Punjaub and nearly the whole of India in the ninth. The simple shepherds and wandering Bedouins of Arabia, are transformed, as if by a magician's wand, into the founders of empires, the builders of cities, the collectors of more libraries than they at first destroyed, while cities like Fostft, Baghdad, Cordova, and Delhi, attest the power at which Christian Europe trembled. And thus, while the Koran, which underlays this vast energy and contains the principles which are its springs of action, reflects to a great extent the mixed character of its author, its merits as a code of laws, and as a system of religious teaching, must always be estimated by the changes which it introduced into the customs and beliefs of those who willingly or by compulsion embraced it. In the suppression of their idolatries, in the substitution of the worship of Allah for that of the powers of nature and genii with Him, in the abolition of child murder, in the extinction of manifold superstitious usages, in the reduction of the number of wives to a fixed standard, it was to the Arabians an unquestionable blessing, and an accession, though not in the Christian sense a Revelation, of Truth; and while every Christian must deplore the overthrow of so many flourishing Eastern churches by the arms of the victorious Muslims, it must not be forgotten that Europe, in the middle ages, owed much of her knowledge of dialectic philosophy, of medicine, and architecture, to Arabian writers, and that Muslims formed the connecting link between the West and the East for the importation of numerous articles of luxury and use. That an immense mass of fable and silly legend has been built up upon the basis of the Koran is beyond a doubt, but for this Muhammad is not answerable, any more than he is for the wild and bloodthirsty excesses of his followers in after ages. I agree with Sale in thinking that, "how criminal soever Muhammad may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him" (Preface), and venture to think that no one can rise from the perusal of his Koran without argeeing with that motto from St. Augustin, which Sale has prefixed to his title page, "Nulla falsa doctrina est, qu' non aliquid veri permisceat." Qu'st. Evang. ii. 40.

The Arabic text from which this translation has been made is that of Fluegel. Leips. 1841. The translations of Sale, Ullmann, Wahl, Hammer von Purgstall in the Fundgruben des Orients, and M. Kasimirski, have been collated throughout; and above all, the great work of Father Maracci, to whose accuracy and research search Sale's work mainly owes its merits. Sale has, however, followed Maracci too closely, especially by introducing his paraphrastic comments into the body of the text, as well as by his constant use

of Latinised instead of Saxon words. But to Sale's "Preliminary Discourse" the reader is referred, as to a storehouse of valuable information; as well as to the works of Geiger, Gerock, and Freytag, and to the lives of Muhammad by Dr. Weil, Mr. Muir, and that of Dr. Sprenger now issuing from the press, in German. The more brief and poetical verses of the earlier Suras are translated with a freedom from which I have altogether abstained in the historical and prosaic portions; but I have endeavoured nowhere to use a greater amount of paraphrase than is necessary to convey the sense of the original. "Vel verbum e verbo," says S. Jerome (Pr'f. in Jobum) of versions, "vel sensum e sensu, vel ex utroque commixtum, et medie temperatum genus translationis." The proper names are usually given as in our Scriptures: the English reader would not easily recognise Noah as N-h, Lot as L-t, Moses as Musa, Abraham as Ibrahym, Pharaoh as Firaun, Aaron as Harun, Jesus as Isa, John as Yahia, etc.; and it has been thought best to give different renderings of the same constantly recurring words and phrases, in order more fully to convey their meaning. For instance, the Arabic words which mean Companions of the fire, are also rendered inmates of, etc., given up to, etc.; the People of the Book, i.e. Jews, Christians and Sabeites, is sometimes retained, sometimes paraphrased. This remark applies to such words as tanzyl, lit. downsending or Revelation; zikr, the remembrance or constant repetition or mention of God's name as an act of devotion; saha, the Hour of present or final judgment; and various epithets of Allah.

I have nowhere attempted to represent the rhymes of the original. The "Proben" of H. v. Purgstall, in the Fundgruben des Orients, excellent as they are in many respects, shew that this can only be done with a sacrifice of literal translation. I subjoin as a specimen Lieut. Burton's version of the Fatthah, or opening chapter of previous editions. See Sura [viii.] p. 28.

"I have endeavoured," he adds, "in this translation to imitate the imperfect rhyme of the original Arabic. Such an attempt, however, is full of difficulties. The Arabic is a language in which, like Italian, it is almost impossible not to rhyme." Pilgr. ii. 78. SURAI XCVI. THICK BLOOD, OR CLOTS OF BLOOD [I.]

Mecca. 19 Verses

In the Name of God, the Compassionate, the Merciful2

RECITE3 thou, in the name of thy Lord who created;

Created man from CLOTS OF BLOOD:

Recite thou! For thy Lord is the most Beneficent,

Who hath taught the use of the pen;

Hath taught Man that which he knoweth not.

Nay, verily,4 Man is insolent,

Because he seeth himself possessed of riches.

Verily, to thy Lord is the return of all.

What thinkest thou of him that holdeth back

A servant⁵ of God when he prayeth?

What thinkest thou?⁶ Hath he followed the true Guidance, or enjoined Piety?

What thinkest thou? Hath he treated the truth as a lie and turned his back?

What! doth he not know how that God seeth?

Nay, verily, if he desist not, We shall seize him by the forelock,

The lying sinful forelock!

Then let him summon his associates;⁷

We too will summon the guards of Hell:

Nay! obey him not; but adore, and draw nigh to God.⁸

1 The word Sura occurs nine times in the Koran, viz. Sur. ix. 65, 87, 125, 128; xxiv. 1; xlvii. 22 (twice); ii. 21; x. 39; but it is not easy to determine whether it means a whole chapter, or part only of a chapter, or is used in the sense of "revelation." See Weil's *Mohammed der Prophet*, pp. 361-363. It is understood by the Muhammadan commentators to have a primary reference to the succession of subjects or parts, like the rows of bricks in a wall. The titles of the Suras are generally taken from some word occurring in each, which is printed in large type throughout, where practicable.

2 This formula Bismillahi 'rrahmani 'rrahim is of Jewish origin. It was in the first instance taught to the Koreisch by Omayah of Taief, the poet, who was a contemporary with, but somewhat older than, Muhammad; and who, during his mercantile journeys into Arabia Petr'a and Syria, had made himself acquainted with the sacred books and doctrines of Jews and Christians. (*Kitab al-Aghfni*, 16. Delhi.) Muhammad adopted and constantly used it, and it is prefixed to each Sura except the ninth. The former of the two epithets implies that the mercy of God is exercised as occasions arise, towards all his creatures; the latter that the quality of mercy is inherent in God and permanent, so that there is only a shade of difference between the two words. Maracci well renders, *In Nomine Dei Miseratoris, Misericordis*. The rendering I have adopted is that of Mr. Lane in his extracts from the Koran. See also Freytag's *Lex.* ii. p. 133. Perhaps, in the name of Allah, the God of Mercy, the Merciful, would more fully express the original Arabic. The first five verses of this Sura are, in the opinion of nearly all commentators, ancient and modern, the earliest revelations made to Muhammad, in the 40th year of his life, and the starting point of El-Islam. (See the authorities quoted in detail in Noldeke's *Geschichte des Qorfans*, p. 62, n.)

3 The usual rendering is read. But the word qaraa, which is the root of the word Koran, analogous to the Rabbinic mikra, rather means to address, recite; and with regard to its etymology and use in the kindred dialects to call, cry aloud, proclaim. Compare Isai. lviii. 1; 1 Kings xviii. 37; and Gesen. *Thesaur.* on the Hebrew root. I understand this passage to mean, "Preach to thy fellow men what thou believest to be true of thy Lord who has created man from the meanest materials, and can in like manner prosper the truth which

thou proclaimest. He has taught man the art of writing (recently introduced at Mecca) and in this thou wilt find a powerful help for propagating the knowledge of the divine Unity." The speaker in this, as in all the Suras, is Gabriel, of whom Muhammad had, as he believed, a vision on the mountain Hirf, near Mecca. See note 1 on the next page. The details of the vision are quite unhistorical.

4 This, and the following verses, may have been added at a later period, though previous to the Flight, and with special reference, if we are to believe the commentators Beidhawi, etc., to the opposition which Muhammad experienced at the hands of his opponent, Abu Jahl, who had threatened to set his foot on the Prophet's neck when prostrate in prayer. But the whole passage admits of application to mankind in general.

5 That is Muhammad. N"ldeke, however, proposes to render "a slave." And it is certain that the doctrines of Islam were in the first instance embraced by slaves, many of whom had been carried away from Christian homes, or born of Christian parents at Mecca. "Men of this description," says Dr. Sprenger (Life of Mohammad. Allahabad. p. 159), "no doubt prepared the way for the Islam by inculcating purer notions respecting God upon their masters and their brethren. These men saw in Mohammad their liberator; and being superstitious enough to consider his fits as the consequence of an inspiration, they were among the first who acknowledged him as a prophet. Many of them suffered torture for their faith in him, and two of them died as martyrs. The excitement among the slaves when Mohammad first assumed his office was so great, that Abd Allah bin Jod'an, who had one hundred of these sufferers, found it necessary to remove them from Makkah, lest they should all turn converts." See Sura xvi. 105, 111; ii. 220.

6 Lit. hast thou seen if he be upon the guidance.

7 The principal men of the Koreisch who adhered to Abu Jahl.

8 During a period variously estimated from six months to three years from the revelation of this Sura, or of its earliest verses, the prophetic inspiration and the revelation of fresh Suras is said to have been suspended. This interval is called the Fatrah or intermission; and the Meccan Suras delivered at its close show that at or during this period Muhammad had gained an increasing and more intimate acquaintance with the Jewish and Christian Scriptures. "The accounts, however," says Mr. Muir (vol. ii. 86) "are throughout confused, if not contradictory; and we can only gather with certainty that there was a time during which his mind hung in suspense, and doubted the divine mission." The idea of any supernatural influence is of course to be entirely excluded; although there is no doubt that Muhammad himself had a full belief in the personality and influence of Satans and Djinn. Profound meditation, the struggles of an earnest mind anxious to attain to truth, the morbid excitability of an epileptic subject, visions seen in epileptic swoons, disgust at Meccan idolatry, and a desire to teach his countrymen the divine Unity will sufficiently account for the period of indecision termed the Fatrah, and for the determination which led Muhammad, in all sincerity, but still self-deceived, to take upon himself the office and work of a Messenger from God. We may perhaps infer from such passages as Sura ii. 123, what had ever been the leading idea in Muhammad's mind.

SURA LXXIII. THE ENFOLDED1 [III.]

MECCA. 20 Verses.

In the Name of God, the Compassionate, the Merciful
O THOU ENFOLDED in thy mantle,
Stand up all night, except a small portion of it, for prayer:
Half; or curtail the half a little,
Or add to it: And with measured tone intone the Koran,²
For we shall devolve on thee weighty words.
Verily, at the oncoming of night are devout impressions strongest,
and words are most collected;³
But in the day time thou hast continual employ
And commemorate the name of thy Lord, and devote thyself to
Him with entire devotion.
Lord of the East and of the West! No God is there but
He! Take Him for thy protector,
And endure what they say with patience, and depart from them
with a decorous departure.
And let Me alone with the gainsayers, rich in the pleasures of this
life; and bear thou with them yet a little while:
For with Us are strong fetters, and a flaming fire,
And food that choketh, and a sore torment.

The day cometh when the earth and the mountains shall be shaken;
and the mountains shall become a loose sand heap.

Verily, we have sent you an Apostle to witness against you, even
as we sent an Apostle to Pharaoh:

But Pharaoh rebelled against the Apostle, and we therefore laid
hold on him with a severe chastisement.

And how, if ye believe not, will you screen yourselves from the
day that shall turn children greyheaded?

The very heaven shall be reft asunder by it: this threat shall be
carried into effect.

Lo! this is a warning. Let him then who will, take the way to his
Lord.

Of a truth,⁴ thy Lord knoweth that thou prayest almost two-thirds,
or half, or a third of the night, as do a part of thy followers. But
God measureth the night and the day: He knoweth that ye cannot
count its hours aright, and therefore, turneth to you mercifully.
Recite then so much of the Koran as may be easy to you. He
knoweth that there will be some among you sick, while others
travel through the earth in quest of the bounties of God; and others
do battle in his cause. Recite therefore so much of it as may be
easy. And observe the Prayers and pay the legal Alms,⁵ and lend
God a liberal loan: for whatever good works ye send on before for
your own behoof, ye shall find with God. This will be best and
richest in the recompense. And seek the forgiveness of God: verily,
God is forgiving, Merciful.

1 From the first line of this Sura, and its expressions concerning
the Koran, Prayer, and Future Punishment: from the similarity of
the tradition with regard to its having been preceded by a vision of
Gabriel (Beidh., etc.), it seems to belong to, or at least to describe,

a period, perhaps immediately succeeding the Fatrah, during which the hours of night were spent by Muhammad in devotion and in the labour of working up his materials in rhythmical and rhyming Suras, and in preparation for the public assumption of the prophetic office. Comp. especially verses 11, 19, 20, at the end, with 11, 54, 55, of the preceding Sura.

2 Singe den Koran laut. H.v.P. Psalle Alcoranum psallendo. Mar. Singe den Koran mit singender und lauter Stimme ab. Ullm.

3 Lit. most firm, perhaps, distinct.

4 This verse, according to a tradition of Ayesha, was revealed one year later than the previous part of the Sura. N"ldeke says it is "offenbar ein Medinischer."

5 The reader will not be surprised to find in the very outset of Muhammad's career a frequent mention of Alms, Prayer, Heaven, Hell, Judgment, Apostles, etc., in their usual sense, when he remembers that Judaism was extensively naturalised in Arabia, and Christianity, also, although to a smaller extent. The words and phrases of these religions were doubtless familiar to the Meccans, especially to that numerous body who were anxiously searching after some better religion than the idolatries of their fathers (v. on Sura iii. 19, 60), and provided Muhammad with a copious fund from which to draw.

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SURA XCIII.1 THE BRIGHTNESS [IV.]

MECCA. 11 Verses

In the Name of God, the Compassionate, the Merciful

BY the noon-day BRIGHTNESS,
And by the night when it darkeneth!
Thy Lord hath not forsaken thee, neither hath he been displeased.

And surely the Future shall be better for thee than the Past,
And in the end shall thy Lord be bounteous to thee and thou be
satisfied.

Did he not find thee an orphan² and gave thee a home?

And found thee erring and guided thee,³

And found thee needy and enriched thee.

As to the orphan therefore wrong him not;

And as to him that asketh of thee, chide him not away;

And as for the favours of thy Lord tell them abroad.

1 This and the six following Suras are expressions of a state of deep mental anxiety and depression, in which Muhammad seeks to reassure himself by calling to mind the past favours of God, and by fixing his mind steadfastly on the Divine Unity. They belong to a period either before the public commencement of his ministry or when his success was very dubious, and his future career by no means clearly marked out.

2 The charge of the orphaned Muhammad was undertaken by Abd-al-Mutalib, his grandfather, A.D. 576. Hishami, p. 35; Kitab al Wakidi, p. 22, have preserved traditions of the fondness with which the old man of fourscore years treated the child, spreading a rug for him under the shadow of the Kaaba, protecting him from the rudeness of his own sons, etc.

3 Up to his 40th year Muhammad followed the religion of his countrymen. Waq. Tabari says that when he first entered on his office of Prophet, even his wife Chadijah had read the Scriptures, and was acquainted with the History of the Prophets. Spreng. p. 100. But his conformity can only have been partial.

SURA XCIV. THE OPENING [V.]

MECCA. 8 Verses

In the Name of God, the Compassionate, the Merciful

HAVE we not OPENED thine heart for thee?

And taken off from thee thy burden,

Which galled thy back?

And have we not raised thy name for thee?

Then verily along with trouble cometh ease.

Verily along with trouble cometh ease.

But when thou art set at liberty, then prosecute thy toil.

And seek thy Lord with fervour.

SURA CXIII. THE DAYBREAK [VI.]

MECCA OR MEDINA. 5 Verses

In the Name of God, the Compassionate, the Merciful

SAY: I betake me for refuge to the Lord of the DAY BREAK

Against the mischiefs of his creation;

And against the mischief of the night when it overtaketh me;

And against the mischief of weird women;¹

And against the mischief of the envier when he envieth.

1 Lit. who blow on knots. According to some commentators an allusion to a species of charm. Comp. Virg.Ec. vi. But the reference more probably is to women in general, who disconcert schemes as thread is disentangled by blowing upon it. Suras cxiii. are called the el mouwwidhetani, or preservative chapters, are engraved on amulets, etc.

SURA CXIV. MEN [VII.]

MECCA OR MEDINA. 6 Verses

In the Name of God, the Compassionate, the Merciful

SAY: I betake me for refuge to the Lord of MEN,
The King of men,
The God of men,
Against the mischief of the stealthily withdrawing whisperer,¹
Who whispereth in man's breast
Against djinn and men.

1 Satan.

SURA I.1 [VIII.]

MECCA 7 Verses

In the Name of God, the Compassionate, the Merciful

PRAISE be to God, Lord of the worlds!
The compassionate, the merciful!
King on the day of reckoning!
Thee only do we worship, and to Thee do we cry for help.
Guide Thou us on the straight path,²
The path of those to whom Thou hast been gracious; with whom
thou art not angry, and who go not astray.³

1 This Sura, which N"ldeke places last, and Muir sixth, in the earliest class of Meccan Suras, must at least have been composed prior to Sura xxxvii. 182, where it is quoted, and to Sura xv. 87, which refers to it. And it can scarcely be an accidental circumstance that the words of the first, second, and fifth verses do not occur in any other Suras of the first Meccan period as given by N"ldeke, but frequently in those of the second, which it therefore, in N"ldeke, opinion, immediately precedes. But this may be accounted for by its having been recast for the purposes of private and public devotion by Muhammad himself, which is the meaning probably of the Muhammadan tradition that it was revealed twice. It should also be observed that, including the auspicious formula, there are the same number of petitions in this Sura as in the Lord's Prayer. It is recited several times in each of the five daily prayers, and on many other occasions, as in concluding a bargain, etc. It is termed "the Opening of the Book," "the Completion," "the Sufficing Sura," the Sura of Praise, Thanks, and Prayer," "the Healer," "the Remedy," "the Basis," "the Treasure," "the Mother of the Book," "the Seven Verses of Repetition." The Muhammadans always say "Amen" after this prayer, Muhammad having been instructed, says the Sonna, to do so by the Angel Gabriel.

2 Islam

3 The following transfer of this Sura from the Arabic into the corresponding English characters may give some idea of the rhyming prose in which the Koran is written:

Bismillahi 'rahmani 'rrahheem.
El-hamdoo lillahi rabi 'lalameen.
Arrahmani raheem.
Maliki yowmi-d-deen.
Eyaka naboodoo, wa,yaka nest aeen.
Ihdina 'ssirat almostakeem.
Sirat alezeena anhamta aleihim, gheiri-'l mughdoobi aleihim, wala dsaleen. Ameen.

SURA CIX. UNBELIEVERS [IX.]

MECCA. 6 Verses

In the Name of God, the Compassionate, the Merciful

SAY: O ye UNBELIEVERS!
I worship not that which ye worship,
And ye do not worship that which I worship;
I shall never worship that which ye worship,
Neither will ye worship that which I worship.
To you be your religion; to me my religion.1

1 This Sura is said to have been revealed when WalEd urged Muhammad to consent that his God should be worshipped at the same time with the old Meccan deities, or alternately every year. Hishfmi, p. 79; Tabari, p. 139. It is a distinct renunciation of Meccan idolatry, as the following Sura is a distinct recognition of the Divine Unity.

SURA CXII. THE UNITY [X.]

MECCA. 4 Verses

In the Name of God, the Compassionate, the Merciful

SAY: He is God alone:
God the eternal!
He begetteth not, and He is not begotten;
And there is none like unto Him.

SURA CXI. ABU LAHAB [XI.]

MECCA. 5 Verses

In the Name of God, the Compassionate, the Merciful

LET the hands of ABU LAHAB1 perish, and let himself perish!
His wealth and his gains shall avail him not.
Burned shall he be at the fiery flame,2
And his wife laden with fire wood,
On her neck a rope of palm fibre.

1 Undoubtedly one of the earliest Suras, and refers to the rejection of Muhammad's claim to the prophetic office by his uncle, Abu Lahab, at the instigation of his wife, Omm Djemil, who is said to have strewn the path of Muhammad on one occasion with thorns. The following six Suras, like the two first, have special reference to the difficulties which the Prophet met with the outset of his career, especially from the rich.

2 In allusion to the meaning of Abu Lahab, father of flame.

SURA CVIII. THE ABUNDANCE [XII.]

MECCA. 3 Verses

In the Name of God, the Compassionate, the Merciful

TRULY we have given thee an ABUNDANCE;
Pray therefore to the Lord, and slay the victims
Verily whose hateth thee shall be childless.1

1 A reply to those who had taunted Muhammad with the death of his sons, as a mark of the divine displeasure.

SURA CIV. THE BACKBITER [XII.]

MECCA. 9 Verses

In the Name of God, the Compassionate, the Merciful

Woe to every BACKBITER, Defamer!
Who amaseth wealth and storeth it against the future!
He thinketh surely that his wealth shall be with him for ever.
Nay! for verily he shall be flung into the Crushing Fire;
And who shall teach thee what the Crushing Fire is?
It is God's kindled fire,
Which shall mount above the hearts of the damned;
It shall verily rise over them like a vault,
On outstretched columns.

SURA CVII. RELIGION [XIV.]

MECCA. 7 Verses

In the name of God, the Compassionate, the Merciful

WHAT thinkest thou of him who treateth our RELIGION as a lie?
He it is who trusteth away the orphan,
And stirreth not others up to feed the poor.
Woe to those who pray,
But in their prayer are careless;
Who make a shew of devotion,
But refuse help to the needy.

SURA CII. DESIRE [XV.]

MECCA. 8 Verses

In the name of God, the Compassionate, the Merciful

THE DESIRE of increasing riches occupieth you,
Till ye come to the grave.
Nay! but in the end ye shall know

Nay! once more, in the end ye shall know your folly.
Nay! would that ye knew it with knowledge of certainty!
Surely ye shall see hell-fire.
Then shall ye surely see it with the eye of certainty;
Then shall ye on that day be taken to task concerning pleasures.

SURA LXVIII. THE PEN [XVII.]

Mecca. 52 Verses

In the Name of God, the Compassionate, the Merciful

Nun.1 By the PEN² and by what they write, Thou, O Prophet; by
the grace of thy Lord art not possessed!³

And truly a boundless recompense doth await thee,
For thou art of a noble nature.⁴
But thou shalt see and they shall see
Which of you is the demented.

Now thy Lord! well knoweth He the man who erreth from his path,
and well doth he know those who have yielded to Guidance;

Give not place, therefore, to those who treat thee as a liar:

They desire thee to deal smoothly with them: then would they be
smooth as oil with thee:

But yield not to the man of oaths, a despicable person,
Defamer, going about with slander,
Hinderer of the good, transgressor, criminal,
Harsh beside this, impure by birth,
Though a man of riches and blessed with sons.

Who when our wondrous verses are recited to him saith "Fables
of the ancients."

We will brand him on the nostrils.

Verily, we have proved them (the Meccans) as we proved the
owners of the garden, when they swore that at morn they would cut
its fruits;

But added no reserve.⁵

Wherefore an encircling desolation from thy Lord swept round it
while they slumbered,

And in the morning it was like a garden whose fruits had all been
cut.

Then at dawn they called to each other,

"Go out early to your field, if ye would cut your dates."

So on they went whispering to each other,

"No poor man shall set foot this day within your garden;"

And they went out at daybreak with this settled purpose.

But when they beheld it, they said, "Truly we have been in fault:

Yes! we are forbidden our fruits."

The most rightminded of them said, "Did I not say to you, Will ye not give praise to God?"

They said, "Glory to our Lord! Truly we have done amiss."

And they fell to blaming one another:

They said, "Oh woe to us! we have indeed transgressed!

Haply our Lord will give us in exchange a better garden than this: verily we crave it of our Lord."

Such hath been our chastisement but heavier shall be the chastisement of the next world. Ah! did they but know it.

Verily, for the God-fearing are gardens of delight in the presence of their Lord.

Shall we then deal with those who have surrendered themselves to God, as with those who offend him?

What hath befallen you that ye thus judge?
Have ye a Scripture wherein ye can search out
That ye shall have the things ye choose?
Or have ye received oaths which shall bind Us even until the day
of the resurrection, that ye shall have what yourselves judge right?

Ask them which of them will guarantee this?

Or is it that they have joined gods with God? let them produce those associate-gods of theirs, if they speak truth.

On the day when men's legs shall be bared,⁶ and they shall be called upon to bow in adoration, they shall not be able:

Their looks shall be downcast: shame shall cover them: because, while yet in safety, they were invited to bow in worship, but would not obey.

Leave me alone therefore with him who chargeth this revelation with imposture. We will lead them by degrees to their ruin; by ways which they know not;

Yet will I bear long with them; for my plan is sure.

Askest thou any recompense from them? But they are burdened with debt.

Are the secret things within their ken? Do they copy them from the Book of God?

Patiently then await the judgment of thy Lord, and be not like him who was in the fish,⁷ when in deep distress he cried to God.

Had not favour from his Lord reached him, cast forth would he have been on the naked shore, overwhelmed with shame:

But his Lord chose him and made him of the just.

Almost would the infidels strike thee down with their very looks when they hear the warning of the Koran. And they say, "He is certainly possessed."

Yet is it nothing less than a warning for all creatures.

1 It has been conjectured that as the word Nun means fish, there may be a reference to the fish which swallowed Jonas (v. 48). The fact, however, is that the meaning of this and of the similar symbols, throughout the Koran, was unknown to the Muhammadans themselves even in the first century. Possibly the letters Ha, Mim, which are prefixed to numerous successive Suras were private marks, or initial letters, attached by their proprietor to the copies furnished to Said when effecting his recension of the text under Othman. In the same way, the letters prefixed to other Suras may be monograms, or abbreviations, or initial letters of the names of the persons to whom the copies of the respective Suras belonged.

2 This Sura has been supposed by ancient Muslim authorities to be, if not the oldest, the second revelation, and to have followed Sura xcvi. But this opinion probably originated from the expression in v. 1 compared with Sura xcvi. 4. Verses 17-33 read like a later addition, and this passage, as well as verse 48-50, has been classed with the Medina revelations. In the absence of any reliable criterion for fixing the date, I have placed this Sura with those which detail the opposition encountered by the Prophet at Mecca.

3 By djinn. Comp. Sur. xxxiv. 45.

4 In bearing the taunts of the unbelievers with patience.

5 They did not add the restriction, if God will.

6 An expression implying a grievous calamity; borrowed probably from the action of stripping previous to wrestling, swimming, etc.

7 Lit. the companion of the fish. Comp. on Jonah Sura xxxvii. 139-148, and Sura xxi. 87.

SURA XC. THE SOIL [XVIII.]

MECCA. 20 Verses

In the Name of God, the Compassionate, the Merciful

I NEED not to swear by this SOIL,
This soil on which thou dost dwell,
Or by sire and offspring!1
Surely in trouble have we created man.
What! thinketh he that no one hath power over him?
"I have wasted," saith he, "enormous riches!"
What! thinketh he that no one regardeth him?
What! have we not made him eyes,
And tongue, and lips,
And guided him to the two highways?2
Yet he attempted not the steep.
And who shall teach thee what the steep is?
It is to ransom the captive,3
Or to feed in the day of famine,
The orphan who is near of kin, or the poor that lieth in the dust;
Beside this, to be of those who believe, and enjoin stedfastness on
each other, and enjoin compassion on each other.
These shall be the people of the right hand:

While they who disbelieve our signs,
Shall be the people of the left.
Around them the fire shall close.

1 Lit. and begetter and what he hath begotten.
2 Of good and evil.

3 Thus we read in Hilchoth Matt'noth Anim, c. 8, "The ransoming
of captives takes precedence of the feeding and clothing of the
poor, and there is no commandment so great as this."
SURA CV. THE ELEPHANT [XIX.]

MECCA. 5 Verses

In the Name of God, the Compassionate, the Merciful

HAST thou not seen how thy Lord dealt with the army of the
ELEPHANT?

Did he not cause their stratagem to miscarry?
And he sent against them birds in flocks (ababils),
Claystones did they hurl down upon them,
And he made them like stubble eaten down!

1 This Sura is probably Muhammad's appeal to the Meccans,
intended at the same time for his own encouragement, on the
ground of their deliverance from the army of Abraha, the Christian
King of Abyssinia and Arabia Felix, said to have been lost in the
year of Muhammad's birth in an expedition against Mecca for the
purpose of destroying the Caaba. This army was cut off by
small-pox (Wakidi; Hishami), and there is no doubt, as the Arabic
word for small-pox also means "small stones," in reference to the
hard gravelly feeling of the pustules, what is the true interpretation
of the fourth line of this Sura, which, like many other poetical
passages in the Koran, has formed the starting point for the most
puerile and extravagant legends. Vide Gibbon's Decline and Fall,
c. 1. The small-pox first shewed itself in Arabia at the time of the
invasion by Abraha. M. de Hammer Gemaldesaal, i. 24. Reiske
opusc. Med. Arabum. Hal', 1776, p. 8.

SURA CVI. THE KOREISCH [XX.]

MECCA. 4 Verses

In the Name of God, the Compassionate, the Merciful

For the union of the KOREISCH:
Their union in equipping caravans winter and summer.
And let them worship the Lord of this house, who hath provided
them with food against hunger,
And secured them against alarm.1

1 In allusion to the ancient inviolability of the Haram, or precinct
round Mecca. See Sura, xcv. n. p. 41. This Sura, therefore, like the
preceding, is a brief appeal to the Meccans on the ground of their
peculiar privileges.

SURA XCVII. POWER [XXI.]

MECCA. 5 Verses

In the Name of God, the Compassionate, the Merciful

VERILY, we have caused It1 to descend on the night of POWER.

And who shall teach thee what the night of power is?

The night of power excelleth a thousand months:

Therein descend the angels and the spirit by permission of their
Lord for every matter;2

And all is peace till the breaking of the morn.

1 The Koran, which is now pressed on the Meccans with increased prominence, as will be seen in many succeeding Suras of this period.

2 The night of Al Kadr is one of the last ten nights of Ramadhan, and as is commonly believed the seventh of those nights reckoning backward. See Sura xliv. 2. "Three books are opened on the New Year's Day, one of the perfectly righteous, one of the perfectly wicked, one of the intermediate. The perfectly righteous are inscribed and sealed for life," etc. Bab. Talm. Rosh. Hash., 1.

SURA LXXXVI. THE NIGHT-COMER [XXII.]

MECCA. 17 Verses

In the Name of God, the Compassionate, the Merciful

BY the heaven, and by the NIGHT-COMER!

But who shall teach thee what the night-comer is?

'Tis the star of piercing radiance.

Over every soul is set a guardian.

Let man then reflect out of what he was created.

He was created of the poured-forth germs,

Which issue from the loins and breastbones:

Well able then is God to restore him to life,

On the day when all secrets shall be searched out,

And he shall have no other might or helper.

I swear by the heaven which accomplisheth its cycle,

And by the earth which openeth her bosom,

That this Koran is a discriminating discourse,

And that it is not frivolous.

They plot a plot against thee,

And I will plot a plot against them.

Deal calmly therefore with the infidels; leave them awhile alone.

SURA XCI. THE SUN [XXIII.]

MECCA. 15 Verses

In the Name of God, the Compassionate, the Merciful

BY the SUN and his noonday brightness!

By the Moon when she followeth him!

By the Day when it revealeth his glory!

By the Night when it enshroudeeth him!
By the Heaven and Him who built it!
By the Earth and Him who spread it forth!
By a Soul and Him who balanced it,
And breathed into it its wickedness and its piety,
Blessed now is he who hath kept it pure,
And undone is he who hath corrupted it!
Themoudl in his impiety rejected the message of the Lord,
When the greatest wretch among them rushed up:
Said the Apostle of God to them, "The Camel of God! let her
drink."
But they treated him as an impostor and hamstrung her.
So their Lord destroyed them for their crime, and visited all alike:
Nor feared he the issue.

1 See Sura vii. 33, for the story of Themoud.

SURA LXXX. HE FROWNED [XXIV.]

MECCA. 42 Verses

In the Name of God, the Compassionate, the Merciful

HE FROWNED, and he turned his back,¹
Because the blind man came to him!
But what assured thee that he would not be cleansed by the Faith,
Or be warned, and the warning profit him?
As to him who is wealthy
To him thou wast all attention:
Yet is it not thy concern if he be not cleansed:²
But as to him who cometh to thee in earnest,
And full of fears
Him dost thou neglect.
Nay! but it (the Koran) is a warning;
(And whoso is willing beareth it in mind)
Written on honoured pages,
Exalted, purified,
By the hands of Scribes, honoured, righteous.
Cursed be man! What hath made him unbelieving?
Of what thing did God create him?
Out of moist germs.³
He created him and fashioned him,
Then made him an easy passage from the womb,
Then causeth him to die and burieth him;
Then, when he pleaseth, will raise him again to life.
Aye! but man hath not yet fulfilled the bidding of his Lord.
Let man look at his food:
It was We who rained down the copious rains,
Then cleft the earth with clefts,
And caused the upgrowth of the grain,
And grapes and healing herbs,
And the olive and the palm,
And enclosed gardens thick with trees,
And fruits and herbage,
For the service of yourselves and of your cattle.
But when the stunning trumpet-blast shall arrive,⁴
On that day shall a man fly from his brother,
And his mother and his father,
And his wife and his children;
For every man of them on that day his own concerns shall be

enough.

There shall be faces on that day radiant,
Laughing and joyous:
And faces on that day with dust upon them:
Blackness shall cover them!
These are the Infidels, the Impure.

1 We are told in the traditions, etc., that when engaged in converse with Walid, a chief man among the Koreisch, Muhammad was interrupted by the blind Abdallah Ibn Omm Makt-m, who asked to hear the Koran. The Prophet spoke very roughly to him at the time, but afterwards repented, and treated him ever after with the greatest respect. So much so, that he twice made him Governor of Medina.

2 That is, if he does not embrace Islam, and so become pure from sin, thou wilt not be to blame; thou art simply charged with the delivery of a message of warning.

3 Ex spermate.

4 Descriptions of the Day of Judgment now become very frequent. See Sura lxxxv. p. 42, and almost every Sura to the lv., after which they become gradually more historical.

SURA LXXXVII. THE MOST HIGH [XXV.]

MECCA. 19 Verses

In the Name of God, the Compassionate, the Merciful

PRAISE the name of thy Lord THE MOST HIGH,
Who hath created and balanced all things,
Who hath fixed their destinies and guideth them,
Who bringeth forth the pasture,
And reduceth it to dusky stubble.
We will teach thee to recite the Koran, nor aught shalt thou forget,
Save what God pleaseth; for he knoweth alike things manifest and hidden;
And we will make easy to thee our easy ways.
Warn, therefore, for the warning is profitable:
He that feareth God will receive the warning,
And the most reprobate only will turn aside from it,
Who shall be exposed to the terrible fire,
In which he shall not die, and shall not live.
Happy he who is purified by Islam,
And who remembereth the name of his Lord and prayeth.
But ye prefer this present life,
Though the life to come is better and more enduring.
This truly is in the Books of old,
The Books of Abraham and Moses.

1 Thus the Rabbins attribute the Book Jezirah to Abraham. See Fabr. Cod. Apoc. V. T. p. 349.

SURA XCV. THE FIG [XXVI.]

MECCA. 8 Verses

In the Name of God, the Compassionate, the Merciful

I SWEAR by the FIG and by the olive,
By Mount Sinai,
And by this inviolate soil!1
That of goodliest fabric we created man,
Then brought him down to be the lowest of the low;
Save who believe and do the things that are right, for theirs shall
be a reward that faileth not.
Then, who after this shall make thee treat the Judgment as a lie?
What! is not God the most just of judges?

1 In allusion to the sacredness of the territory of Mecca. This valley in about the fourth century of our 'ra was a kind of sacred forest of 37 miles in circumference, and called Haram a name applied to it as early as the time of Pliny (vi. 32). It had the privilege of asylum, but it was not lawful to inhabit it, or to carry on commerce within its limits, and its religious ceremonies were a bond of union to several of the Bedouin tribes of the Hejaz. The Koreisch had monopolised most of the offices and advantages of the Haram in the time of Muhammad. See Sprenger's Life of Mohammad, pp. 7 20.

SURA CIII. THE AFTERNOON [XXVII.]

MECCA. 3 Verses

In the Name of God, the Compassionate, the Merciful

I SWEAR by the declining day!
Verily, man's lot is cast amid destruction,1
Save those who believe and do the things which be right, and
enjoin truth and enjoin stedfastness on each other.

1 Said to have been recited in the Mosque shortly before his death by Muhammad. See Weil, p. 328.

SURA LXXXV. THE STARRY [XXVIII.]

MECCA. 22 Verses

In the Name of God, the Compassionate, the Merciful

BY the star-bespangled Heaven!1
By the promised Day!
By the witness and the witnessed!2
Cursed the masters of the trench3
Of the fuel-fed fire,
When they sat around it
Witnesses of what they inflicted on the believers!

Nor did they torment them but for their faith in God, the Mighty,
the Praiseworthy:4

His the kingdom of the Heavens and of the Earth; and God is the
witness of everything.

Verily, those who vexed the believers, men and women, and
repented not, doth the torment of Hell, and the torment of the

burning, await.

But for those who shall have believed and done the things that be right, are the Gardens beneath whose shades the rivers flow. This the immense bliss!

Verily, right terrible will be thy Lord's vengeance!
He it is who produceth all things, and causeth them to return;
And is He the Indulgent, the Loving;
Possessor of the Glorious throne;
Worker of that he willeth.
Hath not the story reached thee of the hosts
Of Pharaoh and Themoud?
Nay! the infields are all for denial:
But God surroundeth them from behind.
Yet it is a glorious Koran,
Written on the preserved Table.

1 Lit. By the Heaven furnished with towers, where the angels keep watch; also, the signs of the Zodiac: this is the usual interpretation. See Sura xv. 15.

2 That is, by Muhammad and by Islam; or, angels and men. See, however, v. 7.

3 Prepared by Dhu Nowas, King of Yemen, A.D. 523, for the Christians. See Gibbon's Decline and Fall, chap. xii. towards the end. Pocock Sp. Hist. Ar. p. 62. And thus the comm. generally. But Geiger (p. 192) and N"ldeke (p. 77 n.) understand the passage of Dan. iii. But it should be borne in mind that the Suras of this early period contain very little allusion to Jewish or Christian legends.

4 Verses 8 11 wear the appearance of a late insertion, on account of their length, which is a characteristic of the more advanced period. Observe also the change in the rhymes.

SURA CI. THE BLOW [XXIX.]

MECCA. 8 Verses

In the Name of God, the Compassionate, the Merciful

THE BLOW! what is the Blow?
Who shall teach thee what the Blow is?
The Day when men shall be like scattered moths,
And the mountains shall be like flocks of carded wool,
Then as to him whose balances are heavy his shall be a life that shall please him well:

And as to him whose balances are light his dwelling-placel shall be the pit.
And who shall teach thee what the pit (El-Hawiya) is?
A raging fire!

1 Lit. Mother.

SURA XCIX. THE EARTHQUAKE [XXX.]

MECCA. 8 Verses

In the Name of God, the Compassionate, the Merciful

WHEN the Earth with her quaking shall quake
And the Earth shall cast forth her burdens,
And man shall say, What aileth her?
On that day shall she tell out her tidings,
Because thy Lord shall have inspired her.
On that day shall men come forward in throngs to behold their
works,
And whosoever shall have wrought an atom's weight of good shall
behold it,
And whosoever shall have wrought an atom's weight of evil shall
behold it.

SURA LXXXII. THE CLEAVING [XXXI.]

MECCA. 19 Verses

In the Name of God, the Compassionate, the Merciful

WHEN the Heaven shall CLEAVE asunder,
And when the stars shall disperse,
And when the seas shall be commingled,
And when the graves shall be turned upside down,
Each soul shall recognise its earliest and its latest actions.
O man! what hath misled thee against thy generous Lord,
Who hath created thee and moulded thee and shaped thee aright?
In the form which pleased Him hath He fashioned thee.
Even so; but ye treat the Judgment as a lie.
Yet truly there are guardians over you
Illustrious recorders
Cognisant of your actions.
Surely amid delights shall the righteous dwell,
But verily the impure in Hell-fire:
They shall be burned at it on the day of doom,
And they shall not be able to hide themselves from it.
Who shall teach thee what the day of doom is?
Once more. Who shall teach thee what the day of doom is?
It is a day when one soul shall be powerless for another soul: all
sovereignty on that day shall be with God.

1 Salt water and fresh water.

SURA LXXXI. THE FOLDED UP [XXXII.]

MECCA. 29 Verses

In the Name of God, the Compassionate, the Merciful

WHEN the sun shall be FOLDED UP,1
And when the stars shall fall,
And when the mountains shall be set in motion,
And when the she-camels shall be abandoned,
And when the wild beasts shall be gathered together,2
And when the seas shall boil,
And when souls shall be paired with their bodies,
And when the female child that had been buried alive shall be
asked
For what crime she was put to death,3
And when the leaves of the Book shall be unrolled,

And when the Heaven shall be stripped away,⁴
And when Hell shall be made to blaze,
And when Paradise shall be brought near,
Every soul shall know what it hath produced.
It needs not that I swear by the stars⁵ of retrograde motions
Which move swiftly and hide themselves away,
And by the night when it cometh darkening on,
And by the dawn when it brighteneth,
That this is the word of an illustrious Messenger,⁶
Endued with power, having influence with the Lord of the Throne,
Obeyed there by Angels, faithful to his trust,
And your compatriot is not one possessed by djinn;
For he saw him in the clear horizon:⁷
Nor doth he grapple with heaven's secrets,⁸
Nor doth he teach the doctrine of a cursed ⁹ Satan.
Whither then are ye going?
Verily, this is no other than a warning to all creatures;
To him among you who willeth to walk in a straight path:
But will it ye shall not, unless as God willeth it,¹⁰ the Lord of the
worlds.

1 Involutus fuerit tenebris. Mar. Or, thrown down.

2 Thus Bab. Talm. Erchin, 3. "In the day to come (i.e., of judgment) all the beasts will assemble and come, etc."

3 See Sura xvi. 61; xvii. 33.

4 Like a skin from an animal when flayed. The idea is perhaps borrowed from the Sept. V. of Psalm civ. 2. Vulg. sicut pellem.

5 Mercury, Venus, Jupiter, Mars, Saturn.

6 Gabriel; of the meaning of whose name the next verse is probably a paraphrase.

7 Sura liii. 7.

8 Like a mere Kahin, or soothsayer.

9 Lit. stoned. Sura iii. 31. This vision or hallucination is one of the few clearly stated miracles, to which Muhammad appeals in the Koran. According to the tradition of Ibn-Abbas in Waquidi he was preserved by it from committing suicide by throwing himself down from Mount Hira, and that after it, God cheered him and strengthened his heart, and one revelation speedily followed another.

10 Comp. the doctrine of predestination in Sura lxxvi. v. 25 to end.

SURA LXXXIV. THE SPLITTING ASUNDER [XXXIIII.]

MECCA. 25 Verses

In the Name of God, the Compassionate, the Merciful

WHEN the Heaven shall have SPLIT ASUNDER
And duteously obeyed its Lord;¹
And when Earth shall have been stretched out as a plain,
And shall have cast forth what was in her and become empty,

And duteously obeyed its Lord;
Then verily, O man, who desirest to reach thy Lord, shalt
thou meet him.
And he into whose right hand his Book shall be given,
Shall be reckoned with in an easy reckoning,
And shall turn, rejoicing, to his kindred.
But he whose Book shall be given him behind his back²
Shall invoke destruction:
But in the fire shall he burn,
For that he lived joyously among his kindred,
Without a thought that he should return to God.
Yea, but his Lord beheld him.
It needs not therefore that I swear by the sunset redness,
And by the night and its gatherings,
And by the moon when at her full,
That from state to state shall ye be surely carried onward.³
What then hath come to them that they believe not?
And that when the Koran is recited to them they adore not?
Yea, the unbelievers treat it as a lie.
But God knoweth their secret hatreds:
Let their only tidings⁴ be those of painful punishment;
Save to those who believe and do the things that be right.
An unfailing recompense shall be theirs.

1 Lit. and obeyed its Lord, and shall be worthy, or capable, i.e., of obedience.

2 That is, into his left hand. The Muhammadans believe that the right hand of the damned will be chained to the neck; the left chained behind the back.

3 From Life to Death, from the Grave to Resurrection, thence to Paradise.

4 The expression is ironical. See Freyt. on the word. Lit. tell them glad tidings.

SURA C. THE CHARGERS [XXXIV.]

Mecca. 11 Verses

In the Name of God, the Compassionate, the Merciful

By the snorting CHARGERS!
And those that dash off sparks of fire!
And those that scour to the attack at morn!
And stir therein the dust aloft;
And cleave therein their midway through a host!
Truly, Man is to his Lord ungrateful.
And of this he is himself a witness;
And truly, he is vehement in the love of this world's good.
Ah! knoweth he not, that when that which is in the graves shall be laid bare,
And that which is in men's breasts shall be brought forth,
Verily their Lord shall on that day be informed concerning them?

SURA LXXIX.1 THOSE WHO DRAG FORTH [XXXV.]

Mecca. 46 Verses

In the Name of God, the Compassionate, the Merciful

By those angels who DRAG FORTH souls with violence,
And by those who with joyous release release them;
By those who swim swimmingly along;
By those who are foremost with foremost speed;²
By those who conduct the affairs of the universe!
One day, the disturbing trumpet-blast shall disturb it,
Which the second blast shall follow:
Men's hearts on that day shall quake:
Their looks be downcast.
The infidels will say, "Shall we indeed be restored as at first?
What! when we have become rotten bones?"
"This then," say they, "will be a return to loss."
Verily, it will be but a single blast,
And lo! they are on the surface of the earth.
Hath the story of Moses reached thee?
When his Lord called to him in Towa's holy vale:
Go to Pharaoh, for he hath burst all bounds:
And say, "Wouldest thou become just?
Then I will guide thee to thy Lord that thou mayest fear him."
And he showed him a great miracle,
But he treated him as an impostor, and rebelled;
Then turned he his back all hastily,
And gathered an assembly and proclaimed,
And said, "I am your Lord supreme."
So God visited on him the punishment of this life and of the other.
Verily, herein is a lesson for him who hath the fear of God.
Are ye the harder to create, or the heaven which he hath built?
He reared its height and fashioned it,
And gave darkness to its night, and brought out its light,
And afterwards stretched forth the earth,
He brought forth from it its waters and its pastures;
And set the mountains firm
For you and your cattle to enjoy.
But when the grand overthrow shall come,
The day when a man shall reflect on the pains that he hath taken,
And Hell shall be in full view of all who are looking on;
Then, as for him who hath transgressed
And hath chosen this present life,
Verily, Hell that shall be his dwelling-place:
But as to him who shall have feared the majesty of his Lord,
and shall have refrained his soul from lust,
Verily, Paradise that shall be his dwelling-place.
They will ask thee of "the Hour," when will be its fixed time?
But what knowledge hast thou of it?
Its period is known only to thy Lord;
And thou art only charged with the warning of those who fear it.

On the day when they shall see it, it shall seem to them as though
they had not tarried in the tomb, longer than its evening or its
morn.

1 This Sura obviously consists of three portions, verses 1 14,
15 26, 27 46, of which the third is the latest in point of style, and
the second, more detailed than is usual in the Suras of the early
period, which allude to Jewish and other legend only in brief and
vague terms. It may therefore be considered as one of the short and
early Suras.

2 Or, By those angels which precede, i.e., the souls of the pious into Paradise. Or, are beforehand with the Satans and djinn in learning the decrees of God.

SURA LXXVII. THE SENT [XXXVI.]

Mecca. 50 Verses

In the Name of God, the Compassionate, the Merciful

By the train of THE SENT ones,¹
And the swift in their swiftness;
By the scatterers who scatter,
And the distinguishers who distinguish;
And by those that give forth the word
To excuse or warn;
Verily that which ye are promised is imminent.
When the stars, therefore, shall be blotted out,
And when the heaven shall be cleft,
And when the mountains shall be scattered in dust,
And when the Apostles shall have a time assigned them;
Until what day shall that time be deferred?
To the day of severing!
And who shall teach thee what the day of severing is?
Woe on that day to those who charged with imposture!
Have we not destroyed them of old?
We will next cause those of later times to follow them.²
Thus deal we with the evil doers.
Woe on that day to those who charged with imposture!
Have we not created you of a sorry germ,
Which we laid up in a secure place,
Till the term decreed for birth?
Such is our power! and, how powerful are We!
Woe on that day to those who charged with imposture!
Have we not made the earth to hold
The living and the dead?
And placed on it the tall firm mountains, and given you to drink of
sweet water.
Woe on that day to those who charged with imposture!
Begone to that Hell which ye called a lie:
Begone to the shadows that lie in triple masses;
"But not against the flame shall they shade or help you:"
The sparks which it casteth out are like towers
Like tawny camels.
Woe on that day to those who charged with imposture!
On that day they shall not speak,
Nor shall it be permitted them to allege excuses.
Woe on that day to those who charged with imposture!
This is the day of severing, when we will assemble you and your
ancestors.
If now ye have any craft try your craft on me.
Woe on that day to those who charged with imposture!
But the god-fearing shall be placed amid shades and fountains,
And fruits, whatsoever they shall desire:
"Eat and drink, with health,³ as the meed of your toils."
Thus recompense we the good.
Woe on that day to those who charged with imposture!
"Eat ye and enjoy yourselves a little while. Verily, ye are doers of
evil."
Woe on that day to those who charged with imposture!
For when it is said to them, bend the knee, they bend it not.

Woe on that day to those who charged with imposture
In what other revelation after this will they believe?

1 Lit. by the sent (fem.) one after another. Per missas. Mar. Either angels following in a continued series; or, winds, which disperse rain over the earth; or the successive verses of the Koran which disperse truth and distinguish truth from error.

2 Sura xliv. 40.

3 Maimonides says that the majority of the Jews hope that Messiah shall come and "raise the dead, and they shall be gathered into Paradise, and there shall eat and drink and be in good health to all eternity." Sanhedrin, fol. 119, col. 1.

SURA LXXVIII. THE NEWS [XXXVII.]

Mecca. 41 Verses

In the Name of God, the Compassionate, the Merciful

Of what ask they of one another?
Of the great NEWS.1
The theme of their disputes.
Nay! they shall certainly know its truth!
Again. Nay! they shall certainly know it.
Have we not made the Earth a couch?
And the mountains its tent-stakes?
We have created you of two sexes,
And ordained your sleep for rest,
And ordained the night as a mantle,
And ordained the day for gaining livelihood,
And built above you seven solid² heavens,
And placed therein a burning lamp;
And we send down water in abundance from the rain-clouds,
That we may bring forth by it corn and herbs,
And gardens thick with trees.
Lo! the day of Severance is fixed;
The day when there shall be a blast on the trumpet, and ye shall come in crowds,
And the heaven shall be opened and be full of portals,
And the mountains shall be set in motion, and melt into thin vapour.
Hell truly shall be a place of snares,
The home of transgressors,
To abide therein ages;
No coolness shall they taste therein nor any drink,
Save boiling water and running sores;
Meet recompense!
For they looked not forward to their account;
And they gave the lie to our signs, charging them with falsehood;
But we noted and wrote down all:
"Taste this then: and we will give you increase of nought but torment."
But, for the God-fearing is a blissful abode,
Enclosed gardens and vineyards;
And damsels with swelling breasts, their peers in age,
And a full cup:
There shall they hear no vain discourse nor any falsehood:
A recompense from thy Lord sufficing gift!

Lord of the heavens and of the earth, and of all that between³ them lieth the God of Mercy! But not a word shall they obtain from Him.

On the day whereon the Spirit⁴ and the Angels shall be ranged in order, they shall not speak: save he whom the God of Mercy shall permit, and who shall say that which is right.

This is the sure day. Whoso then will, let him take the path of return to his Lord.

Verily, we warn you of a chastisement close at hand:

The day on which a man shall see the deeds which his hands have sent before him; and when the unbeliever shall say, "Oh! would I were dust!"

1 Of the Resurrection. With regard to the date of this Sura, we can only be guided (1) by the general style of the earlier portion (to verse 37, which is analogous to that of the early Meccan Suras; (2) by verse 17, which pre-supposes lxxvii. 12; (3) by the obviously later style of verse 37 to the end.

2 See Sura ii. 27. This is the title given by the Talmudists to the fifth of the seven heavens.

3 This phrase is of constant recurrence in the Talmud. Maimonides, Yad Hach. i. 3, makes it one of the positive commands of the Rabbins to believe "that there exists a first Being and that all things existing, Heaven and Earth, and whatever is between them, exist only through the truth of his existence."

4 Gabriel.

SURA LXXXVIII. THE OVERSHADOWING [XXXVIII.]

Mecca. 26 Verses

In the Name of God, the Compassionate, the Merciful

Hath the tidings of the day that shall OVERSHADOW, reached thee?

Downcast on that day shall be the countenances of some,

Travailing and worn,

Burnt at the scorching fire,

Made to drink from a fountain fiercely boiling.

No food shall they have but the fruit of Darih,¹

Which shall not fatten, nor appease their hunger.

Joyous too, on that day, the countenances of others,

Well pleased with their labours past,

In a lofty garden:

No vain discourse shalt thou hear therein:

Therein shall be a gushing fountain,

Therein shall be raised couches,

And goblets ready placed,

And cushions laid in order,

And carpets spread forth.

Can they not look up to the clouds, how they are created;

And to the heaven how it is upraised;

And to the mountains how they are rooted;

And to the earth how it is outspread?
Warn thou then; for thou art a warner only:
Thou hast no authority over them:
But whoever shall turn back and disbelieve,
God shall punish him with the greater punishment.
Verily to Us shall they return;
Then shall it be Our's to reckon with them.

1 The name of a bitter, thorny shrub.

SURA LXXXIX. THE DAYBREAK [XXXIX.]

Mecca. 30 Verses

In the Name of God, the Compassionate, the Merciful

By the DAYBREAK and ten nights,¹
By that which is double and that which is single,
By the night when it pursues its course!
Is there not in this an oath becoming a man of sense?
Hast thou not seen how thy Lord dealt with Ad,
At Irem adorned with pillars,
Whose like have not been reared in these lands!
And with Themoud who hewed out the rocks in the valley;
And with Pharaoh the impaler;
Who all committed excesses in the lands,
And multiplied wickedness therein.
Wherefore thy Lord let loose on them the scourge of
chastisement,²
For thy Lord standeth on a watch tower.
As to man, when his Lord trieth him and honoureth him and is
bounteous to him,
Then saith he, "My Lord honoureth me:"
But when he proveth him and limiteth his gifts to him,
He saith, "My Lord despiseth me."
Aye. But ye honour not the orphan,
Nor urge ye one another to feed the poor,
And ye devour heritages, devouring greedily,
And ye love riches with exceeding love.
Aye. But when the earth shall be crushed with crushing, crushing,
And thy Lord shall come and the angels rank on rank,

And Hell on that day shall be moved up,³ Man shall on that day
remember himself. But how shall remembrance help him?

He shall say, Oh! would that I had prepared for this my life! On
that day none shall punish as God punisheth,

And none shall bind with such bonds as He.
Oh, thou soul which art at rest,
Return to thy Lord, pleased, and pleasing him:
Enter thou among my servants,
And enter thou my Paradise.

1 Of the sacred month Dhu'lhajja.

2 Or, poured on them the mixed cup of chastisement.

3 The orthodox Muhammadans take this passage literally. Djelal

says that hell will "be dragged up by 70,000 chains, each pulled by 70,000 angels," as if it were an enormous animal or locomotive engine.

SURA LXXV. THE RESURRECTION [XL.]

Mecca. 40 Verses

In the Name of God, the Compassionate, the Merciful
It needeth not that I swear by the day of the RESURRECTION,
Or that I swear by the self-accusing soul.
Thinketh man that we shall not re-unite his bones?
Aye! his very finger tips are we able evenly to replace.
But man chooseth to deny what is before him:
He asketh, "When this day of Resurrection?"
But when the eye shall be dazzled,
And when the moon shall be darkened,
And the sun and the moon shall be together,¹
On that day man shall cry, "Where is there a place to flee to?"
But in vain there is no refuge
With thy Lord on that day shall be the sole asylum.
On that day shall man be told of all that he hath done first and last;
Yea, a man shall be the eye witness against himself:
And even if he put forth his plea. ²
(Move not thy tongue in haste to follow and master this
revelation:³
For we will see to the collecting and the recital of it;
But when we have recited it, then follow thou the recital,
And, verily, afterwards it shall be ours to make it clear to thee.)
Aye, but ye love the transitory,
And ye neglect the life to come.
On that day shall faces beam with light,
Outlooking towards their Lord;
And faces on that day shall be dismal,
As if they thought that some great calamity would befall them.
Aye, when the soul shall come up into the throat,
And there shall be a cry, "Who hath a charm that can restore him?"
And the man feeleth that the time of his departure is come,
And when one leg shall be laid over the other,⁴
To thy Lord on that day shall he be driven on;
For he believed not, and he did not pray,
But he called the truth a lie and turned his back,
Then, walking with haughty men, rejoined his people.
That Hour is nearer to thee and nearer,⁵
It is ever nearer to thee and nearer still.
Thinketh man that he shall be left supreme?
Was he not a mere embryo?⁶
Then he became thick blood of which God formed him and
fashioned him;
And made him twain, male and female.
Is not He powerful enough to quicken the dead?

1 Lit. shall be united. In the loss of light, or in the rising in the west. Beidh.

2 Supply, it shall not be accepted.

3 Verses 16 19 are parenthetic, and either an address to Muhammad by Gabriel desiring him (1) not to be overcome by any fear of being unable to follow and retain the revelation of this

particular Sura; (2) or, not to interrupt him, but to await the completion of the entire revelation before he should proceed to its public recital. In either case we are led to the conclusion that, from the first, Muhammad had formed the plan of promulgating a written book. Comp. Sura xx. 112.

4 In the death-struggle.

5 Or, Therefore woe to thee, woe! And, again, woe to thee, woe. Thus Sale, Ullm. Beidhawi; who also gives the rendering in the text, which is that of Maracchi.

6 Nonne fuit humor ex spermate quod spermatizatur.

SURA LXXXIII. THOSE WHO STINT [XLI.]

Mecca. 36 Verses

In the Name of God, the Compassionate, the Merciful

Woe to those who STINT the measure:

Who when they take by measure from others, exact the full;

But when they mete to them or weigh to them, minish

What! have they no thought that they shall be raised again

For the great day?

The day when mankind shall stand before the Lord of the worlds.

Yes! the register of the wicked is in Sidjin.1

And who shall make thee understand what Sidjin is?

It is a book distinctly written.

Woe, on that day, to those who treated our signs as lies,

Who treated the day of judgment as a lie!

None treat it as a lie, save the transgressor, the criminal,

Who, when our signs are rehearsed to him, saith, "Tales of the Ancients!"

Yes; but their own works have got the mastery over their hearts.

Yes; they shall be shut out as by a veil from their Lord on that day;

Then shall they be burned in Hell-fire:

Then shall it be said to them, "This is what ye deemed a lie."

Even so. But the register of the righteous is in Illiyoun.

And who shall make thee understand what Illiyoun is?

A book distinctly written;

The angels who draw nigh unto God attest it.

Surely, among delights shall the righteous dwell!
Seated on bridal couches they will gaze around;

Thou shalt mark in their faces the brightness of delight;
Choice sealed wine shall be given them to quaff,
The seal of musk. For this let those pant who pant for bliss
Mingled therewith shall be the waters of Tasnim²
Fount whereof they who draw nigh to God shall drink.
The sinners indeed laugh the faithful to scorn:
And when they pass by them they wink at one another,
And when they return to their own people, they return jesting,
And when they see them they say, "These are the erring ones."
And yet they have no mission to be their guardians.
Therefore, on that day the faithful shall laugh the infidels to scorn,
As reclining on bridal couches they behold them.
Shall not the infidels be recompensed according to their works?

¹ Sidjin is a prison in Hell which gives its name to the register of actions there kept, as Illiyoun, a name of the lofty apartments of Paradise, is transferred to the register of the righteous.

² Derived from the root sanima, to be high: this water being conveyed to the highest apartments in the Pavilions of Paradise.

SURA LXIX. THE INEVITABLE [XLII.]

Mecca. 52 Verses

In the Name of God, the Compassionate, the Merciful

The INEVITABLE!

What is the Inevitable?

And who shall make thee comprehend what the Inevitable is?

Themoud and Ad treated the day of Terrors¹ as a lie.

So as to Themoud,² they were destroyed by crashing thunder bolts;

And as to Ad, they were destroyed by a roaring and furious blast.

It did the bidding of God³ against them seven nights and eight days

together, during which thou mightest have seen the people laid low, as though they had been the trunks of hollow palms;

And couldst thou have seen one of them surviving?

Pharaoh also, and those who flourished before him, and the overthrown cities, committed sin,

And disobeyed the Sent one of their Lord; therefore did he chastise them with an accumulated chastisement.

When the Flood rose high, we bare you in the Ark,

That we might make that event a warning to you, and that the retaining ear might retain it.

But when one blast shall be blown on the trumpet,

And the earth and the mountains shall be upheaved, and shall both be crushed into dust at a single crushing,

On that day the woe that must come suddenly shall suddenly come,⁴

And the heaven shall cleave asunder, for on that day it shall be fragile;

And the angels shall be on its sides, and over them on that day eight shall bear up the throne of thy Lord.

On that day ye shall be brought before Him: none of your hidden deeds shall remain hidden:

And he who shall have his book given to him in his right hand, will say to his friends, "Take ye it; read ye my book;

I ever thought that to this my reckoning I should come."

And his shall be a life that shall please him well,
In a lofty garden,
Whose clusters shall be near at hand:
"Eat ye and drink with healthy relish, as the meed of what ye sent
on beforehand in the days which are past."
But he who shall have his book given into his left hand, will say,
"O that my book had never been given me!
And that I had never known my reckoning!
O that death had made an end of me!
My wealth hath not profited me!
My power hath perished from me!"
"Lay ye hold on him and chain him,
Then at the Hell-fire burn him,
Then into a chain whose length is seventy cubits thrust him;
For he believed not in God, the Great,
And was not careful to feed the poor;
No friend therefore shall he have here this day,
Nor food, but corrupt sores,
Which none shall eat but the sinners."
It needs not that I swear by what ye see,
And by that which ye see not,
That this verily is the word of an apostle worthy of all honour!
And that it is not the word of a poet how little do ye believe!
Neither is it the word of a soothsayer (Kahin) how little do ye
receive warning!
It is a missive from the Lord of the worlds.
But if Muhammad had fabricated concerning us any sayings,
We had surely seized him by the right hand,
And had cut through the vein of his neck.⁵
Nor would We have withheld any one of you from him.
But, verily, It (the Koran) is a warning for the God-fearing;
And we well know that there are of you who treat it as a falsehood.
But it shall be the despair of infidels,
For it is the very truth of sure knowledge.
Praise, then, the name of thy Lord, the Great.

1 Thus Beidh., Sale, etc. But with reference to another sense of the
root karaa, it may be rendered the day of decision, the day on
which man's lot shall be decided.

2 On Ad and Themoud. See Sura vii. 63 77.

3 Lit. God subjected it to himself, availed himself of it against
them.

4 El-wakia, the sudden event, the calamity; the woe that must
break in upon Heaven and Earth. The same word is used, Sura lvi.
1, and ci. 1, for the Resurrection and Day of Judgment.

5 In allusion to the mode of executing criminals in many eastern
countries.

SURA LI. THE SCATTERING [XLIIII.]

Mecca. 60 Verses

In the Name of God, the Compassionate, the Merciful
By the clouds¹ which scatter with SCATTERING,
And those which bear their load,
And by those which speed lightly along,

And those which apportion by command!
True, indeed, is that with which ye are threatened,
And lo! the judgment will surely come.²
By the star-tracked heaven!
Ye are discordant in what ye say;
But whose turneth him from the truth, is turned from it by a divine
decree.
Perish the liars,
Who are bewildered in the depths of ignorance!
They ask, "When this day of judgment?"
On that day they shall be tormented at the fire.
"Taste ye of this your torment, whose speedy coming ye
challenged."
But the God-fearing shall dwell amid gardens and fountains,
Enjoying what their Lord hath given them, because, aforetime they
were well-doers:
But little of the night was it that they slept,
And at dawn they prayed for pardon,
And gave due share of their wealth to the suppliant and the
outcast.
On Earth are signs for men of firm belief,
And also in your own selves: Will ye not then behold them?
The Heaven hath sustenance for you, and it containeth that which
you are promised.
By the Lord then of the heaven and of the earth, I swear that this is
the truth, even as ye speak yourselves.³
Hath the story reached thee of Abraham's honoured guests?⁴
When they went in unto him and said, "Peace!" he replied,
"Peace: they are strangers."
And he went apart to his family, and brought a fatted calf,
And set it before them. He said, "Eat ye not?"
And he conceived a fear of them. They said to him, "Fear not;"
and announced to him a wise son.
His wife came up with outcry: she smote her face and said, "What
I, old and barren!"
They said, "Thus saith thy Lord. He truly is the Wise, the
Knowing."
Said he, "And what, O messengers, is your errand?"
They said, "To a wicked people are we sent,
To hurl upon them stones of clay,
Destined⁵ by thy Lord for men guilty of excesses."
And we brought forth the believers who were in the city:
But we found not in it but one family of Muslims.
And signs we left in it for those who dread the afflictive
chastisement,
And in Moses: when we sent him to Pharaoh with manifest power:
But relying on his forces⁶ he turned his back and said, "Sorcerer,
or Possessed."
So we seized him and his hosts and cast them into the sea; for of
all blame was he worthy.
And in Ad: when we sent against them the desolating blast:
It touched not aught over which it came, but it turned it to dust.
And in Themoud:⁷ when it was said to them, "Enjoy yourselves for
yet a while."
But they rebelled against their Lord's command: so the tempest
took them as they watched its coming.⁸
They were not able to stand upright, and could not help
themselves.
And we destroyed the people of Noah, before them; for an impious
people were they.
And the Heaven with our hands have we built it up, and given it

its expanse;

And the Earth we have stretched it out like a carpet; and how smoothly have we spread it forth!

And of everything have we created pairs: that haply ye may reflect.

Fly then to God: I come to you from him a plain warner.

And set not up another god with God: I come to you from him a plain warner.

Even thus came there no apostle to those who flourished before them, but they exclaimed, "Sorcerer, or Possessed."

Have they made a legacy to one another of this scoff? Yes, they are a rebel people.

Turn away, then, from them, and thou shalt not incur reproach:

Yet warn them, for, in truth, warning will profit the believers.

I have not created Djinn and men, but that they should worship me:

I require not sustenance from them, neither require I that they feed me:

Verily, God is the sole sustainer: possessed of might: the unshaken!

Therefore to those who injure thee shall be a fate like the fate of their fellows of old. Let them not challenge me to hasten it.

Woe then to the infidels, because of their threatened day.

1 Lit. (I swear) by those which scatter (i.e., the rain) with a scattering, (2) and by those which carry a burden, (3) and by those which run lightly, (4) and by those which divide a matter, or by command. The participles are all in the feminine: hence some interpret verse 1 of winds; verse 2 of clouds; verse 3 of ships; verse 4 of angels.

2 Comp. note at Sura lvi. 1, p. 65.

3 That is, this oath is for the confirmation of the truth, as ye are wont to confirm things one among another by an oath.

4 Comp. Sura xi. 72, and xv. 51. From the want of connection with what precedes, it is highly probable that the whole passage from verse 24 60 did not originally form a part of this Sura, but was added at a later period, perhaps in the recension of the text under Othman.

5 Lit. marked, with the names of the individuals to be slain, say the commentators.

6 Or, with his nobles.

7 For Ad and Themoud, see Sura xi.

8 That is, in broad daylight. Thus Beidh. Comp. Sura xlvi. 22.

SURA LII. THE MOUNTAIN [XLIV.]

MECCA. 49 Verses

In the Name of God, the Compassionate, the Merciful

BY the MOUNTAIN,

And by the Book written

On an outspread roll,

And by the frequented fane,¹

And by the lofty vault,

And by the swollen sea,
Verily, a chastisement from thy Lord is imminent,
And none shall put it back.
Reeling on that day the Heaven shall reel,
And stirring shall the mountains stir.²
And woe, on that day, to those who called the apostles liars,
Who plunged for pastime into vain disputes
On that day shall they be thrust with thrusting to the fire of Hell:
"This is the fire which ye treated as a lie.
What! is this magic, then? or, do ye not see it?

Burn ye therein: bear it patiently or impatiently 'twill be the same
to you: for ye shall assuredly receive the reward of your doings."

But mid gardens and delights shall they dwell who have feared
God,

Rejoicing in what their Lord hath given them; and that from the
pain of hell-fire hath their Lord preserved them.

"Eat and drink with healthy enjoyment, in recompense for your
deeds."

On couches ranged in rows shall they recline; and to the damsels
with large dark eyes will we wed them.

And to those who have believed, whose offspring have followed
them in the faith, will we again unite their offspring; nor of the
meed of their works will we in the least defraud them. Pledged to
God is every man for his actions and their desert.³

And fruits in abundance will we give them, and flesh as they shall
desire:

Therein shall they pass to one another the cup which shall
engender no light discourse, no motive to sin:

And youths shall go round among them beautiful as imbedded
pearls:

And shall accost one another and ask mutual questions.

"A time indeed there was," will they say, "when we were full of
care as to the future lot of our families;

But kind hath God been to us, and from the pestilential torment
hath he preserved us;

For, heretofore we called upon Him and He is the Beneficent, the
Merciful."

Warn thou, then. For thou by the favour of thy Lord art neither
soothsayer nor possessed.

Will they say, "A poet! let us await some adverse turn of his
fortune?"

SAY, wait ye, and in sooth I too will wait with you.

Is it their dreams which inspire them with this? or is it that they are
a perverse people?

Will they say, "He hath forged it (the Koran) himself?" Nay, rather

it is that they believed not.

Let them then produce a discourse like it, if they speak the Truth.

Were they created by nothing? or were they the creators of themselves?

Created they the Heavens and Earth? Nay, rather, they have no faith.

Hold they thy Lord's treasures? Bear they the rule supreme?

Have they a ladder for hearing the angels? Let any one who hath heard them bring a clear proof of it.

Hath God daughters and ye sons?

Asketh thou pay of them? they are themselves weighed down with debts.

Have they such a knowledge of the secret things that they can write them down?

Desire they to lay snares for thee? But the snared ones shall be they who do not believe.

Have they any God beside God? Glory be to God above what they join with Him.

And should they see a fragment of the heaven falling down, they would say, "It is only a dense cloud."

Leave them then until they come face to face with the day when they shall swoon away:

A day in which their snares shall not at all avail them, neither shall they be helped.

And verily, beside this is there a punishment for the evildoers: but most of them know it not.

Wait thou patiently the judgment of thy Lord, for thou art in our eye; and celebrate the praise of thy Lord when thou risest up,

And in the night-season: Praise him when the stars are setting.

1 The more prosaic style of this verse indicates a later origin than the context. Muir places the whole Sura in what he terms the fourth stage of Meccan Suras.

2 Of the Caaba.

3 Comp. Psalm lxviii. 9.

SURA LVI. THE INEVITABLE [XLV.]

MECCA. 96 Verses

In the name of God, the Compassionate, the Merciful

WHEN the day that must come shall have come suddenly,¹
None shall treat that sudden coming as a lie:
Day that shall abase! Day that shall exalt!

When the earth shall be shaken with a shock,
And the mountains shall be crumbled with a crumbling,
And shall become scattered dust,
And into three bands shall ye be divided:2
Then the people of the right hand3 Oh! how happy shall be the
people of the right hand!
And the people of the left hand Oh! how wretched shall be the
people of the left hand!
And they who were foremost on earth the foremost still.4
These are they who shall be brought nigh to God,
In gardens of delight;
A crowd of the former
And few of the latter generations;
On inwrought couches
Reclining on them face to face:
Aye-blooming youths go round about to them
With goblets and ewers and a cup of flowing wine;
Their brows ache not from it, nor fails the sense:
And with such fruits as shall please them best,
And with flesh of such birds, as they shall long for:
And theirs shall be the Houris, with large dark eyes, like pearls
hidden in their shells,
In recompense of their labours past.
No vain discourse shall they hear therein, nor charge of sin,
But only the cry, "Peace! Peace!"
And the people of the right hand oh! how happy shall be the
people of the right hand!
Amid thornless sidrahs5
And talh6 trees clad with fruit,
And in extended shade,
And by flowing waters,
And with abundant fruits,7

Unfailing, unforbidden,
And on lofty couches.
Of a rare creation have we created the Houris,
And we have made them ever virgins,
Dear to their spouses, of equal age with them,8
For the people of the right hand,
A crowd of the former,
And a crowd of the latter generations.9
But the people of the left hand oh! how wretched shall be the
people of the left hand!
Amid pestilential10 winds and in scalding water,
And in the shadow of a black smoke,
Not cool, and horrid to behold.11
For they truly, ere this, were blessed with worldly goods,
But persisted in heinous sin,
And were wont to say,
"What! after we have died, and become dust and bones, shall we
be raised?
And our fathers, the men of yore?"
SAY: Aye, the former and the latter:
Gathered shall they all be for the time of a known day.
Then ye, O ye the erring, the gainsaying,
Shall surely eat of the tree Ez-zakkoum,
And fill your bellies with it,
And thereupon shall ye drink boiling water,
And ye shall drink as the thirsty camel drinketh.
This shall be their repast in the day of reckoning!

We created you, will ye not credit us?¹²
What think ye? The germs of life¹³
Is it ye who create them? or are we their creator?
It is we who have decreed that death should be among you;
Yet are we not thereby hindered¹⁴ from replacing you with others,
your likes, or from producing you again in a form which ye know
not!
Ye have known the first creation: will ye not then reflect?
What think ye? That which ye sow

Is it ye who cause its upgrowth, or do we cause it to spring forth?
If we pleased we could so make your harvest dry and brittle that ye
would ever marvel and say,
"Truly we have been at cost,¹⁵ yet are we forbidden harvest."
What think ye of the water ye drink?
Is it ye who send it down from the clouds, or send we it down?
Brackish could we make it, if we pleased: will ye not then be
thankful?
What think ye? The fire which ye obtain by friction
Is it ye who rear its tree, or do we rear it?
It is we who have made it for a memorial and a benefit to the
wayfarers of the desert,
Praise therefore the name of thy Lord, the Great.
It needs not that I swear by the setting of the stars,
And it is a great oath, if ye knew it,
That this is the honourable Koran,
Written in the preserved Book:¹⁶
Let none touch it but the purified,¹⁷
It is a revelation from the Lord of the worlds.
Such tidings as these will ye disdain?
Will ye make it your daily bread to gainsay them?
Why, at the moment when the soul of a dying man shall come up
into his throat,
And when ye are gazing at him,
Though we are nearer to him than ye, although ye see us not:
why do ye not, if ye are to escape the judgment,
Cause that soul to return? Tell me, if ye speak the truth.
But as to him who shall enjoy near access to God,
His shall be repose, and pleasure, and a garden of delights.
Yea, for him who shall be of the people of the right hand,
Shall be the greeting from the people of the right hand "Peace
be to thee."
But for him who shall be of those who treat the prophets as
deceivers,
And of the erring,

His entertainment shall be of scalding water,
And the broiling of hell-fire.
Verily this is a certain truth:
Praise therefore the name of thy Lord, the Great.

1 The renderings of Mar. cum incidit casura, or as in Sur. lxix,
15, ingruerit ingruens nearly express the peculiar force of the
Arabic verb and of the noun formed from it; i.e. a calamity that
falls suddenly and surely. Weil renders, ween der Auferstehung's
Tag eintritt (p. 389). Lane, when the calamity shall have happened.

2 Comp. Tr. Rosch Haschanah, fol. 16, 6.

3 Lit., the companions of the right hand, what shall be the

companions of the right hand! and thus in verses 9, 37, 40.

4 Lit., the preceders, the preceders.

5 See Sura liii. 14, p. 69.

6 Probably the banana according to others, the acacia gummiifera.

7 "A Muslim of some learning professed to me that he considered the descriptions of Paradise in the Koran to be, in a great measure, figurative; 'like those,' said he, 'in the book of the Revelation of St. John;' and he assured me that many learned Muslims were of the same opinion." Lane's Modern Egyptians, i. p. 75, note.

8 Like them, grow not old.

9 This seems a direct contradiction to verse 14, unless we suppose with Beidhawi that an inferior and more numerous class of believers are here spoken of.

10 Or, scorching.

11 Lit., not noble, agreeable in appearance.

12 As to the resurrection.

13 Lit., semen quod emittitis.

14 Lit., forestalled, anticipated.

15 Lit, have incurred debt.

16 That is, The Prototype of the Koran written down in the Book kept by God himself.

17 This passage implies the existence of copies of portions at least of the Koran in common use. It was quoted by the sister of Omar when at his conversion he desired to take her copy of Sura xx. into his hands.

SURAI LIIII. THE STAR [XLVI.]

MECCA. 62 Verses

In the Name of God, the Compassionate, the Merciful

By the STAR when it setteth,
Your compatriot erreth not, nor is he led astray,
Neither speaketh he from mere impulse.
The Koran is no other than a revelation revealed to him:
One terrible in power² taught it him,
Endued with wisdom. With even balance stood he
In the highest part of the horizon:
Then came he nearer and approached,
And was at the distance of two bows, or even closer,
And he revealed to his servant what he revealed.
His heart falsified not what he saw.
What! will ye then dispute with him as to what he saw?
He had seen him also another time,
Near the Sidrah-tree, which marks the boundary.³

Near which is the garden of repose.
When the Sidrah-tree⁴ was covered with what covered it,⁵

His eye turned not aside, nor did it wander:
For he saw the greatest of the signs of his Lord.
Do you see Al-Lat and Al-Ozza,⁶
And Manat the third idol besides?⁷
What? shall ye have male progeny and God female?
This were indeed an unfair partition!
These are mere names: ye and your fathers named them thus: God
hath not sent down any warranty in their regard. A mere conceit
and their own impulses do they follow. Yet hath "the guidance"
from their Lord come to them.
Shall man have whatever he wisheth?
The future and the present are in the hand of God:
And many as are the Angels in the Heavens, their intercession
shall be of no avail⁸
Until God hath permitted it to whom he shall please and will
accept.
Verily, it is they who believe not in the life to come, who name the
angels with names of females:
But herein they have no knowledge: they follow a mere conceit;
and mere conceit can never take the place of truth.
Withdraw then from him who turneth his back on our warning and
desireth only this present life.
This is the sum of their knowledge. Truly thy Lord best knoweth
him who erreth from his way, and He best knoweth him who hath
received guidance.
And whatever is in the Heavens and in the Earth is God's that he
may reward those who do evil according to their deeds: and those
who do good will He reward with good things.
To those who avoid great crimes and scandals but commit only
lighter faults, verily, thy Lord will be diffuse of mercy. He well
knew you when he produced you out of the earth, and when ye
were embryos in your mother's womb. Assert not then your own
purity. He best knoweth who feareth him.

Hast thou considered him who turned his back?
Who giveth little and is covetous?
Is it that he hath the knowledge and vision of the secret things?
Hath he not been told of what is in the pages of Moses?
And of Abraham faithful to his pledge?
That no burdened soul shall bear the burdens of another,
And that nothing shall be reckoned to a man but that for which he
hath made efforts:
And that his efforts shall at last be seen in their true light:
That then he shall be recompensed with a most exact recompense,
And that unto thy Lord is the term of all things,
And that it is He who causeth to laugh and to weep,
And that He causeth to die and maketh alive,
And that He hath created the sexes, male and female,
From the diffused germs of life,⁹
And that with Him is the second creation,
And that He enricheth and causeth to possess,
And that He is the Lord of Sirius,¹⁰
And that it was He who destroyed the ancient Adites,
And the people of Themoud and left not one survivor,
And before them the people of Noah who were most wicked and
most perverse.
And it was He who destroyed the cities that were overthrown.
So that that which covered them covered them.
Which then of thy Lord's benefits wilt thou make a matter of
doubt?¹¹

He who warneth you is one of the warners of old.

The day that must draw nigh, draweth nigh already: and yet none but God can reveal its time.

Is it at these sayings that ye marvel?

And that ye laugh and weep not?

And that ye are triflers?

Prostrate yourselves then to God and worship.

1 This Sura was revealed at about the time of the first emigration of Muhammad's followers to Abyssinia, A. 5. The manner in which the Prophet cancelled the objectionable verses 19, 20, is the strongest proof of his sincerity (as also is the opening of Sura lxxx.) at this period. Had he not done so, nothing would have been easier for him than to have effected a reconciliation with the powerful party in Mecca, who had recently compelled his followers to emigrate.

2 The Angel Gabriel, to the meaning of whose name, as the strong one of God, these words probably allude.

3 That is, Beyond which neither men nor angels can pass (Djelal). The original word is also rendered, the Lote-Tree of the extremity, or of the loftiest spot in Paradise, in the seventh Heaven, on the right hand of the throne of God. Its leaves are fabled to be as numerous as the members of the whole human family, and each leaf to bear the name of an individual. This tree is shaken on the night of the 15th of Ramadan every year a little after sunset, when the leaves on which are inscribed the names of those who are to die in the ensuing year fall, either wholly withered, or with more or less green remaining, according to the months or weeks the person has yet to live.

4 The Sidrah is a prickly plum, which is called Ber in India, the zizyphus Jujuba of Linn'us. A decoction of the leaves is used in India to wash the dead, on account of the sacredness of the tree.

5 Hosts of adoring angels, by which the tree was masked.

6 Al-Lat or El-Lat, probably the Alilat of Herodotus (iii. 8) was an idol at Nakhlah, a place east of the present site of Mecca. Al-Ozza was an idol of the Kinanah tribe; but its hereditary priests were the Banu Solaym, who were stationed along the mercantile road to Syria in the neighbourhood of Chaibar.

7 When at the first recital of this Sura, the prophet had reached this verse, he continued,

These are the exalted females, [or, sublime swans, i.e., mounting nearer and nearer to God]

And truly their intercession may be expected.

These words, however, which were received by the idolaters with great exultation, were disowned by Muhammad in the course of a few days as a Satanic suggestion, and replaced by the text as it now stands. The probability is that the difficulties of his position

led him to attempt a compromise of which he speedily repented. In the Suras subsequent to this period the denunciations of idolatry become much sterner and clearer. The authorities are given by Weil, Sprenger and Muir. See Sura [lxvii.] xvii. 74 76.

8 Verses 26 33 are probably later than the previous part of the Sura, but inserted with reference to it. Some (as Omar b. Muhammad and Itq.) consider verse 33, or (as Itq.36) verses 34 42, or (as Omar b. Muhammad) the whole Sura, to have originated at Medina.

9 Ex spermate cum seminatum fuerit.

10 The Dog-star, worshipped by the Arabians.

11 Compare the refrain in Sura lv. p. 74.

SURA LXX. THE STEPS OR ASCENTS [XLVII.]

Mecca. 44 Verses

In the Name of God, the Compassionate, the Merciful

A SUITOR sued for punishment to light suddenly

On the infidels: none can hinder

God from inflicting it, the master of those ASCENTS,

By which the angels and the spirit ascend to him in a day, whose length is fifty thousand years.²

Be thou patient therefore with becoming patience;

They forsooth regard that day as distant,

But we see it nigh:

The day when the heavens shall become as molten brass,

And the mountains shall become like flocks of wool:

And friend shall not question of friend,

Though they look at one another. Fain would the wicked redeem himself from punishment on that day at the price of his children,

Of his spouse and his brother,

And of his kindred who shewed affection for him,

And of all who are on the earth that then it might deliver him.

But no. For the fire,

Dragging by the scalp,

Shall claim him who turned his back and went away,

And amassed and hoarded.

Man truly is by creation hasty;

When evil befalleth him, impatient;

But when good falleth to his lot, tenacious.
Not so the prayerful,
Who are ever constant at their prayers;
And of whose substance there is a due and stated portion
For him who asketh, and for him who is ashamed³ to beg;
And who own the judgment-day a truth,
And who thrill with dread at the chastisement of their Lord
For there is none safe from the chastisement of their Lord
And who control their desires,
(Save with their wives or the slaves whom their right hands have
won, for there they shall be blameless;
But whoever indulge their desires beyond this are transgressors);
And who are true to their trusts and their engagements,
And who witness uprightly,
And who keep strictly the hours of prayer:
These shall dwell, laden with honours, amid gardens.
But what hath come to the unbelievers that they run at full stretch
around thee,
On the right hand and on the left, in bands?
Is it that every man of them would fain enter that garden of
delights?
Not at all. We have created them, they know of what.
It needs not that I swear by the Lord of the East and of the West⁴
that we have power.
To replace them with better than themselves: neither are we to be
hindered.
Wherefore let them flounder on and disport them, till they come
face to face with their threatened day,
The day on which they shall flock up out of their graves in haste
like men who rally to a standard:
Their eyes downcast; disgrace shall cover them. Such their
threatened day.

1 Lit. asking one asked; probably some unbeliever, with reference
to the opening of Sura lvi., p. 60, or like statements in some
previous Sura.

2 The expression is hyperbolic, and, as such, identical with Sura
[lxx.] xxxii. 4. Compare also Sura xcvi., p. 37. where the descent
is said to take place in a single night.

3 Lit. forbidden or prevented by shame.

4 See next Sura. v. 16.

SURA LV. THE MERCIFUL [XLVIII.]

Mecca. 78 Verses

In the Name of God, the Compassionate, the Merciful

The God of MERCY hath taught the Koran,

Hath created man,

Hath taught him articulate speech,

The Sun and the Moon have each their times,

And the plants and the trees bend in adoration.

And the Heaven, He hath reared it on high, and hath appointed the balance;

That in the balance ye should not transgress.

Weigh therefore with fairness, and scant not the balance.

And the Earth, He hath prepared it for the living tribes:

Therein are fruits, and the palms with sheathed clusters,

And the grain with its husk, and the fragrant plants.

Which then of the bounties of your Lord will ye twain¹ deny?

He created man of clay like that of the potter.

And He created the djinn of pure fire:

Which then of the bounties, etc.

He is the Lord of the East,²

He is the Lord of the West:

Which, etc.

He hath let loose the two seas³ which meet each other:

Yet between them is a barrier which they overpass not:

Which, etc.

From each he bringeth up pearls both great and small:

Which, etc.

And His are the ships towering up at sea like mountains:

Which, etc.

All on the earth shall pass away,

But the face of thy Lord shall abide resplendent with majesty and glory:

Which, etc.

To Him maketh suit all that is in the Heaven and the Earth. Every day doth some new work employ Him:

Which, etc.

We will find leisure to judge you, O ye men and djinn:4

Which, etc.

O company of djinn and men, if ye can overpass the bounds of the Heavens and the Earth, then overpass them. But by our leave only shall ye overpass them:

Which, etc.

A bright flash of fire shall be hurled at you both, and molten brass, and ye shall not defend yourselves from it:

Which, etc.

When the Heaven shall be cleft asunder, and become rose red, like stained leather:

Which, etc.

On that day shall neither man nor djinn be asked of his sin:

Which, etc.

By their tokens shall the sinners be known, and they shall be seized by their forelocks and their feet:

Which, etc.

"This is Hell which sinners treated as a lie."

To and fro shall they pass between it and the boiling water:

Which, etc.

But for those who dread the majesty of their Lord shall be two gardens:

Which, etc.

With o'erbranching trees in each:

Which, etc.

In each two kinds of every fruit:

Which, etc.

On couches with linings of brocade shall they recline, and the fruit of the two gardens shall be within easy reach:

Which, etc.

Therein shall be the damsels with retiring glances, whom nor man nor djinn hath touched before them:

Which, etc.

Like jacynth and pearls:

Which, etc.

Shall the reward of good be aught but good?

Which, etc.

And beside these shall be two other gardens:5

Which, etc.

Of a dark green:

Which, etc.

With gushing fountains in each:

Which, etc.

In each, fruits and the palm and the pomegranate:

Which, etc.

In each, the fair, the beauteous ones:

Which, etc.

With large dark eyeballs, kept close in their pavilions:

Which, etc.

Whom man hath never touched, nor any djinn:6

Which, etc.

Their spouses on soft green cushions and on beautiful carpets shall recline:

Which, etc.

Blessed be the name of thy Lord, full of majesty and glory.

1 Men and djinn. The verb is in the dual.

2 Lit. of the two easts, of the two wests, i.e., of all that lies between the extreme points at which the sun rises and sets at the winter and summer solstices.

3 Lit. he hath set at large, poured forth over the earth the masses of fresh and salt water which are in contact at the mouths of rivers, etc. See Sura [lxviii.] xxvii. 62; [lxxxvi.] xxxv. 13.

4 Lit. O ye two weights; hence, treasures; and, generally, any collective body of men or things.

5 One for men, the other for the Genii; or, two for each man and Genius; or, both are for the inferior classes of Muslims. Beidh.

6 It should be remarked that these promises of the Houris of Paradise are almost exclusively to be found in Suras written at a

time when Muhammad had only a single wife of 60 years of age, and that in all the ten years subsequent to the Hejira, women are only twice mentioned as part of the reward of the faithful. Suras ii. 23 and iv. 60. While in Suras xxxvi. 56; xliiii. 70; xliii. 23; xl. 8 the proper wives of the faithful are spoken of as accompanying their husbands into the gardens of bliss.

SURA LIV. THE MOON [XLIX.]

Mecca. 55 Verses

In the Name of God, the Compassionate, the Merciful

The hour hath approached and the MOON hath been cleft:

But whenever they see a miracle they turn aside and say, This is well-devised magic.

And they have treated the prophets as impostors, and follow their own lusts; but everything is unalterably fixed.

A message of prohibition had come to them

Consummate wisdom but warners profit them not.

Quit them then. On the day when the summoner shall summon to a stern business,

With downcast eyes shall they come forth from their graves, as if they were scattered locusts,

Hastening to the summoner. "This," shall the infidels say, "is the distressful day."

Before them the people of Noah treated the truth as a lie. Our servant did they charge with falsehood, and said, "Demoniac!" and he was rejected.

Then cried he to his Lord, "Verily, they prevail against me; come thou therefore to my succour."

So we opened the gates of Heaven with water which fell in torrents,

And we caused the earth to break forth with springs, and their waters met by settled decree.

And we bare him on a vessel made with planks and nails.

Under our eyes it floated on: a recompence to him who had been rejected with unbelief.

And we left it a sign: but, is there any one who receives the warning?

And how great was my vengeance and my menace!

Easy for warning have we made the Koran but, is there any one who receives the warning?

The Adites called the truth a lie: but how great was my vengeance and my menace;

For we sent against them a roaring wind in a day of continued

distress:

It tore men away as though they were uprooted palm stumps.

And how great was my vengeance and my menace!

Easy for warning have we made the Koran but, is there any one who receives the warning?

The tribe of Themoud treated the threatenings as lies:

And they said, "Shall we follow a single man from among ourselves? Then verily should we be in error and in folly.

To him alone among us is the office of warning entrusted? No! he is an impostor, an insolent person."

To-morrow shall they learn who is the impostor, the insolent.

"For we will send the she-camel to prove them: do thou mark them well, O Saleh, and be patient:

And foretell them that their waters shall be divided between themselves and her, and that every draught shall come by turns to them."

But they called to their comrade, and he took a knife and ham-strung her.

And how great was my vengeance and my menace!

We sent against them a single shout; and they became like the dry sticks of the fold-builders.

Easy have we made the Koran for warning but, is there any one who receives the warning?

The people of Lot treated his warning as a lie;

But we sent a stone-charged wind against them all, except the family of Lot, whom at daybreak we delivered,

By our special grace for thus we reward the thankful.

He, indeed, had warned them of our severity, but of that warning they doubted.

Even this guess did they demand: therefore we deprived them of sight,

And said, "Taste ye my vengeance and my menace;"

And in the morning a relentless punishment overtook them.

Easy have we made the Koran for warning but, is there any one who receives the warning?

To the people of Pharaoh also came the threatenings:

All our miracles did they treat as impostures. Therefore seized we them as he only can seize, who is the Mighty, the Strong.

Are your infidels, O Meccans, better men than these? Is there an exemption for you in the sacred Books?

Will they say, "We are a host that lend one another aid?"

The host shall be routed, and they shall turn them back.

But, that Hour is their threatened time, and that Hour shall be most severe and bitter.

Verily, the wicked are sunk in bewilderment and folly.

On that day they shall be dragged into the fire on their faces.
"Taste ye the touch of Hell."

All things have we created after a fixed decree:

Our command was but one word, swift as the twinkling of an eye.

Of old, too, have we destroyed the like of you yet is any one warned?

And everything that they do is in the Books;²

Each action, both small and great, is written down.

Verily, amid gardens³ and rivers shall the pious dwell.

In the seat of truth, in the presence of the potent King.

¹ See Sura [lvi.] xxvi. 155; also Sura [lxxxvii.] vii. 71.

² Kept by the Guardian Angels.

³ The Talmudic descriptions of the Gardens for the later Jews believed in more than one Paradise and of the rivers and trees therein, will be found in Schr der Talm. Rabb. Judenthum, pp. 418-432.

SURA XXXVII. THE RANKS [L.]

Mecca. 182 Verses

In the Name of God, the Compassionate, the Merciful

By the angels ranged in order for Songs of Praise,

And by those who repel demons,¹

And by those who recite the Koran for warning,

Truly your God is but one,

Lord of the Heavens and of the Earth, and of all that is between them, and Lord of the East.²

We have adorned the lower heaven with the adornment of the stars.

They serve also as a guard against every rebellious Satan,

That they overhear not what passeth in the assembly on high, for they are darted at from every side,³

Driven off and consigned to a lasting torment;

While, if one steal a word by stealth, a glistening flame pursueth him.

Ask the Meccans then, Are they, or the angels whom we have made, the stronger creation? Aye, of coarse clay have we created them.

But while thou marvellest they mock;

When they are warned, no warning do they take;

And when they see a sign, they fall to mocking,

And say, "This is no other than clear sorcery:

What! when dead, and turned to dust and bones, shall we indeed be raised?

Our sires also of olden times?"

Say, Yes; and ye shall be covered with disgrace.

For, one blast only, and lo! they shall gaze around them, And shall say, "Oh! woe to us! this is the day of reckoning; This is the day of decision which ye gainsaid as an untruth."

Gather together those who have acted unjustly, and their consorts,⁴ and the gods whom they adored

Beside God; and guide them to the road for Hell.

Set them forth: they shall be questioned.

"How now, that ye help not one another?"

But on this day they shall submit themselves to God,

And shall address one another with mutual reproaches.

They shall say, "In sooth, ye came to us in well-omened sort:"⁵

But they will answer, "Nay, it was ye who would not believe; and we had no power whatever over you. Nay, ye were people given to transgress;

Just, therefore, is the doom which our Lord hath passed upon us.⁶
We shall surely taste it:

We made you err, for we had erred ourselves."

Partners therefore shall they be in punishment on that day.

Truly, thus will we deal with the wicked,

Because when it was said to them, There is no God but God, they swelled with pride,

And said, "Shall we then abandon our gods for a crazed poet?"

Nay, he cometh with truth and confirmeth the Sent Ones of old.

Ye shall surely taste the painful punishment,
And ye shall not be rewarded but as ye have wrought,
Save the sincere servants of God!

A stated banquet shall they have
Of fruits; and honoured shall they be
In the gardens of delight,
Upon couches face to face.
A cup shall be borne round among them from a fountain,
Limpid, delicious to those who drink;
It shall not oppress the sense, nor shall they therewith be drunken.
And with them are the large-eyed ones with modest refraining
glances, fair like the sheltered egg.⁷
And they shall address one another with mutual questions.
Saith one of them, "I truly had a bosom friend,
Who said, 'Art thou of those who credit it?
What! when we shall have died, and become dust and bones, shall
we indeed be judged?'"
He shall say to those around him, "Will ye look?"
And he shall look and see him in the midst of Hell.
And he shall say to him, "By God, thou hadst almost caused me to
perish;
And, but for the favour of my Lord, I had surely been of those who
have been brought with thee into torment."
"But do we not die," say the blessed,
"Any other than our first death? and have we escaped the
torment?"⁸
This truly is the great felicity!
For the like of this should the travailers travail!
Is this the better repast or the tree Ez-zakkoum?
Verily, we have made it for a subject of discord to the wicked.
It is a tree which cometh up from the bottom of hell;
Its fruits is as it were the heads of Satans;
And, lo! the damned shall surely eat of it and fill their bellies with
it:
Then shall they have, thereon, a mixture of boiling water:
Then shall they return to hell.
They found their fathers erring,
And they hastened on in their footsteps.
Also before them the greater number of the ancients had erred.
Though we had sent warners among them.
But see what was the end of these warned ones,
Except of God's true servants.
Noah called on us of old, and right prompt were we to hear him,⁹
And we saved him and his family out of the great distress,
And we made his offspring the survivors;
And we left for him with posterity,
"Peace be on Noah throughout the worlds!"
Thus do we reward the well-doers,
For he was one of our believing servants;
And the rest we drowned.
And truly, of his faith was Abraham,
When he brought to his Lord a perfect heart,
When he said to his father and to his people, "What is this ye
worship?
Prefer ye with falsehood gods to God?
And what deem ye of the Lord of the worlds?"
So gazing he gazed towards the stars,
And said, "In sooth I am ill:¹⁰
And they turned their back on him and departed.
He went aside to their gods and said, "Do ye not eat?
What aileth you that ye do not speak?"
He broke out upon them, with the right hand striking:
When his tribesmen came back to him with hasty steps
He said, "Worship ye what ye carve,

When God hath created you, and that ye make?"
They said, "Build up a pyre for him and cast him into the glowing
flame."
Fain would they plot against him, but we brought them low.
And he said, "Verily, I repair to my Lord who will guide me:
O Lord give me a son, of the righteous."
We announced to him a youth of meekness.
And when he became a full-grown youth,¹¹
His father said to him, "My son, I have seen in a dream that I
should sacrifice thee; therefore, consider what thou seest right."
He said, "My father, do what thou art bidden; of the patient, if
God please, shalt thou find me."
And when they had surrendered them to the will of God, he laid
him down upon his forehead:
We cried unto him, "O Abraham!
Now hast thou satisfied the vision." See how we recompense the
righteous.
This was indeed a decisive test.
And we ransomed his son with a costly¹² victim,
And we left this¹³ for him among posterity,
"Peace be on Abraham!"
Thus do we reward the well-doers,
For he was of our believing servants.
And we announced Isaac to him a righteous Prophet
And on him and on Isaac we bestowed our blessing. And among
their offspring were well-doers, and others, to their own hurt
undoubted sinners.
And of old,¹⁴ to Moses and to Aaron shewed we favours:
And both of them, and their people, we rescued from the great
distress:
And we succoured them, and they became the conquerors:
And we gave them (Moses and Aaron) each the lucid book:
And we guided them each into the right way:
And we left this for each among posterity,
"Peace be on Moses and Aaron."
Thus do we reward the well-doers,
For they were two of our believing servants.
And Elias truly was of our Sent Ones,
When he said to his people, "Fear ye not God?
Invoke ye Baal and forsake ye the most skilful Creator?
God is your Lord, and the Lord of your sires of old?"
But they treated him as a liar, and shall therefore be consigned to
punishment,
Except God's faithful servants.
And we left this for him among posterity,
"Peace be on Eliasin!"¹⁵
Thus do we reward the well-doers,
For he was one of our believing servants.
And Lot truly was of our Sent Ones,
When we rescued him and all his family,
Save an aged woman among those who tarried.
Afterward we destroyed the others.
And ye indeed pass by their ruined dwellings at morn
And night: will ye not then reflect?
Jonas, too, was one of the Apostles,
When he fled unto the laden ship,
And lots were cast,¹⁶ and he was doomed,
And the fish swallowed him, for he was blameworthy.
But had he not been of those who praise Us,
In its belly had he surely remained, till the day of resurrection.

And we cast him on the bare shore and he was sick;
And we caused a gourd-plant to grow up over him,
And we sent him to a hundred thousand persons, or even more,
And because they believed, we continued their enjoyments for a season.
Inquire then of the Meccans whether thy Lord hath daughters, and they, sons?
Have we created the angels females? and did they witness it?
Is it not a falsehood of their own devising, when they say, "God hath begotten"? They are indeed liars.
Would he have preferred daughters to sons?
What reason have ye for thus judging?
Will ye not then receive this warning?
Have ye a clear proof for them?
Produce your Book if ye speak truth.
And they make him to be of kin with the Djinn: but the Djinn have long known that these idolaters shall be brought up before God.
Far be the glory of God from what they impute to him.
"His faithful servants do not thus.
Moreover, ye and what ye worship
Shall not stir up any against God,¹⁷
Save him who shall burn in Hell.
And verily each one of us hath his appointed place,
And we range ourselves in order,
And we celebrate His praises."¹⁸
And if those infidels say,
"Had we a revelation transmitted to us from those of old,¹⁹
We had surely been God's faithful servants."
Yet they believe not the Koran. But they shall know its truth at last.
Our word came of old to our servants the apostles,
That they should surely be the succoured,
And that our armies should procure the victory for them.
Turn aside therefore from them for a time,
And behold them, for they too shall in the end behold their doom.
Would they then hasten our vengeance?
But when it shall come down into their courts, an evil morning shall it be to those who have had their warning.
Turn aside from them therefore for a time.
And behold; for they too shall in the end behold their doom.
Far be the glory of thy Lord, the Lord of all greatness, from what they impute to him,
And peace be on his Apostles!
And praise be to God the Lord of the worlds.

1 I have given in the text the sense of these first two verses according to the Muhammadan commentators. The original, literally translated, viz. By the ranks which rank themselves, and by the repellers who repel, would not convey an intelligible idea to the English reader. Mar. renders, Per ordinantes ordinando et agitantes agitando.

2 Ar. Easts. Errat in pluralitate mundorum. Mar. But the allusion probably is to the different points of the horizon at which the sun rises and sets in the course of the year.

3 See Sura [lvii.] xv. 18.

4 Or, comrades, i.e. the demons.

5 Lit. on the right hand, the side of good omen i.e. with semblance of truth.

6 See Sura [lx.] xxxvi. 6.

7 The ostrich egg carefully protected from dust.

8 Lit. and are we not among the punished?

9 Lit. et sane euge auditores. Mar.

10 And therefore unable to assist at your sacrifices.

11 Lit. cum igitur pervenisset cum eo ad 'tatem cui competit operandi studium. Mar. Beidh. When he had attained to the age when he could work with him. Lane.

12 Brought, says Rabbi Jehoshua, from Paradise by an angel. Midr. fol.

13 This salutation.

14 The Arabic particle which is here and elsewhere rendered of old (also, already, certainly) serves to mark the position of a past act or event as prior to the time present, and in all such passages merely gives a fulness and intensity to our perfect, or pluperfect tense.

15 The form of this word is altered in the original for the sake of the rhyme.

16 Lit. he cast lots (with the sailors).

17 Nequequam vos ad illud colendum estis Seducturi. Mar.

18 This verse and the six preceding are the words of the Angel.

19 Compare verse 69.

SURA LXXI. NOAH [LI.]

Mecca. 29 Verses

In the Name of God, the Compassionate, the Merciful

We sent NOAH to his people, and said to him, "Warn thou thy people ere there come on them an afflictive punishment."

He said, "O my people! I come to you a plain-spoken warner:

Serve God and fear Him, and obey me:

Your sins will He forgive you, and respite you till the fixed Time; for when God's fixed Time hath come, it shall not be put back. Would that ye knew this!"

He said, "Lord I have cried to my people night and day; and my cry doth but make them flee from me the more.

So oft as I cry to them, that thou mayest forgive them, they thrust their fingers into their ears, and wrap themselves in their garments, and persist in their error, and are disdainfully disdainful.

Then I cried aloud to them:

Then again spake I with plainness, and in private did I secretly address them:

And I said, Beg forgiveness of your Lord, for He is ready to forgive.

He will send down the very Heaven upon you in plenteous rains;

And will increase you in wealth and children; and will give you gardens, and will give you watercourses:

What hath come to you that ye hope not for goodness from the hand of God?

For He it is who hath formed you by successive steps.¹

See ye not how God hath created the seven heavens one over the other?

And He hath placed therein the moon as a light, and hath placed there the sun as a torch;

And God hath caused you to spring forth from the earth like a plant;

Hereafter will He turn you back into it again, and will bring you forth anew

And God hath spread the earth for you like a carpet,

That ye may walk therein along spacious paths."

Said Noah, "O my Lord! they rebel against me, and they follow those whose riches and children do but aggravate their ruin."

And they plotted a great plot;

And they said, "Forsake not your Gods; forsake not Wadd nor Sowah,

Nor Yaghuth and Yahuk and Nesr;"

And they caused many to err;² and thou, too, O Muhammad! shalt be the means of increasing only error in the wicked

Because of their sins they were drowned, and made to go into the Fire;

And they found that they had no helper save God.

And Noah said, "Lord, leave not one single family of Infidels on the Earth:

For if thou leave them they will beguile thy servants and will beget only sinners, infidels.

O my Lord, forgive me, and my parents, and every one who, being a believer, shall enter my house, and believers men and women: and add to the wicked nought but perdition."

¹ See Sura xxii. 5.

2 Or, the idols had seduced many. Thus Kas. Beidh. gives both interpp. See on these idols Freytag's Einleitung, p. 349.

SURA LXXVI. MAN [LII.]

Mecca. 31 Verses

In the Name of God, the Compassionate, the Merciful

Doth not a long time pass over MAN, during which he is a thing unremembered?1

We have created man from the union of the sexes that we might prove him; and hearing, seeing, have we made him:

In a right way have we guided him, be he thankful or ungrateful.

For the Infidels we have got ready chains and collars and flaming fire.

But a wine cup tempered at the camphor fountain2 the just shall quaff:

Fount whence the servants of God shall drink, and guide by channels from place to place;

They who fulfilled their vows, and feared the day whose woes will spread far and wide;

Who though longing for it themselves, bestowed their food on the poor and the orphan and the captive:

"We feed you for the sake of God: we seek from you neither recompense nor thanks:3

A stern and calamitous day dread we from our Lord."

From the evil therefore of that day hath God delivered them and cast on them brightness of face and joy:

And hath rewarded their constancy, with Paradise and silken robes:

Reclining therein on bridal couches, nought shall they know of sun or piercing cold:

Its shades shall be close over them, and low shall its fruits hang down:

And vessels of silver and goblets like flagons shall be borne round among them:

Flagons of silver whose measure themselves shall mete.

And there shall they be given to drink of the cup tempered with zendjebil (ginger)

From the fount therein whose name is Selsebil (the softly flowing).

Aye-blooming youths go round among them. When thou lookest at them thou wouldest deem them scattered pearls;

And when thou seest this, thou wilt see delights and a vast

kingdom:

Their clothing green silk robes and rich brocade: with silver bracelets shall they be adorned; and drink of a pure beverage shall their Lord give them.

This shall be your recompense. Your efforts shall meet with thanks.

We ourselves have sent down to thee the Koran as a missive from on high.

Await then with patience the judgments of thy Lord, and obey not the wicked among them and the unbelieving:

And make mention of the name of thy Lord at morn, at even,

And at night. Adore him, and praise him the livelong night.

But these men love the fleeting present, and leave behind them the heavy day of doom.

Ourselves have we created them, and strengthened their joints; and when we please, with others like unto themselves will we replace them.

This truly is a warning: And whoso willeth, taketh the way to his Lord;

But will it ye shall not, unless God will it, for God is Knowing, Wise.

He causeth whom He will to enter into his mercy. But for the evil doers, He hath made ready an afflictive chastisement.

1 When in the womb.

2 With (the water of) Kafoor. Lane.

3 Desire no recompense from you.

SURA XLIV. SMOKE [LIIII.]

Mecca. 59 Verses

In the Name of God, the Compassionate, the Merciful

Ha. Mim.1 By this clear Book!

See! on a blessed night² have we sent it down, for we would warn mankind:

On the night wherein all things are disposed in wisdom,³

By virtue of our behest. Lo! we have ever sent forth Apostles,

A mercy from thy Lord: he truly heareth and knoweth all things

Lord of the Heavens and of the Earth and of all that is between them, if ye be firm in faith

There is no God but He! He maketh alive and killeth! Your Lord and the Lord of your sires of old!

Yet with doubts do they disport them.

But mark them on the day when the Heaven shall give out a palpable SMOKE,

Which shall enshroud mankind: this will be an afflictive torment.

They will cry, "Our Lord! relieve us from this torment: see! we are believers."

But how did warning avail them, when an undoubted apostle had come to them;

And they turned their backs on him, and said, "Taught by others, possessed?"

Were we to relieve you from the plague even a little, ye would certainly relapse.⁴

On the day when we shall fiercely put forth our great fierceness, we will surely take vengeance on them!

Of old, before their time, had we proved the people of Pharaoh, when a noble apostle presented himself to them.

"Send away with me," cried he, "the servants of God; for I am an apostle worthy of all credit:

And exalt not yourselves against God, for I come to you with undoubted power;

And I take refuge with Him who is my Lord and your Lord, that ye stone me not:

And if ye believe me not, at least separate yourselves from me."

And he cried to his Lord, "That these are a wicked people."

"March forth then, said God, with my servants by night, for ye will be pursued.

And leave behind you the cleft sea: they are a drowned host."

How many a garden and fountain did they quit!

And corn fields and noble dwellings!

And pleasures in which they rejoiced them!

So was it: and we gave them as a heritage to another people.

Nor Heaven nor Earth wept for them, nor was their sentence respited;

And we rescued the children of Israel from a degrading affliction

From Pharaoh, for he was haughty, given to excess.

And we chose them, in our prescience, above all peoples,⁵

And we shewed them miracles wherein was their clear trial.

Yet these infidels say,

"There is but our first death, neither shall we be raised again:

Bring back our sires, if ye be men of truth."

Are they better than the people of Tobba,⁶

And those who flourished before them whom we destroyed for
their
evil deeds?

We have not created the Heavens and the Earth and whatever is
between them in sport:

We have not created them but for a serious end:⁷ but the greater
part of them understand it not.

Verily the day of severing⁸ shall be the appointed time of all:

A day when the master shall not at all be aided by the servant,
neither shall they be helped;

Save those on whom God shall have mercy: for He is the mighty,
the merciful.

Verily the tree of Ez-Zakkoum⁹

Shall be the sinner's¹⁰ food:

Like dregs of oil shall it boil up in their bellies,

Like the boiling of scalding water.

" Seize ye him, and drag him into the mid-fire;

Then pour on his head of the tormenting boiling water.

'Taste this:' for thou forsooth art the mighty, the honourable!

Lo! this is that of which ye doubted."

But the pious shall be in a secure place,

Amid gardens and fountains,

Clothed in silk and richest robes, facing one another:

Thus shall it be: and we will wed them to the virgins with large
dark eyes:

Therein shall they call, secure, for every kind of fruit;

Therein, their first death passed, shall they taste death no more;
and He shall keep them from the pains of Hell:

'Tis the gracious bounty of thy Lord! This is the great felicity.

We have made this Koran easy for thee in thine own tongue, that
they may take the warning.

Therefore wait thou, for they are waiting.¹¹

¹ See Sura lxviii. I, p. 32.

2 Of the 23rd and 24th of Ramadhan, in which, according to the Muslim creed, all the events of the year subsequent are arranged. See Sura xcvi. n. 2, p. 27.

3 Lit. We settle each wise affair called wise, because proceeding direct from the will of Him who is absolute wisdom.

4 Beidh, and others suppose this verse to have been revealed at Medina. This opinion, however, is based upon the supposition that it refers to the famine with which Mecca was visited after the Hejira.

5 Comp. Ex. xx. 20; Deut. viii. 16.

6 Tobba, i.e. Chalif or successor, is the title of the Kings of Yemen; or of Hadramont, Saba, and Hamyar. See Pocock, Spec. Hist. Ar. p. 60.

7 Lit. in truth.

8 That is, Of the good from the bad.

9 See Sura xxxvii. 60, p. 81.

10 The commentators suppose this sinner to be Abu Jahl, one of the chief of the Koreisch, and the bitter enemy of Muhammad.

11 To see the turn which events may take.

SURA L. KAF [LIV.]

Mecca. 45 Verses

In the Name of God, the Compassionate, the Merciful.

Kaf1. By the glorious Koran:

They marvel forsooth that one of themselves hath come to them charged with warnings. "This," say the infidels, "is a marvellous thing:

What! when dead and turned to dust shall we. ? Far off is such a return as this?"

Now know we what the earth consumeth of them, and with us is a Book in which account is kept.

But they have treated the truth which hath come to them as falsehood; perplexed therefore is their state.

Will they not look up to the heaven above them, and consider how we have reared it and decked it forth, and that there are no flaws therein?

And as to the earth, we have spread it out, and have thrown the mountains upon it, and have caused an upgrowth in it of all beauteous kinds of plants,

For insight and admonition to every servant who loveth to turn to God:

And we send down the rain from Heaven with its blessings, by

which we cause gardens to spring forth and the grain of harvest,

And the tall palm trees with date-bearing branches one above the other

For man's nourishment: And life give we thereby to a dead country. So also shall be the resurrection.

Ere the days of these (Meccans) the people of Noah, and the men of Rass2 and Themoud, treated their prophets as impostors:

And Ad and Pharaoh, and the brethren of Lot and the dwellers in the forest, and the people of Tobba,3 all gave the lie to their prophets: justly, therefore, were the menaces inflicted.

Are we wearied out with the first creation? Yet are they in doubt with regard to a new creation!4

We created man: and we know what his soul whispereth to him, and we are closer to him than his neck-vein.

When the two angels charged with taking account shall take it, one sitting on the right hand, the other on the left:

Not a word doth he utter, but there is a watcher with him ready to note it down:

And the stupor of certain death cometh upon him: "This is what thou wouldst have shunned"

And there shall be a blast on the trumpet, it is the threatened day!

And every soul shall come, an angel with it urging it along, and an angel to witness against it5

Saith he, "Of this day didst thou live in heedlessness: but we have taken off thy veil from thee, and thy sight is becoming sharp this day."

And he who is at this side6 shall say, "This is what I am prepared with against thee."

And God will say, "Cast into Hell, ye twain, every infidel, every hardened one,

The hinderer of the good, the transgressor, the doubter,

Who set up other gods with God. Cast ye him into the fierce torment."

He who is at his side shall say, "O our Lord! I led him not astray, yet was he in an error wide of truth."

He shall say, "Wrangle not in my presence. I had plied you beforehand with menaces:

My doom changeth not, and I am not unjust to man."

On that day will we cry to Hell, "Art thou full?" And it shall say, "Are there more?"7

And not far from thence shall Paradise be brought near unto the Pious:

"This is what ye have been promised: to every one who hath turned in penitence to God and kept his laws;

Who hath feared the God of Mercy in secret, and come to him with a contrite heart:

Enter it in peace: this is the day of Eternity."

There shall they have all that they can desire: and our's will it be to augment their bliss:

And how many generations have we destroyed ere the days of these (Meccans), mightier than they in strength! Search ye then the land. Is there any escape?

Lo! herein is warning for him who hath a heart, or giveth ear, and is himself an eye-witness.⁸

We created the heavens and the earth and all that is between them in six days, and no weariness touched us.⁹

Wherefore put up with what they say, and celebrate the praise of thy Lord before sunrise and before sunset:

And praise Him in the night: and perform the two final prostrations.

And list for the day whereon the crier shall cry from a place near to every one alike:

The day on which men shall in truth hear that shout will be the day of their coming forth from the grave.

Verily, we cause to live, and we cause to die. To us shall all return.

On the day when the earth shall swiftly cleave asunder over the dead, will this gathering be easy to Us.

We know best what the infidels say: and thou art not to compel them.

Warn then by the Koran those who fear my menace.

1 See Sura lxviii. I, p. 32.

2 See [lxvi.] xxv. 40.

3 See xliv. 36, p. 90.

4 The Resurrection.

5 Lit. a driver and a witness.

6 The Satan who is chained to him. Sura [lxxi.] xli. 24.

7 Lit. is there any addition? which some explain as if Hell enquired whether, being already full, any addition could be made to its size. Comp. Prov. xxx. 15, and Othioth Derabbi Akiba, 8, 1: "That the Prince of Hell saith daily, Give me food enough, is clear from what is said (Is. v. 14). Therefore Shaol hath enlarged

herself, and opened her mouth without measure, etc."

8 That is, of the ruins of the destroyed cities, etc.

9 This verse is said (by Omar b. Muhammad, Itq. 36, Djelal Eddin, ap. Maracc. and Beidh.) to have been revealed in answer to the Jews who told the Prophet that if God rested on the Sabbath, it was because he was weary. But a connection with verse 14 seems more natural.

SURA XX.1 TA. HA. [LV.]

MECCA. 135 Verses

In the Name of God, the Compassionate, the Merciful

TA. HA.2 Not to sadden thee have we sent down this Koran to thee,

But as a warning for him who feareth;

It is a missive from Him who hath made the earth and the lofty heavens!

The God of Mercy sitteth on his throne:

His, whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them both, and whatsoever is beneath the humid soil!

Thou needest not raise thy voice:3 for He knoweth the secret whisper, and the yet more hidden.

God! There is no God but He! Most excellent His titles!

Hath the history of Moses reached thee?

When he saw a fire, and said to his family, "Tarry ye here, for I perceive a fire:

Haply I may bring you a brand from it, or find at the fire a guide."4

And when he came to it, he was called to, "O Moses!

Verily, I am thy Lord: therefore pull off thy shoes: for thou art in the holy valley of Towa.

And I have chosen thee: hearken then to what shall be revealed.

Verily, I am God: there is no God but me: therefore worship me, and observe prayer for a remembrance of me.

Verily the hour is coming: I all but manifest it

That every soul may be recompensed for its labours.

Nor let him who believeth not therein and followeth his lust, turn thee aside from this truth, and thou perish.

Now, what is that in thy right hand, O Moses?"

Said he, "It is my staff on which I lean, and with which I beat down leaves for my sheep, and I have other uses for it."

He said, "Cast it down, O Moses!"

So he cast it down, and lo! it became a serpent that ran along.

He said, "Lay hold on it, and fear not: to its former state will we restore it."

"Now place thy right hand to thy arm-pit: it shall come forth white, but unhurt: another sign!

That We may shew thee the greatest of our signs.

Go to Pharaoh, for he hath burst all bounds."

He said, "O my Lord! enlarge my breast for me,

And make my work easy for me,

And loose the knot of my tongue,⁵

That they may understand my speech.

And give me a counsellor⁶ from among my family,

Aaron my brother;

By him gird up my loins,⁷

And make him a colleague in my work,

That we may praise thee oft and oft remember thee,

For thou regardest us."

He said, "O Moses, thou hast obtained thy suit:

Already, at another time, have we showed thee favour,

When we spake unto thy mother what was spoken:

'Cast him into the ark:⁸ then cast him on the sea [the river], and the sea shall throw him on the shore: and an enemy

to me and an enemy to him shall take him up.' And I myself have made thee an object of love,

That thou mightest be reared in mine eye.

When thy sister went and said, 'Shall I shew you one who will nurse him?'⁹ Then We returned thee to thy mother that her eye might be cheered, and that she might not grieve. And when thou slewest a person, We delivered thee from trouble, and We tried thee with other trial.

For years didst thou stay among the people of Midian; then camest thou hither by my decree, O Moses:

And I have chosen thee for Myself.

Go thou and thy brother with my signs and be not slack to remember me.

Go ye to Pharaoh, for he hath burst all bounds:

But speak ye to him with gentle speech; haply he will reflect or

fear."

They said, "O our Lord! truly we fear lest he break forth against us, or act with exceeding injustice."

He said, "Fear ye not, for I am with you both. I will hearken and I will behold."

Go ye then to him and say, 'Verily we are Sent ones of thy Lord; send therefore the children of Israel with us and vex them not: now are we come to thee with signs from thy Lord, and, Peace shall be on him who followeth the right guidance.'

For now hath it been revealed to us, that chastisement shall be on him who chargeth with falsehood, and turneth him away."

And he said, "Who is your Lord, O Moses?"

He said, "Our Lord is He who hath given to everything its form and then guideth it aright."

"But what," said he, "was the state of generations past?"¹⁰

He said, "The knowledge thereof is with my Lord in the Book of his decrees. My Lord erreth not, nor forgetteth."

He hath spread the earth as a bed, and hath traced out paths for you therein, and hath sent down rain from Heaven, and by it we bring forth the kinds¹¹ of various herbs:

'Eat ye, and feed your cattle.' Of a truth in this are signs unto men endued with understanding.

From it have we created you, and into it will we return you, and out of it will we bring you forth a second time."¹²

And we shewed him all our signs: but he treated them as falsehoods, and refused to believe.

He said, "Hast thou come, O Moses, to drive us from our land by thine enchantments?"

Therefore will we assuredly confront thee with like enchantments: so appoint a meeting between us and you we will not fail it, we, and do not thou in a place alike for both."

He said, "On the feast day¹³ be your meeting, and in broad daylight let the people be assembled."

And Pharaoh turned away, and collected his craftsmen and came.

Said Moses to them, "Woe to you! devise not a lie against God:

For then will he destroy you by a punishment. They who have lied have ever perished."

And the magicians discussed their plan, and spake apart in secret:

They said, "These two are surely sorcerers: fain would they drive you from your land by their sorceries, and lead away in their paths your chiefest men:

So muster your craft: then come in order: well this day shall it be for him, who shall gain the upper hand."

They said, "O Moses, wilt thou first cast down thy rod, or shall we be the first who cast?"

He said, "Yes, cast ye down first." And lo! by their enchantment their cords and rods seemed to him as if they ran.

And Moses conceived a secret fear within him.

We said, "Fear not, for thou shalt be the uppermost:

Cast forth then what is in thy right hand: it shall swallow up what they have produced: they have only produced the deceit of an enchanter: and come where he may, ill shall an enchanter fare."

And the magicians fell down and worshipped. They said,

"We believe in the Lord of Aaron and of Moses."

Said Pharaoh, "Believe ye on him ere I give you leave? He, in sooth, is your Master who hath taught you magic. I will therefore cut off your hands and your feet on opposite sides, and I will crucify you on trunks of the palm, and assuredly shall ye learn which of us is severest in punishing, and who is the more abiding."14

They said, "We will not have more regard to thee than to the clear tokens which have come to us, or than to Him who hath made us: doom the doom thou wilt: Thou canst only doom as to this present life: of a truth we have believed on our Lord that he may pardon us our sins and the sorcery to which thou hast forced us, for God is better, and more abiding than thou.15

As for him who shall come before his Lord laden with crime for him verily is Hell: he shall not die in it and he shall not live.

But he who shall come before Him, a believer, with righteous works, these! the loftiest grades await them:

Gardens of Eden, beneath whose trees16 the rivers flow: therein shall they abide for ever. This, the reward of him who hath been pure."

Then revealed we to Moses, "Go forth by night with my servants and cleave for them a dry path in the sea;

Fear not thou to be overtaken, neither be thou afraid."

And Pharaoh followed them with his hosts, and the whelming billows of the sea overwhelmed them,17 for Pharaoh misled his people, and did not guide them.

O children of Israel! we rescued you from your foes; and We appointed a meeting with you on the right side of the mountain; and We caused the manna and the quail to descend upon you:

"Eat," said We, "of the good things with which we have supplied you; but without excess, lest my wrath fall upon you; for on whom my wrath doth fall, he perisheth outright.

Surely however will I forgive him who turneth to God and believeth, and worketh righteousness, and then yieldeth to guidance.

But what hath hastened thee on apart from thy people,18 O Moses?"

He said, "They are hard on my footsteps: but to thee, O Lord, have I hastened, that thou mightest be well pleased with me."

He said, "Of a truth now have we proved thy people since thou didst leave them, and Samiri19 had led them astray."

And Moses returned to his people, angered, sorrowful.

He said, "O my people! did not your Lord promise you a good promise? Was the time of my absence long to you? or desired ye that wrath from your Lord should light upon you, that ye failed in your promise to me?"

They said, "Not of our own accord have we failed in the promise to thee, but we were made to bring loads of the people's trinkets, and we threw them into the fire and Samiri likewise cast them in, and brought forth to them a corporeal lowing20 calf: and they said, "This is your God and the God of Moses, whom he hath forgotten."'

What! saw they not that it returned them no answer, and could neither hurt nor help them?

And Aaron had before said to them, "O my people! by this calf are ye only proved: surely your Lord is the God of Mercy: follow me therefore and obey my bidding."

They said, "We will not cease devotion to it, till Moses come back to us."

He said, "O Aaron! when thou sawest that they had gone astray, what hindered thee from following me? Hast thou then disobeyed my command?"

He said, "O Son of my mother! seize me not by my beard, nor by my head: indeed I feared lest thou shouldst say,

Thou hast rent the children of Isreal asunder, and hast not observed my orders."'

He said, "And what was thy motive, O Samiri?" He said, "I saw what they saw not: so I took a handful of dust from the track21 of the messenger of God, and flung it into the calf, for so my soul prompted me."

He said, "Begone then: verily thy doom even in this life shall be to say, 'Touch me not.'22 And there is a threat against thee, which thou shalt not escape hereafter. Now look at thy god to which thou hast continued so devoted: we will surely burn it and reduce it to ashes, which we will cast into the sea.

Your God is God, beside whom there is no God: In his knowledge he embraceth all things."

Thus do We recite to thee histories of what passed of old; and from
ourselves have we given thee admonition.

Whoso shall turn aside from it shall verily carry a burden on the day of Resurrection:

Under it shall they remain: and grievous, in the day of Resurrection, shall it be to them to bear.

On that day there shall be a blast on the trumpet, and We will gather the wicked together on that day with leaden²³ eyes:

They shall say in a low voice, one to another, "Ye tarried but ten days on earth."

We are most knowing with respect to that which they will say when the most veracious²⁴ of them will say. "Ye have not tarried above a day."

And they will ask thee of the mountains: SAY: scattering my Lord will scatter them in dust;

And he will leave them a level plain: thou shalt see in it no hollows or jutting hills.

On that day shall men follow their summoner²⁵ he marcheth straight on: and low shall be their voices before the God of Mercy, nor shalt thou hear aught but the light footfall.

No intercession shall avail on that day, save his whom the God of Mercy shall allow to intercede, and whose words he shall approve.

He knoweth their future and their past; but in their own knowledge they comprehend it not:

And humble shall be their faces before Him that Liveth, the Self-subsisting: and undone he, who shall bear the burden of iniquity;

But he who shall have done the things that are right and is a believer, shall fear neither wrong nor loss.

Thus have We sent down to thee an Arabic Koran, and have set forth menaces therein diversely, that haply they may fear God, or that it may give birth to reflection in them.

Exalted then be God, the King, the Truth! Be not hasty in its recital²⁶ while the revelation of it to thee is incomplete. Say rather, "O my Lord, increase knowledge unto me."

And of old We made a covenant with Adam; but he forgot it; and we found no firmness of purpose in him.

And when We said to the angels, "Fall down and worship Adam," they worshipped all, save Eblis, who refused: and We said, "O Adam! this truly is a foe to thee and to thy wife. Let him not therefore drive you out of the garden, and ye become wretched;

For to thee is it granted that thou shalt not hunger therein, neither shalt thou be naked;

But Satan whispered him: said he, "O Adam! shall I shew thee the tree of Eternity,²⁷ and the Kingdom that faileth not?"

And they both ate thereof, and their nakedness appeared to them,

and they began to sew of the leaves of the Garden to cover them, and Adam disobeyed his Lord and went astray.

Afterwards his Lord chose him for himself, and was turned towards him, and guided him.

And God said, "Get ye all down hence, the one of you a foe unto the other. Hereafter shall guidance come unto you from me;

And whoso followeth my guidance shall not err, and shall not be wretched:

But whoso turneth away from my monition, his truly shall be a life of misery:

And We will assemble him with others on the day of Resurrection, blind."28

He will say, "O my Lord! why hast thou assembled me with others, blind? whereas I was endowed with sight."

He will answer, "Thus is it, because our signs came unto thee and thou didst forget them, and thus shalt thou be forgotten this day."

Even thus will We recompense him who hath transgressed and hath not believed in the signs of his Lord; and assuredly the chastisement of the next world will be more severe and more lasting.

Are not they, who walk the very places where they dwelt, aware how many generations we have destroyed before them? Verily in this are signs to men of insight.

And had not a decree of respite from thy Lord first gone forth, their chastisement had at once ensued. Yet the time is fixed.

Put up then with what they say; and celebrate the praise of thy Lord before the sunrise, and before its setting; and some time in the night do thou praise him, and in the extremes²⁹ of the day, that thou haply mayest please Him.

And strain not thine eye after what We have bestowed on divers of them the braveries of this world that we may thereby prove them. The portion which thy Lord will give, is better and more lasting.

Enjoin prayer on thy family, and persevere therein. We ask not of thee to find thine own provision we will provide for thee, and a happy issue shall there be to piety.

But they say, "If he come not to us with a sign from his Lord !"30 But have not clear proofs for the Koran come to them, in what is in the Books of old?

And had We destroyed them by a chastisement before its time, they would surely have said, "O our Lord! How could we believe if thou didst not send unto us an Apostle that we might follow thy signs ere that we were humbled and disgraced."

Say: Each one of us awaiteth the end. Wait ye then, and ye shall know which of us have been followers of the even way, and who hath been the rightly guided.

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- 1 The first 14 or 16 verses of this Sura are said to have induced Omar to embrace Islam (His. 226. Ibn Sfd, i. and v. Comp. Weil, p. 60. Causs. i. 396 ff.) in the sixth year before the Hejira.
- 2 Freytag supposes these letters to mean, Hush! but see Sura lxviii. 1, p. 32.
- 3 Lit. if thou raise thy voice.
- 4 Lit. guidance. Moses had lost his way, say the Commentators, when journeying to Egypt to visit his mother.
- 5 The Muhammadan Commentators tell how Moses when a child burnt his tongue with a live coal. The same story is found in Midr. Jalkut on Ex. c. 166, and in Shalsheth Hakabalah, p. 5, b. Ed. Amsterd.
- 6 Lit vizir.
- 7 Or, strengthen my back.
- 8 The form of the word in the original is not the pure Hebraic, but the later Rabbinic form.
- 9 See Sura [lxxix.] xxviii. 11, 12.
- 10 What is their condition after their death as to happiness or misery. Beidh. whom Sale follows. But the word state, which Mar. renders mens, refers rather to their creed. "How," enquires Pharaoh, "do you explain the fact that the generations of men have always practised a different worship?"
- 11 Lit. pairs.
- 12 The Midrasch Tanchumah on Ex. vii. gives a very similar dialogue between Pharaoh and Moses.
- 13 Lit. the day of ornament.
- 14 In punishing. Beidh.
- 15 To recompense. Beidh.
- 16 As the garden is said in Sura lxxxviii. to be lofty in point of situation, this frequently recurring phrase may mean that rivers run at its base. The Commentators, however, generally understand it to imply that the rivers flow beneath its shades or pavilions.
- 17 Lit. and there overwhelmed them of the sea that which overwhelmed them.
- 18 The 70 elders who were to have accompanied him.
- 19 That is, the Samaritan. This rendering, which is probably the true explanation of the word Samiri, involves a grievous ignorance of history on the part of Muhammad. Selden (de diis Syr. Syn. i. ch. 4) supposes that Samiri is Aaron himself, the Shomeer, or keeper of Israel during the absence of Moses. Many Arabians identify him with the Micha of Judges xvii. who is said to have assisted in making the calf (Raschi, Sanhedr. 102, 2 Hottinger Hist. Orient. p.

84). Geiger suggests that Samiri may be a corruption of Samael. See next note. But it is probable that the name and its application in the present instance, is to be traced to the old national feud between the Jews and Samaritans. See De Sacy, Chrestom. i. p. 189, who quotes Abu Rihan Muhammad as stating that the Samaritans were called Al-limsahsit, the people who say, "Touch me not" (v. 97, below), and Juynboll Chron. Sam. (Leid. 1848) p. 113. Sale also mentions a similar circumstance of a tribe of Samaritan Jews dwelling on one of the islands in the Red Sea.

20 "The calf came forth (Ex. xxxii. 24) lowing and the Israelites beheld it. R. Jehuda saith, Samuel entered into it and lowed in order to mislead Israel." Pirke R. Eliezer, 45.

21 From the track of Gabriel's horse, or of Gabriel himself.

22 Lit. no touch.

23 I have adopted the word leaden as expressive of the idea implied in the original word, viz. grey or greyish blue; hence, dulled, dimmed. The Arabians have a great aversion to blue and grey eyes as characteristic of their enemies the Greeks. The word, however, may also mean blind. Comp. v. 124, 5.

24 Lit. the most excellent or just of them in his way: dignitate, Mar. But Kam. in Freyt. (iii. 150) justissimus eorum, simillimus veracibus. The sense of the last clause is, "Yes have not tarried even so much as ten days, such, now that we look back upon it, is the brevity of life." See Sura [lxiv.] xxiii. 115.

25 The angel Israfil.

26 Compare Sura lxxv. 16-19, p. 56.

27 It should be observed that here and in Sura vii. 19, Muhammad seems unaware of the distinction between the tree of knowledge, and the tree of life, as given in Gen. ii. 9, and iii. 5.

28 From the intensity of the light, mentioned Sura [lxxx.] xxxix. 69.

29 In order to reconcile this passage with the prescribed hours, some understand the extremes to mean the mid-day, when the day is as it were divided.

30 Supply, we will not believe.

SURA XXVI. THE POETS¹ [LVI.]

Mecca. 228 Verses

In the Name of God, the Compassionate, the Merciful

Ta. Sin. Mim.² These are the signs of the lucid Book.

Haply thou wearest thyself away with grief because they will not believe.

Were it our will we could send down to them a sign from Heaven, before which they would humbly bow.³

But from each fresh warning that cometh to them from the God of Mercy they have only turned aside,

And treated it as a lie: But tidings shall reach them which they shall not laugh to scorn.

Have they not beheld the earth how we have caused every kind of noble plant to spring up therein?

Verily, in this is a sign: but most of them believe not.

And assuredly, thy Lord! He is the Mighty, the Merciful.

And remember when thy Lord called to Moses, "Go to the wicked people,

The people of Pharaoh. What! will they not fear me?"

He said, "My Lord, in sooth I fear lest they treat me as a liar:

And my breast is straitened, and I am slow of speech:4 send therefore to Aaron to be my helpmate.

For they have a charge5 against me, and I fear lest they put me to death."

He said, "Surely not. Go ye therefore with our signs: we will be with you and will hearken.

And go to Pharaoh and say: 'Verily we are the messengers of the Lord of the worlds

Send forth with us the children of Israel.'"'

He said, "Did we not rear thee among us when a child? And hast thou not passed years of thy life among us?

And yet what a deed is that which thou hast done!6 Thou art one of the ungrateful."

He said, "I did it indeed, and I was one of those who erred: And I fled from you because I feared you; but my Lord hath given me wisdom and hath made me one of his Apostles.

And is this the favour thou hast conferred on me, that thou hast enslaved the children of Israel?"

Said Pharaoh, "Who then is the Lord of the Worlds?"

He said, "The Lord of the Heavens and of the Earth and of all that is between them, if only ye believe it."

Said Pharaoh to those around him, "Hear ye this?"

"Your Lord," said Moses, "and the Lord of your sires of old."

"In sooth, your Apostle whom He hath sent to you," said Pharaoh, "is certainly possessed."

He said, "Lord is He of the East and of the West, and of all that is between them, if ye can understand."

He said, "If ye take any God beside me, I will surely put thee in ward."

Said Moses, "What! if I shew thee that which shall be a proof of my mission?"

He said, "Forth with it then, if thou speakest truth."

Then threw he down his staff, and lo! an undoubted serpent:

And he drew out his hand, and lo! it was white⁷ to the beholders.

He said to his nobles around him. "This truly is a right cunning sorcerer:

Fain would he drive you out of your land by his Sorcery. But what do ye suggest?"

They said, "Put him and his brother off awhile, and send summoners to all the cities,

Who shall bring to thee every cunning magician."

So the magicians were mustered at a set time, on a solemn day:

And it was said to the people, "Are ye all assembled?"

"Yes! and we will follow the magicians if they gain the day."

And when the magicians were arrived they said to Pharaoh, "Shall we have a reward if we gain the day?"

He said, "Yes. And verily in that case ye shall be of those who are near my person."

Moses said to them, "Throw down what ye have to throw."

So they cast down their ropes and rods, and said, "By Pharaoh's might we shall surely win."

Then Moses threw down his rod, and lo! it swallowed up their cheating wonders.

Then the magicians threw themselves down in worship:

They said, "We believe on the Lord of the Worlds,

The Lord of Moses and of Aaron."

Said Pharaoh, "Have ye then believed on him ere I gave you leave? He truly is your master who hath taught you magic.⁸ But bye and bye ye shall surely know my power.

I will cut off your hands and feet on opposite sides, and I will have you all crucified."

They said, "It cannot harm us, for to our Lord shall we return:

Assuredly we trust that our Lord will forgive us our sins, since we are of the first who believe."

Then revealed we this order to Moses: "Go forth by night with my servants, for ye will be pursued."

And Pharaoh sent summoners through the cities:

"These Israelites," said they, "are a scanty band;

Yet are they enraged against us

But we truly are numerous, wary."

Thus we caused them to quit gardens and fountains,

And treasures and splendid dwellings;

So was it; and we gave them to the children of Israel for an heritage.⁹

Then at sunrise the Egyptians followed them:

And when the hosts came in view of one another, the comrades of Moses said, "We are surely overtaken."

He said, "By no means: for my Lord is with me He will guide me."

And we revealed this order to Moses, "Strike the sea with thy rod." And it clave asunder, and each part became like a huge mountain.

Then made we the others to draw on;

And we saved Moses, and those who were with him, all;

But we drowned the others.

Truly in this was a sign; but most of them did not believe.

But verily thy Lord, He is the Mighty, the Merciful!

And recite to them the story of Abraham

When he said to his Father and to his people, "What worship ye?"

They said, "We worship idols, and constant is our devotion to them."

He said, "Can they hear you when ye cry to them?

Or help you or do you harm?"

They said, "But we found our Fathers do the like."

He said, "How think ye? They whom ye worship,

Ye and your fathers of early days,

Are my foes: but not so¹⁰ the Lord of the Worlds,

Who hath created me, and guideth me,

Who giveth me food and drink;

And when I am sick, he healeth me,

And who will cause me to die and again quicken me,

And who, I hope, will forgive me my sins in the day of reckoning.

My Lord! bestow on me wisdom and join me to the just,

And give me a good name¹¹ among posterity,

And make me one of the heirs of the garden of delight,

And forgive my father, for he was one of the erring,
And put me not to shame on the day when mankind shall be raised
up,
The day when neither wealth nor children shall avail,
Save to him who shall come to God with a sound heart:
When Paradise shall be brought near the pious,
And Hell shall lay open for those who have gone astray.
And it shall be said to them, 'Where are they whom ye worshipped
Beside God? Can they harm you or help themselves?'
And they shall be cast into it the seducers and the seduced,
And all the host of Eblis.
They shall say, as they wrangle therein together,
'By God, we were in a plain error,
When we equalled you with the Lord of the Worlds:
And none misled us but the wicked,
And we have none to plead for us,
Nor friend who careth for us.
Could we but return, we would be of the believers.'"'
Verily, in this was a sign: but most of them believed not.
And truly thy Lord! He is the Mighty, the Merciful!
The people of Noah gainsaid the Apostles,
When their brother Noah said to them, "Will ye not fear God?
Of a truth am I your faithful Apostle;
Fear God then and obey me.
I ask of you no reward for this, for my reward is of the Lord of the
Worlds alone:
Fear God then and obey me."
They said, "Shall we believe on thee when the meanest only are
thy followers?"
He said, "But I have no knowledge of that they did:12
To my Lord only must their account be given: would that ye
understood this!
And I will not thrust away those who believe,
For I am only one charged with plain warnings."
They said, "Now unless thou desist, O Noah, one of the stoned

shalt thou surely be."

He said, "Lord! my people treat me as a liar:

Decide thou therefore a decision between me and them, and rescue me and the faithful who are with me."

So we saved him and those who were with him in the fullyladen ark,

And afterwards we drowned the rest.

Herein truly was a sign, but most of them believed not.

But thy Lord! He is the Mighty, the Merciful.

The Adites¹³ treated their Apostles as liars,

When their brother Houd said to them, "Will ye not fear God?

I am your Apostle, worthy of all credit;

Fear God then and obey me:

I ask for no reward for this; for my reward is of the Lord of the Worlds alone.

What! build ye landmarks on all heights in mere pastime?

And raise ye structures to be your lasting abodes?¹⁴

And when ye put forth your power do ye put it forth with harshness?

Fear ye God then and obey me;

And fear ye Him who hath plenteously betowed on you ye well know what:

Plenteously bestowed on you flocks and children,

And gardens and fountains;

Indeed I fear for you the punishment of a tremendous day."

They said, "It is the same to us whether thou warn or warn us not.

This is but a tale of the ancients,

And we are not they who shall be punished."

And they charged him with imposture; and we destroyed them. In this was a sign: but most of them believed not.

But thy Lord! He is the Mighty, the Merciful!

The Themoudites also treated their Apostles as liars,

When their brother Saleh said to them, "Will ye not fear God?

I am your Apostle worthy of all credit:

Fear God, then, and obey me.

I ask of you no reward for this: my reward is of the Lord of the

Worlds alone.

Shall ye be left secure amid these things here?

Amid gardens and fountains,

And corn-fields and palm-trees, with flower-sheathing branches?

And, insolent that ye are, will ye hew out your dwellings in the mountains?

But fear God and obey me,

And obey not the bidding of those who commit excess,

Who act disorderly on the earth and reform it not."

They said, "Certainly thou art a person bewitched;

Thou art only a man like us: produce now a sign if thou art a man of truth."

He said, "This she-camel, then drink shall there be for her, and drink shall there be for you, on a several day for each.

But harm her not, lest the punishment of a tremendous day overtake you."

But they ham-strung her, and repented of it on the morrow;

For the punishment overtook them. In this truly was a sign, but most of them believed not.

But thy Lord! He is the Powerful, the Merciful!

The people of Lot treated their apostles as liars,

When their brother Lot said to them, "Will ye not fear God?

I am your Apostle worthy of all credit:

Fear God, then, and obey me.

For this I ask you no reward: my reward is of the Lord of the worlds alone.

What! with men, of all creatures, will ye have commerce?

And leave ye your wives whom your Lord hath created for you? Ah! ye are an erring people!"

They said, "O Lot, if thou desist not, one of the banished shalt thou surely be."

He said, "I utterly abhor your doings:

My Lord! deliver me and my family from what they do."

So we delivered him and his whole family

Save an aged one among those who tarried

Then we destroyed the rest

And we rained a rain upon them, and fatal was the rain to those

whom we had warned.

In this truly was a sign; but most of them did not believe.

But thy Lord! He is the Powerful, the Merciful!

The dwellers in the forest of Madian¹⁵ treated the Apostles as liars.

When Shoaib their brother said to them, "Will ye not fear God?

I truly am your trustworthy Apostle.

Fear God, then, and obey me:

No reward ask I of you for this: my reward is of the Lord of the Worlds alone.

Fill the measure, and be not of those who minish:

Weigh with exact balance:

And defraud not men in their substance, and do no wrong on the earth by deeds of licence;

And fear Him who made you and the races of old."

They said, "Certainly thou art a person bewitched.

Thou art but a man like us, and we deem thee liar

Make now a part of the heaven to fall down upon us, if thou art a man of truth."

He said, "My Lord best knoweth your doings."

And when they treated him as a liar, the chastisement of the day of cloud overtook them. This truly was the chastisement of a dreadful day!

In this was a sign, but most of them believed not.

But thy Lord! He is the Mighty, the Merciful!

Verily from the Lord of the Worlds hath this Book come down;

The faithful spirit¹⁶ hath come down with it

Upon thy heart, that thou mightest become a warner

In the clear Arabic tongue:

And truly it is foretold in the Scriptures of them of yore.¹⁷

Was it not a sign to them¹⁸ that the learned among the children of Israel recognised it?

If we had sent it down unto any foreigner,

And he had recited it to them, they had not believed.

In such sort have we influenced¹⁹ the heart of the wicked ones,

That they will not believe it till they see the grievous chastisement?

And it shall come upon them on a sudden when they look not for it:

And they will say, "Can we be respited?"

What! will they seek to hasten on our chastisement?

How thinkest thou? If after we have given them their fill for years,

That with which they are menaced come upon them at last,

Of what avail will their enjoyments be to them?

We never destroyed a city which had not first its warners

With admonition; nor did we deal unjustly.

The Satans were not sent down with this Koran:

It beseemed them not, and they had not the power,

For they are far removed from hearing it.²⁰

Call not thou on any other god but God, lest thou be of those consigned to torment:

But warn thy relatives of nearer kin,²¹

And kindly lower thy wing over the faithful who follow thee.

And if they disobey thee, then say: "I will not be answerable for your doings;"

And put thy trust in Him that is the Mighty, the Merciful,

Who seeth thee when thou standest in prayer,

And thy demeanour amongst those who worship;

For He heareth, knoweth all.

Shall I tell you on whom Satan descend?

They descend on every lying, wicked person:

They impart what they have heard;²² but most of them are liars.

It is the POETS²³ whom the erring follow:

Seest thou not how they rove distraught in every valley?

And that they say that which they do not?

Save those who believe and do good works, and oft remember God;

And who defend themselves when unjustly treated. But they who treat them unjustly shall find out what a lot awaiteth them.

1 This Sura belongs to about the seventh year of Muhammad's prophetic life.

2 See Sura lxviii. I, p. 32.

3 Lit. to which their necks would humble themselves.

4 Lit. my tongue is not free. This verse appears to be a studied simplification of Ex. iv. 10-13.

5 The murder of the Egyptian. See Geiger, 159.

6 Lit. and thou hast done thy deed which thou hast done. See xxviii. 15.

7 Thus Pirke R. Elieser 48. "He placed his hand in his bosom, and drew it forth, white as snow with leprosy."

8 "The Pharaoh who lived in the days of Moses was a great magician." Mid. Jalkut, c. 182. Comp. Sura xxviii. 38, where, in accordance with the Rabbinic traditions Pharaoh claims to be a God.

9 See ii. 58, and Midr. Jalkut on Ex. xii. c. 208.

10 Lit. except.

11 Lit. a tongue of truth, i.e. high repute. Or, grant that my words may be believed among posterity. See [lviii.] xix. 47.

12 Of their motives in embracing Islam.

13 The Adites are mentioned in vii. and xi.

14 This is to be understood of the small forts erected by the nomades of the Hejaz along the route of the caravans to guarantee their safety. Comp. Gen. xi. 1-10, and Sura lxxxix. 6, p. 54.

15 The Madian and the El-Aika of other Suras are unquestionably one and the same place, as they have the same prophet Shoaib (or Sho'eyb), the Jethro of Scripture a name perhaps altered from Hobab (Numb. x. 29) and because the same sin is laid to the charge of both. See Winer's Realwörterbuch on Jethro. The Midr. Rabbah on Ex. ii. 16, Par. I, makes Jethro renounce idolatry, and his office of Priest, and undergo banishment from the Midianites.

16 Gabriel. See Sura lxxxix. 19, p. 46.

17 See Sura xliii. 36. This verse is said to have been revealed at Medina by Itq. 34.

18 The unbelieving Meccans. Lit. that the knowing (Doctors, Uhlemas) knew it.

19 Lit. have introduced it, i.e. infidelity; or, the Koran. Beidh. The latter interpretation seems most accordant with the context.

20 Comp. Sura xxxvii. 7, 8, p. 79.

21 It is probable that within three or four years from his entry upon the prophetic office, Muhammad had made about 40 converts. Some biographers refer to this passage, and not to Sura lxiv. I, as the first call to preach. But this Sura is itself late, and bears evidence of the opposition to which the prophet had become exposed, and of adherents to his cause, now become numerous. The diffuseness and feebleness of the style clearly point to a late origin.

22 They impart to their votaries on earth what they have learned by stealth and partially, in heaven.

23 Muhammad found it necessary to employ the pens of certain poets to defend himself and his religion from the ridicule and satire of other poets, whose productions were recited at the great annual fair held at Okatz, the Olympus of the Hejaz. The poems which were judged the best were written up in letters of gold, or suspended (hence called Moallakat) in the Caaba. These poetical contests were subsequently suppressed by Muhammad, as offering openings for discussions which might prove inconvenient, and dangerous to his rising claims.

SURA XV. HEDJR1 [LVII.]

MECCA 99 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. RA.2 These are the signs of the Book, and of a lucid recital [Koran].

Many a time will the infidels wish that they had been Muslims.

Let them feast and enjoy themselves, and let hope beguile them: but they shall know the truth at last.

We never destroyed a city whose term was not perfixed:3

No people can forestall or retard its destiny.

They say: "O thou to whom the warning hath been sent down, thou art surely possessed by a djinn:

Wouldst thou not have come to us with the angels, if thou wert of those who assert the truth?"

We will not send down the angels without due cause.4 The Infidels would not in that case have been respited.

Verily, We have sent down the warning, and verily, We will be its guardian;

And already have We sent Apostles, before thee, among the sects of the ancients;

But never came Apostles to them whom they did not deride.

In like manner will We put it into the hearts of the sinners of Mecca to do the same:

They will not believe on him though the example of those of old hath gone before.

Even were We to open above them a gate in Heaven, yet all the while they were mounting up to it,

They would surely say: It is only that our eyes are drunken: nay, we are a people enchanted.

We have set the signs of the zodiac5 in the Heavens, and adorned and decked them forth for the beholders,

And We guard them from every stoned6 Satan,

Save such as steal a hearing:7 and him doth a visible flame pursue.

And the Earth have We spread forth, and thrown thereon the mountains, and caused everything to spring forth in it in balanced measure:

And We have provided therein sustenance for you, and for the creatures which not ye sustain:

And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure:

And We send forth the fertilising winds, and cause the rain to come down from the heaven, and give you to drink of it; and it is not ye who are its storers:

And We cause to live and We cause to die,8 and We are the heir of all things:

We know those of you who flourish first and We know those who come later:

And truly thy Lord will gather them together again, for He is Wise, Knowing.

We created man of dried clay, of dark loam moulded;

And the djinn had We before created of subtle fire.

Remember when thy Lord said to the Angels, "I create man of dried clay, of dark loam moulded:

And when I shall have fashioned him and breathed of my spirit into him, then fall ye down and worship him."

And the Angels bowed down in worship, all of them, all together,

Save Eblis: he refused to be with those who bowed in worship.

"O Eblis,"9 said God, "wherefore art thou not with those who bow down in worship?"

He said, "It beseemeth not me to bow in worship to man whom thou hast created of clay, of moulded loam."

He said, "Begone then hence; thou art a stoned one,10

And the curse shall be on thee till the day of reckoning."

He said, "O my Lord! respite me till the day when man shall be raised from the dead."

He said, "One then of the respited shalt thou be

Till the day of the predestined time."

He said, "O my Lord! because thou hast beguiled me, I will surely make all fair seeming to them11 on the earth; I will surely beguile them all;

Except such of them as shall be thy sincere servants."

He said, "This is the right way with me;

For over none of my servants shalt thou have power, save those beguiled ones who shall follow thee."

And verily, Hell is the promise for them one and all.

It hath seven Portals;12 at each Portal is a separate band of them;

But 'mid gardens and fountains shall the pious dwell:

"Enter ye therein in peace, secure "

And all rancour will We remove from their bosoms: they shall sit as brethren, face to face, on couches:

Therein no weariness shall reach them, nor forth from it shall they be cast for ever.

Announce to my servants that I am the Gracious, the Merciful,

And that my chastisement is the grievous chastisement.

And tell them of Abraham's guests.

When they entered in unto him, and said, "Peace."

"Verily," said he, "We fear you."

They said, "Fear not, for of a sage son we bring thee tidings."

He said, "Bring ye me such tidings now that old age hath come upon me? What, therefore, are your tidings really?"

They said, "We announce them to thee in very truth. Be not then one of the despairing."

"And who," said he, "despaireth of the mercy of his Lord, but they who err?"

He said, "What is your business then, O ye Sent Ones?"

They said, "We are sent unto a people who are sinners,

Except the family of Lot, whom verily we will rescue all,

Except his wife. We have decreed that she shall be of those who linger."

And when the Sent Ones came to the family of Lot

He said, "Yes; are persons unknown to me."

They said, "Yes; but we have come to thee for a purpose about which thy people doubt:

We have come to thee with very truth, and we are truthful envoys.

Lead forth therefore thy family in the dead of the night; follow thou on their rear: and let no one of you turn round, but pass ye on whither ye are bidden."

And this command we gave him because to the last man should these people be cut off at morning.

Then came the people of the city rejoicing at the news13

He said, "These are my guests: therefore disgrace me not.

And fear God and put me not to shame."

They said, "Have we not forbidden thee to entertain any one whatever?"¹⁴

He said, "Here are my daughters, if ye will thus act."

As thou livest, O Muhammad, they were bewildered in the drunkenness of their lust.

So a tempest overtook them at their sunrise,

And we turned the city upside down, and we rained stones of baked clay upon them.

Verily, in this are signs for those who scan heedfully;

And these cities lay on the high road.¹⁵

Verily, in this are signs for the faithful.

The inhabitants also of El Aika¹⁶ were sinners:

So we took vengeance on them, and they both became a plain example.

And the people of HEDJR treated God's messengers as liars.

And we brought forth our signs to them, but they drew back from them:

And they hewed them out abodes in the mountains to secure them:

But a tempest surprised them at early morn,

And their labours availed them nothing.

We have not created the heavens and the earth and all that between them is, but for a worthy end.¹⁷ And verily, "the hour" shall surely come. Wherefore do thou, Muhammad, forgive with kindly forgiveness,

For thy Lord! He is the Creator, the Wise.

We have already given thee the seven verses of repetition¹⁸ and the glorious Koran.

Strain not thine eyes after the good things we have bestowed on some of the unbelievers: afflict not thyself on their account, and lower thy wing to the faithful.¹⁹

And SAY: I am the only plain-spoken warner.

We will punish those who foster divisions,²⁰

Who break up the Koran into parts:

By thy Lord! we will surely take account from them one and all,

Concerning that which they have done.

Profess publicly then what thou hast been bidden,²¹ and withdraw

from those who join gods to God.

Verily, We will maintain thy cause against those who deride thee,

Who set up gods with God: and at last shall they know their folly.

Now know We that thy heart is distressed²² at what they say:

But do thou celebrate the praise of thy Lord, and be of those who bow down in worship;

And serve thy Lord till the certainty²³ o'ertake thee.

1 Hedjr, a valley in the route between Medina and Syria, originally the country of the Themoudites.

2 See Sura lxviii. p. 32.

3 Lit. which had not a known writing.

4 That is, not merely to gratify the curiosity of the doubting, but to execute prompt punishment. It might also be rendered, save with justice

5 Ar. bourdj, Gr. [greek text], towers, i.e. Signs of the Zodiac.

6 See Sura xv. 34; and note p. 114.

7 Comp. Sura xxxvii. 6, p. 79. In Chagiga 16, 1, the Demons (schedim) are said to learn the secrets of the future by listening behind the veil (parg"d).

8 Compare precisely a similar association of subjects, the Rain, Food, God, as Lord of life and death in Tr. Taanith, fol. 1 a.

9 Comp. Sura [xci.] ii. 32. There is much in this dialogue between Eblis and Allah which reminds of the dialogue between Jehovah and Satan in the opening of the Book of Job.

10 That is, accursed. According to the Muhammadan tradition, Abraham drove Satan away with stones when he would have hindered him from sacrificing Ismael. Hence the custom during the pilgrimage of throwing a certain number of stones the Shafeis, 49; the Hanafis, 70 as if at Satan, in the valley of Mina, near Mecca. The spot where the apparition of Satan to Abraham took place is marked by three small pillars, at which the stones are now thrown. Comp. Gen. xv. II.

11 Lit. I will embellish, prepare.

12 Thus, in Sota, 10, David is said to have rescued Absalom from "the seven dwellings of Hell;" in Midr. on Ps. xi. "There are seven houses of abode for the wicked in Hell;" and in Sohar ii. 150, "Hell hath seven gates."

13 At the arrival of strangers.

14 Comp. Midr. Rabbah on Gen. Par. 50.

15 From Arabia to Syria. The pronoun in the fem. sing. may refer to the Pentapolis as to a single city, or to Sodom alone.

16 See Sura [lvi.] xxvi. 176.

17 See Sura [lxxiii.] xvi. 3.

18 That is, the seven verses of Sura 1, p. 28. Others understand, the seven long Suras; or, the fifteen Suras which make a seventh of the whole; or, this Sura (Hedjr) as originally the seventh. Mathani is an allusion, according to some, to the frequency with which the fatthah is to be repeated; or, to the frequent repetitions of great truths, etc., in order to impress them on the memory of the hearer and reader; or, to the manner in which wa'id and wa'd, promises and threatenings, alternate and balance each other in the same or subsequent verses and Suras, in pairs. This verse and Sura x. 10 shew that a part at least of the Koran was known under that name and existed as a whole in the time of Muhammad. Geiger's interpretations at pp. 59, 60 (and in the note) seem very forced.

19 Comp. Sura [lvi.] xxvi. 215, i.e. demean thyself gently.

20 Lit. as we sent down upon the dividers, i.e. the Jews and Christians, who receive part of the Scriptures and reject part. Others render obstructors and explain the passage of twelve idolaters, who in order to intimidate the Meccans, seized upon the public revenues of Mecca during the pilgrimage.

21 In this, the fourth year of his mission, Muhammad is said to have hazarded the step of mounting the Safa, a slight eminence in one of the streets of Mecca, and publicly preached to the Koreisch. The authorities are given in Sprenger (Life of M. p. 177, 8).

22 Lit. contracted.

23 Death.

SURA XIX.1 MARY [LVIII.]

MECCA. 98 Verses

In the Name of God, the Compassionate, the Merciful

KAF. HA. YA. AIN. SAD.2 A recital of thy Lord's mercy to his servant Zachariah;

When he called upon his Lord with secret calling,

And said: "O Lord, verily my bones are weakened, and the hoar hairs glisten on my head,

And never, Lord, have I prayed to thee with ill success.

But now I have fears for my kindred after me;3 and my wife is barren:

Give me, then, a successor as thy special gift, who shall be my heir and an heir of the family of Jacob: and make him, Lord, well pleasing to thee."

"O Zachariah! verily we announce to thee a son, his name John:

That name We have given to none before him."4

He said: "O my Lord! how when my wife is barren shall I have a son, and when I have now reached old age, failing in my powers?"

He said: So shall it be. Thy Lord hath said, Easy is this to me, for I created thee aforetime when thou wast nothing."

He said: "Vouchsafe me, O my Lord! a sign." He said: "Thy sign shall be that for three nights, though sound in health, thou speakest not to man."

And he came forth from the sanctuary to his people, and made signs to them to sing praises morn and even.

We said: "O John! receive the Book with purpose of heart:"⁵ and We bestowed on him wisdom while yet a child;

And mercifulness from Ourselves, and purity; and pious was he, and dutiful to his parents; and not proud, rebellious.

And peace was on him on the day he was born, and the day of his death, and shall be on the day when he shall be raised to life!

And make mention in the Book, of Mary, when she went apart from her family, eastward,⁶

And took a veil to shroud herself from them:⁷ and we sent our spirit⁸ to her, and he took before her the form of a perfect man.⁹

She said: "I fly for refuge from thee to the God of Mercy! If thou fearest Him, begone from me."

He said: "I am only a messenger of thy Lord, that I may bestow on thee a holy son."

She said: "How shall I have a son, when man hath never touched me? and I am not unchaste."

He said: "So shall it be. Thy Lord hath said: 'Easy is this with me;' and we will make him a sign to mankind, and a mercy from us. For it is a thing decreed."

And she conceived him,¹⁰ and retired with him to a far-off place.

And the throes came upon her¹¹ by the trunk of a palm. She said: "Oh, would that I had died ere this, and been a thing forgotten, forgotten quite!"

And one cried to her from below her:¹² "Grieve not thou, thy Lord hath provided a streamlet at thy feet:

And shake the trunk of the palm-tree toward thee:¹³ it will drop fresh ripe dates upon thee.

Eat then and drink, and be of cheerful eye:¹⁴ and shouldst thou see a man,

Say, Verily, I have vowed abstinence to the God of mercy. To no one will I speak this day."

Then came she with the babe to her people, bearing him. They said, "O Mary! now hast thou done a strange thing!

O sister of Aaron!¹⁵ Thy father was not a man of wickedness, nor unchaste thy mother."

And she made a sign to them, pointing towards the babe. They said, "How shall we speak with him who is in the cradle, an infant?"

It said,¹⁶ "Verily, I am the servant of God; He hath given me the Book, and He hath made me a prophet;

And He hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I shall live;

And to be duteous to her that bare me: and he hath not made me proud, depraved.

And the peace of God was on me the day I was born, and will be the day I shall die, and the day I shall be raised to life."

This is Jesus, the son of Mary; this is a statement of the truth concerning which they doubt.

It beseemeth not God to beget a son. Glory be to Him! when he decreeth a thing, He only saith to it, Be, and it Is.¹⁷

And verily, God is my Lord and your Lord; adore Him then. This is the right way.

But the Sects have fallen to variance among themselves about Jesus: but woe, because of the assembly of a great day, to those who believe not!

Make them hear, make them behold the day when they shall come before us! But the offenders this day are in a manifest error.

Warn them of the day of sighing when the decree shall be accomplished, while they are sunk in heedlessness and while they believe not.

Verily, we will inherit the earth and all who are upon it. To us shall they be brought back.

Make mention also in the Book of Abraham; for he was a man of truth, a Prophet.¹⁸

When he said to his Father, "O my Father! why dost thou worship that which neither seeth nor heareth, nor profiteth thee aught?

O my Father! verily now hath knowledge come to me which hath not come to thee. Follow me therefore I will guide thee into an even path.

O my Father! worship not Satan, for Satan is a rebel against the God of Mercy.

O my Father! indeed I fear lest a chastisement from the God of Mercy light upon thee, and thou become Satan's vassal."

He said, "Castest thou off my Gods, O Abraham? If thou forbear not, I will surely stone thee. Begone from me for a length of time."

He said, "Peace be on thee! I will pray my Lord for thy forgiveness, for he is gracious to me:

But I will separate myself from you, and the gods ye call on beside God, and on my Lord will I call. Haply, my prayers to my Lord will not be with ill success."

And when he had separated himself from them and that which they worshipped beside God, we bestowed on him Isaac and Jacob, and each of them we made a prophet:

And we bestowed gifts on them in our mercy, and gave them the lofty tongue of truth."19

And commemorate Moses in "the Book;" for he was a man of purity: moreover he was an Apostle, a Prophet:

From the right side of the mountain we called to him, and caused him to draw nigh to us for secret converse:

And we bestowed on him in our mercy his brother Aaron, a Prophet.

And commemorate Ismael in "the Book;" for he was true to his promise, and was an Apostle, a Prophet;

And he enjoined prayer and almsgiving on his people, and was well pleasing to his Lord.

And commemorate Edris²⁰ in "the Book;" for he was a man of truth, a Prophet:

And we uplifted him to a place on high.²¹

These are they among the prophets of the posterity of Adam, and among those whom we bare with Noah, and among the posterity of Abraham and Israel, and among those whom we have guided and chosen, to whom God hath shewed favour. When the signs of the God of Mercy were rehearsed to them, they bowed them down worshipping and weeping.

But others have come in their place after them: they have made an end of prayer, and have gone after their own lusts; and in the end they shall meet with evil:

Save those who turn and believe and do that which is right, these shall enter the Garden, and in nought shall they be wronged:

The Garden of Eden, which the God of Mercy hath promised to his servants, though yet unseen:²² for his promise shall come to pass:

No vain discourse shall they hear therein, but only "Peace;" and their food shall be given them at morn and even:

This is the Paradise which we will make the heritage of those our servants who fear us.

We²³ come not down from Heaven but by thy Lord's command. His, whatever is before us and whatever is behind us, and whatever is between the two! And thy Lord is not forgetful,

Lord of the Heavens and of the Earth, and of all that is between them! Worship Him, then, and abide thou steadfast in his worship. Knowest thou any other of the same name?²⁴

Man saith: "What! after I am dead, shall I in the end be brought forth alive?"

Doth not man bear in mind that we made him at first, when he was nought?

And I swear by thy Lord, we will surely gather together them and the Satans: then will we set them on their knees round Hell:

Then will we take forth from each band those of them who have been stoutest in rebellion against the God of Mercy:

Then shall we know right well to whom its burning is most due:

No one is there of you who shall not go down unto it²⁵ This is a settled decree with thy Lord

Then will we deliver those who had the fear of God, and the wicked will we leave in it on their knees.

And when our clear signs are rehearsed to them, the infidels say to those who believe: "Which of the two parties²⁶ is in the best plight? and which is the most goodly company?"

But how many generations have we brought to ruin before them, who surpassed them in riches and in splendour!

Say: As to those who are in error, the God of Mercy will lengthen out to them a length of days

Until they see that with which they are threatened, whether it be some present chastisement, or whether it be "the Hour," and they shall then know which is in the worse state, and which the more weak in forces:

But God will increase the guidance of the already guided.

And good works which abide, are in thy Lord's sight better in respect of guerdon, and better in the issue than all worldly good.

Hast thou marked him who believeth not in our signs, and saith, "I shall surely have riches and children bestowed upon me?"

Hath he mounted up into the secrets of God? Hath he made a compact with the God of Mercy?

No! we will certainly write down what he saith, and will lengthen the length of his chastisement:

And we will inherit what he spake of, and he shall come before us all alone.

They have taken other gods beside God to be their help.²⁷

But it shall not be. Those gods will disavow their worship and will become their enemies.

Seest thou not that we send the Satans against the Infidels to urge them into sin?

Wherefore be not thou in haste with them;²⁸ for a small number of days do we number to them.

One day we will gather the God-fearing before the God of Mercy with honours due:²⁹

But the sinners will we drive unto Hell, like flocks driven to the watering.

None shall have power to intercede, save he who hath received permission at the hands of the God of Mercy.

They say: "The God of Mercy hath gotten offspring." Now have ye done a monstrous thing!

Almost might the very Heavens be rent thereat, and the Earth cleave asunder, and the mountains fall down in fragments,

That they ascribe a son to the God of Mercy, when it beseemeth not the God of Mercy to beget a son!

Verily there is none in the Heavens and in the Earth but shall approach the God of Mercy as a servant. He hath taken note of them, and numbered them with exact numbering:

And each of them shall come to Him, on the day of Resurrection, singly:

But love will the God of Mercy vouchsafe to those who believe and do the things that be right.

Verily we have made this Koran easy and in thine own tongue, that thou mayest announce glad tidings by it to the God-fearing, and that thou mayest warn the contentious by it.

How many generations have we destroyed before them! Canst thou search out one of them? or canst thou hear a whisper from them?

1 Comp. the first 37 verses of this Sura with Sura iii. 35-57 with reference to the different style adopted by Muhammad in the later Suras, probably for the purpose of avoiding the imputation of his being merely a poet, a sorcerer, or person possessed. Sura lii. 29, 30; xxi. 5; lxviii. 2, 51. This Sura is one of the fullest and earliest Koranic Gospel Histories, and was recited to the Nagash or King of 'thiopia, in the presence of the ambassadors of the Koreisch. His. 220; Caussin, i. 392; Sprenger (Life of M.) p. 193.

2 See Sura lxviii. I, p. 32. Golius conjectured that these letters represent coh ya'as, thus he counselled, and that they were added by some Jewish scribe. Sprenger (Journ. of As. Soc. of Bengal, xx. 280) arranges them as Ain, Sad, Kaf, Ha, Ya, and supposes them to be taken from the Arabic words for Aisa (Jesus) of the Nazarenes, King of the Jews. But we can hardly imagine that Muhammad would ascribe such a title to our Lord, and the word which Dr. Sprenger uses for Jews is not the form peculiar to the Koran.

3 Lest they should desert the worship of the God of Israel.

4 Ar. Yahia. It may be true that the name in this form had never been given. Otherwise, we have in this passage a misunderstanding of Luke i. 61, as well as ignorance of the Jewish Scriptures. Comp. 2 Kings xxv. 23; 1 Chron. iii. 16; Ezra viii. 12; Jerem. xl. 8. Some commentators try to avoid the difficulty by rendering samiyan, deserving of the name.

5 Or, with firm resolve. See Sura [xcvii.] iii. 36. The speaker is God.

6 To an eastern chamber in the temple to pray. Or it may mean, to

some place eastward from Jerusalem, or from the house of her parents.

7 Thus the Protev. Jac. c. 12 says that Mary, although at a later period, [greek text] But Wahl, she laid aside her veil.

8 Gabriel.

9 See Sura [lxxxix.] vi. 9.

10 It is quite clear from this passage, and from verse 36, that Muhammad believed Jesus to have been conceived by an act of the divine will. Comp. Sura [xcvii.] iii. 52; see also note at Sura [xci.] ii. 81.

11 Or, the throes urged her to the trunk of, etc.

12 This was either the Infant which spoke as soon as born, or Gabriel. Comp. Thilo Cod. Apoc. 136-139 on this passage. Beidhawi explains: from behind the palm tree.

13 See Thilo Cod. Apoc. N. T. p. 138, and the Hist. Nat. Mar. c. 20, which connects similar incidents with the flight into Egypt. Thus also Latona, [greek text], Call. H. in Apoll. and [greek text], H. in Delum.

14 Or, settle, calm thine eye, refresh thine eye. The birth of a son is still called korrat ol ain.

15 The anachronism is probably only apparent. See Sura iii. 1, n. Muhammad may have supposed that this Aaron (or Harun) was the son of Imran and Anna. Or, if Aaron the brother of Moses be meant Mary may be called his sister, either because she was of the Levitical race, or by way of comparison.

16 See Sura [cxiv.] v. 109.

17 From the change in the rhyme, and from the more polemical tone of the following five verses, it may be inferred that they were added at a somewhat later period.

18 The title Nabi, prophet, is used of Abraham, Isaac, and Jacob, as depositaries of the worship of the one true God, but with a mission restricted to their own families; whereas Houd, Saleh, Shoaib, etc., are designated as (Resoul) apostles and envoys, charged with a more extended mission to the tribes of Arabia. In Moses, Jesus, and Muhammad, etc., are united the office and gift both of prophet (nabi) and apostle (resoul).

19 Made them to be highly praised. Beidh.

20 Enoch. Beidhawi derives the name Edris from the Ar. darasa, to search out, with reference to his knowledge of divine mysteries. The Heb. Enoch, in like manner, means initiated.

21 Comp. Gen. v. 24, and the tract Derek Erez in Midr. Jalkut, c. 42, where Enoch is reckoned among the nine according to other Talmudists, thirteen (Schr der's Talm. und Rabb. Judenthum) individuals who were exempted from death and taken straight to Paradise. It should be observed that both here and Sura xxi. 85, Edris is named after Ismael.

22 Maracci and Beidhawi, in absentid. Sale, as an object of faith. Beidhawi ad f. in reward for their secret faith. Ullmann f•r die verborgene Zukunft.

23 This verse is to be understood as an answer on the part of Gabriel to Muhammad's complaints of the long intervals between the revelations.

24 The idolaters called their deities Gods, but as Polytheists were unused to the singular Allah, God.

25 Even the pious on their way to Paradise are to pass the confines of Hell.

26 The Koreisch, or the Muslims.

27 Or, glory, strength.

28 To call down judgments upon them.

29 As ambassadors come into the presence of a prince. Sale. This is implied in the original.

SURA XXXVIII. SAD [LIX.]

Mecca. 88 Verses

In the Name of God, the Compassionate, the Merciful

Sad.1 By the Koran full of warning! In sooth the Infidels are absorbed in pride, in contention with thee.

How many generations have we destroyed before them! And they cried for mercy but no time was it of escape!

And they marvel that a warner from among themselves hath come to them; and the Infidels say, "This is a sorcerer, a liar:

Maketh he the gods to be but one god? A strange thing forsooth is this!"

And their chiefs took themselves off. "Go, said they, and cleave steadfastly² to your gods. Ye see the thing aimed at.

We heard not of this in the previous creed.³ It is but an imposture:

To him alone of us all hath a book of warning been sent down?" Yes! they are in doubt as to my warnings, for they have not yet tasted my vengeance.

Are the treasures of the mercy of thy Lord, the Mighty, the bounteous, in their hands?

Is the kingdom of the heavens and of the earth and of all that is between them theirs? Then let them mount up by cords!

Any army of the confederates⁴ shall here be routed.

Before them the people of Noah and Ad and Pharaoh the impaler⁵ treated their prophets as impostors;

And Themoud, and the people of Lot, and the dwellers in the forest: these were the confederates.

Nought did they all but charge the apostles with falsehood: Just, therefore, the retribution.

And these (Meccans) await but one single trumpet blast There shall be no delaying it

Yet they dare to say, "O our Lord! hasten our lot to us, before the day of reckoning."

Put thou up with what they say: and remember our servant David, a man strong of hand⁶, one who turned him to Us in penitence:

We constrained the mountains⁷ to join with him in lauds at even and at sunrise;

And the birds which flocked to him, and would all return to him oft;

And we stablished his kingdom: and wisdom, and skill to pronounce clear decisions, did we bestow on him.

Hath the story of the two pleaders⁸ reached thee, O Muhammad, when they mounted the walls of his closet?

When they entered in upon David, and he was frightened at them, they said, "Be not afraid; we are two opposing parties: one of us hath wronged the other. Judge therefore with truth between us, and be not unjust, but guide us to the right way.

Now this my brother had ninety and nine ewes, and I had but a single ewe; and he said, make me her keeper. And he over-persuaded me in the dispute."

He said, "Certainly he hath wronged thee in asking for thine ewe to add her to his own ewes: and truly many associates do one another wrong except those who believe and do the things that are right; and few indeed are they!" And David perceived that we had tried him; so he asked pardon of his Lord, and fell down and bowed himself and repented.

So we forgave him that his sin; and truly he shall have a high rank with Us, and an excellent retreat in Paradise.

O David! verily we have made thee our vicegerent upon earth. Judge therefore between men with truth, and follow not thy passions, lest they cause thee to err from the way of God. For they who err from the way of God shall meet with a grievous chastisement, for that they have forgotten the day of reckoning.

We have not created the heaven and the earth and what is between them for nought. That is the thought of infidels; but woe to the infidels because of the fire!

Shall we treat those who believe and do the things that are right like those who propagate evil on earth? Shall we treat the God-fearing like the impious?

A blessed Book⁹ have we sent down to thee, that men may meditate its verses, and that those endued with understanding may bear it in mind.

And Solomon gave we unto David. An excellent servant, for he

loved to turn him Godward.

Remember when at eventide the prancing¹⁰ chargers were displayed before him,

And he said, "Truly I have loved the love of earthly goods above the remembrance of my Lord, till the sun hath been hidden by the veil of darkness.¹¹

Bring them back to me." And he began to sever the legs and necks.

We also made trial of Solomon, and placed a phantom¹² on his throne: whereupon he returned to US (in penitence).

He said, O my Lord! pardon me, and give me a dominion that may not be to any one beside me, for thou art the liberal giver.

So we subjected the wind to him; it ran softly at his bidding, whithersoever he directed it:

And the Satans every builder and diver

And others bound in chains:¹³

"This," said we, "is our gift: be bounteous then, or withhold thy favours; no account shalt thou render."

And his rank also is high with Us, and an excellent retreat.

And remember our servant Job when he cried to his Lord, "Verily, Satan hath laid on me disease and pain."

"Stamp," said we, "with thy foot. This¹⁴ is to wash with; cool, and to drink."

And we gave him back his family, and as many more with them in our mercy; and for a monition to men of judgment.

And we said, "Take in thine hand a rod, and strike¹⁵ with it, nor break thine oath." Verily, we found him patient!

How excellent a servant, one who turned to Us was he!

And remember our servants Abraham and Isaac and Jacob, men of might and vision.¹⁶

With this cleansing did we cleanse them the remembrance of the abode of Paradise.

And verily, they were, in our sight, of the elect and of the good.

And remember Ishmael and Elisha and Dhoulkefl, for all these were of the just.

This is a monition: and verily, the pious shall have a goodly retreat:

Gardens of Eden, whose portals shall stand open to them:

Therein reclining, they shall there call for many a fruit and drink:

And with them shall be virgins of their own age, with modest retiring glances:

"This is what ye were promised at the day of reckoning."

"Yes! this is our provision: it shall never fail."

Even so. But for the evil doers is a wretched home Hell wherein they shall be burned: how wretched a bed! Even so. Let them then taste it boiling water and gore, And other things of kindred sort!

To their leaders it shall be said, "This company shall be thrown in headlong with you. No greetings shall await them, for they shall be burned in the fire."

They shall say: "But ye, too! there shall be no welcome for you. It was ye who prepared this for us, and wretched is the abode!"

They will say: "O our Lord! increase twofold in the fire, the punishment of him who hath brought this upon us."

And they will say: "Why see we not the men whom we numbered among the wicked

Whom we used to treat with scorn? Have they escaped our eyes?"¹⁷

Verily this is truth the wrangling together of the people of the fire.

SAY: I am but a warner; and there is no God but God the One, the Almighty!

Lord of the Heavens and of the Earth, and of all that is between them,¹⁸ the Potent, the Forgiving!

SAY: this is a weighty message,¹⁹

From which ye turn aside!

Yet had I no knowledge of what passed among the celestial chiefs when they disputed,²⁰

Verily, it hath been revealed to me only because I am a public preacher

When thy Lord said to the angels, "I am about to make man of clay,²¹

And when I have formed him and breathed my spirit into him, then worshipping fall down before him."

And the angels prostrated themselves, all of them with one accord,

Save Eblis. He swelled with pride, and became an unbeliever.

"O Eblis," said God, "what hindereth thee from prostrating thyself before him whom my hands have made?

Is it that thou are puffed up with pride? or art thou a being of lofty merit?"

He said: "I am more excellent than he; me hast thou created of fire:²² of clay hast thou created him."

He said: "Begone then hence: thou art accursed,²³

And lo! my ban shall be on thee till the day of the reckoning."

He said: "O my Lord! respite me till the day of Resurrection."

He said, "One then of the respited shalt thou be,

Till the day of the time appointed."

He said: "I swear by thy might then that all of them will I seduce,

Save thy sincere servants among them."

He said: "It is truth, and the truth I speak. From thee will I surely fill Hell, and with such of them as shall follow thee, one and all.

Say: I ask no wage of you for this, nor am I one who intermeddleth.

Of a truth the Koran is no other than a warning to all creatures.

And after a time shall ye surely know its message.

1 The letter S. See Sura lxviii. p. 32.

2 These verses are said to have been revealed when, upon the conversion of Omar, the Koreisch went in a body to Abu Talib and requested him to withdraw his protection from Muhammad, but being put to silence by the latter, departed in great confusion. Wah. Beidh.

3 That is, in the Christian religion, which teaches, Muhammad ironically implies, a plurality of Gods.

4 This may allude to the so-called "confederacy" of the Koreisch against Muhammad.

5 This term is also applied to Pharaoh, Sura lxxxix. 9, p. 54. He is said to have fastened the Israelites to stakes, and then subjected them to various torments.

6 Pr'diti (manibus) virtute. Mar.

7 Comp. Ps. cxlviii. 9, 10.

8 Two angels who pretended to appeal to David in order to convince him of his sin in the matter of Uriah's wife. Comp. I Sam. xii.

9 The Psalms, if we suppose with N'ldeke, p. 99, that David is still addressed: the Koran, if with Sale we refer the passage to Muhammad.

10 The Commentators say that the word used in the original implies that the mares stood on three feet, and touched the ground with the edge of the fourth foot.

11 Solomon, in his admiration of these horses, the result, we are told, of David's or his own conquests, forgot the hour of evening prayer, and when aware of his fault commenced their slaughter. The Tr. Sanhedr. fol. 21, mentions Solomon's love for horses, and that he determined to have a large stud; yet not to send the people to Egypt (Deut. xvii. 16) but to have them brought to him out of Egypt (I Kings x. 28).

12 One of the Djinn. The absurd fiction may be seen in extenso in Sale. Compare Tr. Sanhedr. fol. 20, b. and Midr. Jalkut on I Kings vi. 182.

13 Thus the second Targum on Esther i. 2, mentions the four different kinds of Demons which were "given into the hand" of Solomon a legend derived from a misunderstanding of Eccl. ii. 8.

14 The fountain which had sprung up. To this history the Talmudists have no allusion.

15 Thy wife; on whom he had sworn that he would inflict an hundred blows, because she had absented herself from him when in need of her assistance, or for her words (Job ii. 9). The oath was kept, we are told, by his giving her one blow with a rod of a hundred stalks. This passage is often quoted by the Muslims as authorising any similar manner of release from an oath inconsiderately taken.

16 Lit. men of hand and of sight.

17 Lit. or do our eyes wander from them.

18 See verses 9, 26, above. It seems to have been one of the peculiarities of Muhammad, as a person very deficient in imagination, to dwell upon and repeat the same ideas, with an intensity which is at once an evidence of deep personal conviction and consciousness, of the simple Arabian especially.

19 The connection between the concluding episode and the preceding part of the Sura does not seem very clear. It probably originated at a different but uncertain period.

20 About the creation of man.

21 Comp. Sura [xci.] ii. 28, ff.

22 Comp. Ps. civ. 4.

23 Lit. stoned. See Sura xv. 34, p. 114.

SURA XXXVI. YA. SIN [LX.]

MECCA. 83 Verses

In the Name of God, the Compassionate, the Merciful

YA. SIN.1 By the wise Koran!

Surely of the Sent Ones, Thou,

Upon a right path!

A revelation of the Mighty, the Merciful,

That thou shouldst warn a people whose fathers were not warned and therefore lived in heedlessness!

Just, now, is our sentence² against most of them; therefore they shall not believe.

On their necks have we placed chains which reach the chin, and forced up are their heads:

Before them have we set a barrier and behind them a barrier, and we have shrouded them in a veil, so that they shall not see.

Alike is it to them if thou warn them or warn them not: they will not believe.

Him only shalt thou really warn, who followeth the monition and feareth the God of mercy in secret: him cheer with tidings of pardon, and of a noble recompense.

Verily, it is We who will quicken the dead, and write down the works which they have sent on before them, and the traces which they shall have left behind them: and everything have we set down in the clear Book of our decrees.³

Set forth to them the instance of the people of the city⁴ when the Sent Ones came to it.

When we sent two unto them and they charged them both with imposture therefore with a third we strengthened them: and they said, "Verily we are the Sent unto you of God."

They said, "Ye are only men like us: Nought hath the God of Mercy sent down. Ye do nothing but lie."

They said, "Our Lord knoweth that we are surely sent unto you;

To proclaim a clear message is our only duty."

They said, "Of a truth we augur ill from you:⁵ if ye desist not we will surely stone you, and a grievous punishment will surely befall you from us."

They said, "Your augury of ill is with yourselves. Will ye be warned?⁶ Nay, ye are an erring people."

Then from the end of the city a man came running:⁷ He said, "O my people! follow the Sent Ones;

Follow those who ask not of you a recompense, and who are rightly guided.

And why should I not worship Him who made me, and to whom ye shall be brought back?

Shall I take gods beside Him? If the God of Mercy be pleased to afflict me, their intercession will not avert from me aught, nor will they deliver:

Truly then should I be in a manifest error.

Verily, in your Lord have I believed; therefore hear me."⁸

It was said to him, "Enter thou into Paradise:" And he said, "Oh that my people knew

How gracious God hath been to me, and that He hath made me one of His honoured ones."

But no army sent we down out of heaven after his death, nor were we then sending down our angels

There was but one shout from Gabriel, and lo! they were extinct.

Oh! the misery that rests upon my servants! No apostle cometh to them but they laugh him to scorn.

See they not how many generations we have destroyed before them?

Not to false gods is it that they shall be brought⁹ back,

But all, gathered together, shall be set before Us.

Moreover, the dead earth is a sign to them: we quicken it and bring forth the grain from it, and they eat thereof:

And we make in it gardens of the date and vine; and we cause springs to gush forth in it;

That they may eat of its fruits and of the labour of their hands. Will they not therefore be thankful?

Glory be to Him, who hath created all the sexual pairs of such things as Earth produceth,¹⁰ and of mankind themselves; and of things beyond their ken!

A sign to them also is the Night. We withdraw the day from it, and lo! they are plunged in darkness;

And the Sun hasteneth to her place of rest. This, the ordinance of the Mighty, the Knowing!

And as for the Moon, We have decreed stations for it, till it change like an old and crooked palm branch.

To the Sun it is not given to overtake the Moon, nor doth the night outstrip the day; but each in its own sphere doth journey on.

It is also a sign to them that we bare their posterity in the full-laden Ark;

And that we have made for them vessels like it on which they embark;

And if we please, we drown them, and there is none to help them, and they are not rescued,

Unless through our mercy, and that they may enjoy themselves for yet awhile.

And when it is said to them, Fear what is before you and what is behind you,¹¹ that ye may obtain mercy.

Aye, not one sign from among the signs of their Lord dost thou bring them, but they turn away from it!

And when it is said to them, Give alms of what God hath bestowed on you,¹² they who believe not say to the believers, "Shall we feed him whom God can feed if He will? Truly ye are in no other than a plain error."

And they say, "When will this promise be fulfilled, if what ye say be true?"

They await but a single blast: as they are wrangling shall it assail

them:

And not a bequest shall they be able to make, nor to their families shall they return.

And the trumpet shall be blown, and, lo! they shall speed out of their sepulchres to their Lord:

They shall say, "Oh! woe to us! who hath roused us from our sleeping place? 'Tis what the God of Mercy promised; and the Apostles spake the truth."

But one blast shall there be,¹³ and, lo! they shall be assembled before us, all together.

And on that day shall no soul be wronged in the least: neither shall ye be rewarded but as ye shall have wrought.

But joyous on that day shall be the inmates of Paradise, in their employ;

In shades, on bridal couches reclining, they and their spouses:

Therein shall they have fruits, and shall have whatever they require

"Peace!" shall be the word on the part of a merciful Lord.

"But be ye separated this day, O ye sinners!

Did I not enjoin on you, O sons of Adam, 'Worship not Satan, for that he is your declared foe,'

But 'Worship Me: this is a right path'?

But now hath he led a vast host of you astray. Did ye not then comprehend?

This is Hell with which ye were threatened:

Endure its heat this day, for that ye believed not."

On that day will we set a seal upon their mouths; yet shall their hands speak unto us, and their feet¹⁴ shall bear witness of that which they shall have done.

And, if we pleased, we would surely put out their eyes: yet even then would they speed on with rivalry in their path: but how should they see?

And, if we pleased, we would surely transform them as they stand,¹⁵ and they would not be able to move onward, or to return.

Him cause we to stoop through age whose days we lengthen. Will they not understand?

We have not taught him (Muhammad) poetry,¹⁶ nor would it beseem him. This Book is no other than a warning and a clear Koran,

To warn whoever liveth; and, that against the Infidels sentence may be justly given.

See they not that we have created for them among the things which

our hands have wrought, the animals of which they are masters?

And that we have subjected them unto them? And on some they ride, and of others they eat;

And they find in them profitable uses and beverages:

Yet have they taken other gods beside God that they might be helpful to them.

No power have they to succour them: yet are their votaries an army at their service.

Let not their speech grieve thee: We know what they hide and what they bring to light.

Doth not man perceive that we have created him of the moist germs of life? Yet lo! is he an open caviller.

And he meeteth us with arguments,¹⁷ and forgetteth his creation: "Who," saith he, "shall give life to bones when they are rotten?"

Say: He shall give life to them who gave them being at first, for in all creation is he skilled:

Who even out of the green tree hath given you fire¹⁸, and lo! ye kindle flame from it.

What! must not He who hath created the Heavens and the Earth be mighty enough to create your likes? Yes! and He is the skilful creator.

His command when He willeth aught, is but to say to it, BE, and IT IS.

So glory be to Him in whose hand is sway over all things! And to Him shall ye be brought back.

1 This Sura is said to have been termed by Muhammad "the heart of the Koran." It is recited in all Muhammadan countries to the dying, at the tombs of saints, etc. On Ya. Sin, see Sura lxviii. p. 32.

2 Sura xxxviii. 85, p. 129.

3 Lit. in the clear prototype, that is, in the Preserved Table, on which all the actions of mankind are written down.

4 Antioch, to which Jesus is said to have sent two disciples to preach the unity of God, and subsequently Simon Peter. This vague story, and that of the seven sleepers in Sura xviii. are the only traces to be found in the Koran of any knowledge, on the part of Muhammad, of the history of the Church subsequent to the day of Pentecost, or of the spread of the Christian religion.

5 Comp. Sura xxvii. 48; vii. 128, where, as in this passage, the word augur refers to the mode of divination practised previous to Islam, by the flight of birds.

6 Lit. if ye have been warned (will ye still disbelieve?).

7 Habib, the carpenter, who, as implied at verse 25, was martyred, and whose tomb at Antioch is still an object of veneration to the

Muhammadans.

8 Ullm. following Wahl, renders, Als sie (die stadtlente) darauf ihn sch„ndlich behandelten. The verb in the original is thus used in the 4th conj. N"ldeke supposes that words to this effect have been lost from the text. But of this there is no trace in the Commentators.

9 Or, the Apostles shall not return to them again. Ullm.

10 For instance, date trees, the female blossoms of which were carefully impregnated, when requisite, by branches of the male plant. See Freyt. Einl. p. 271.

11 The chastisements of this world and of the next.

12 On account of this precept, Itq. 35, and Omar b. Muhammad suppose the verse to have originated at Medina.

13 The Muhammadans affirm that a space of forty years will intervene between two blasts of the Trumpet. Maracci suggests that the idea of the two blasts is derived from 1 Thess. iv. 16, "the voice of the archangel and the trump of God."

14 Thus Chagiga, 16; Taanith, 11. "The very members of a man bear witness against him, for thus is it written (Is. xliii. 12), Ye yourselves are my witnesses, saith the Lord." See also Sura [lxxi.] xli. 19, 20.

15 Lit. in their place.

16 See Sura xxvi. 225, p. III.

17 Lit. he setteth forth to us comparisons.

18 The form of the Arabic word is Rabbinic Hebrew.

SURA XLIIII. ORNAMENTS OF GOLD [LXI.]

Mecca. 89 Verses.

In the Name of God, the Compassionate, the Merciful

Ha. Mim.1 By the Luminous Book!

We have made it an Arabic Koran that ye may understand:

And it is a transcript of the archetypal Book,² kept by us; it is lofty,
filled with wisdom,

Shall we then turn aside this warning from you because ye are a people who transgress?

Yet how many prophets sent we among those of old!

But no prophet came to them whom they made not the object of their scorn:

Wherefore we destroyed nations mightier than these Meccans in strength; and the example of those of old hath gone before!

And if thou ask them who created the Heavens and the Earth, they will say: "The Mighty, the Sage, created them both,"

Who hath made the Earth as a couch for you, and hath traced out routes therein for your guidance;

And who sendeth down out of Heaven the rain in due degree, by which we quicken a dead land; thus shall ye be brought forth from the grave:

And who hath created the sexual couples, all of them, and hath made for you the ships and beasts whereon ye ride:

That ye may sit balanced on their backs and remember the goodness of your Lord as ye sit so evenly thereon, and say: "Glory to Him who hath subjected these to us! We could not have attained to it of ourselves:

And truly unto our Lord shall we return."

Yet do they assign to him some of his own servants for offspring! Verily man is an open ingrate!

Hath God adopted daughters from among those whom he hath created, and chosen sons for you?

But when that³ is announced to any one of them, which he affirmeth to be the case with the God of Mercy,⁴ his face setteth into darkness and he is silent-sad.

What! make they a being to be the offspring of God who is brought up among trinkets, and is ever contentious without reason?

And they make the angels who are the servants of God of Mercy, females. What! did they witness their creation? Their witness shall be taken down, and they shall hereafter be enquired at.

And they say: "Had the God of Mercy so willed it we should never have worshipped them." No knowledge have they in this: they only lie.

Have we ere this given them a Book?⁵ and do they possess it still?

But say they: "Verily we found our fathers of that persuasion, and verily, by their footsteps do we guide ourselves."

And thus never before thy time did we send a warner to any city but its wealthy ones said: "Verily we found our fathers with a religion, and in their tracks we tread."

Say, such was our command to that apostle "What! even if I bring you a religion more right than that ye found your fathers following?" And they said, "Verily we believe not in your message."

Wherefore we took vengeance on them, and behold what hath been the end of those who treated our messengers as liars!

And bear in mind when Abraham said to his father and to his people, "Verily I am clear of what ye worship,

Save Him who hath created me; for he will vouchsafe me guidance."

And this he established as a doctrine that should abide among his posterity, that to God might they be turned.

In sooth to these idolatrous Arabians and to their fathers did I allow their full enjoyments, till the truth should come to them, and an undoubted apostle:

But now that the truth hath come to them, they say, "'Tis sorcery, and we believe it not."

And they say, "Had but this Koran been sent down to some great one of the two cities6 !"

Are they then the distributors of thy Lord's Mercy?7 It is we who distribute their subsistence among them in this world's life; and we raise some of them by grades above others, that the one may take the other to serve him: but better is the mercy of thy Lord than all their hoards.

But for fear that all mankind would have become a single people of unbelievers, verily we would certainly have given to those who believe not in the God of Mercy roofs of silver to their houses, and silver stairs to ascend by;

And doors of silver to their houses, and couches of silver to recline on;

And ORNAMENTS OF GOLD: for all these are merely the good things of the present life; but the next life doth thy Lord reserve for those who fear Him.

And whoso shall withdraw from the Warning of the God of Mercy, we will chain a Satan to him, and he shall be his fast companion:

For the Satans will turn men aside from the Way, who yet shall deem themselves rightly guided;

Until when man shall come before us, he shall say, "O Satan, would that between me and thee were the distance of the East and West."8 And a wretched companion is a Satan.

But it shall not avail you on that day, because ye were unjust: partners shall ye be in the torment.

What! Canst thou then make the deaf to hear, or guide the blind and him who is in palpable error?

Whether therefore we take thee off by death, surely will we avenge ourselves on them;

Or whether we make thee a witness of the accomplishment of that with which we threatened them, we will surely gain the mastery over them.9

Hold thou fast therefore what hath been revealed to thee, for thou art on a right path:

For truly to thee and to thy people it is an admonition; and ye shall have an account to render for it at last.10

And ask our Sent Ones whom we have sent before thee,

"Appointed we gods beside the God of Mercy whom they should worship?"11

Of old sent we Moses with our signs to Pharaoh and his nobles:

and he said, "I truly am the Apostle of the Lord of the worlds."

And when he presented himself before them with our signs, lo!
they
laughed at them,

Though we shewed them no sign that was not greater than its
fellow:12 and therefore did we lay hold on them with
chastisement,
to the intent that they might be turned to God.

Then they said, "O Magician! call on thy Lord on our behalf to do
as he hath engaged with thee, for truly we would fain be guided."

But when we relieved them from the chastisement, lo! they broke
their pledge.

And Pharaoh made proclamation among his people. Said he, "O
my people! is not the kingdom of Egypt mine, and these rivers
which flow at my feet?13 Do ye not behold?

Am I not mightier than this despicable fellow,

And who scarce can speak distinctly?

Have bracelets of gold14 then been put upon him, or come there
with him a train of Angels?"

And he inspired his people with levity, and they obeyed him; for
they were a perverse people:

And when they had angered us, we took vengeance on them, and
we drowned them all.

And we made them a precedent and instance of divine judgments
to those who came after them.

And when the Son of Mary was set forth as an instance of divine
power, lo! thy people cried out for joy thereat:

And they said, "Are our gods or is he the better?"15 They put this
forth to thee only in the spirit of dispute. Yea, they are a
contentious people.

Jesus is no more than a servant whom we favoured, and proposed
as an instance of divine power to the children of Israel.

(And if we pleased, we could from yourselves bring forth Angels
to
succeed you on earth:)16

And he shall be a sign of the last hour;17 doubt not then of it, and
follow ye me: this is the right way;

And let not Satan turn you aside from it, for he is your manifest
foe.

And when Jesus came with manifest proofs, he said, "Now am I
come to you with wisdom; and a part of those things about which
ye are at variance I will clear up to you; fear ye God therefore and
obey me.

Verily, God is my Lord and your Lord; wherefore worship ye him:
this is a right way."

But the different parties¹⁸ fell into disputes among themselves;
but
woe to those who thus transgressed, because of the punishment of
an afflictive day!

For what wait they but for the hour "to come suddenly on them,
while they expect it not?"

Friends on that day shall become foes to one another, except the
God-fearing:

"O my servants! on this day shall no fear come upon you, neither
shall ye be put to grief,

Who have believed in our signs and become Muslims:

Enter ye and your wives into Paradise, delighted."

Dishes and bowls of gold shall go round unto them: there shall
they enjoy whatever their souls desire, and whatever their eyes
delight in; and therein shall ye abide for ever.

This is Paradise, which ye have received as your heritage in
recompense for your works;

Therein shall ye have fruits in abundance, of which ye shall eat.

But in the torment of Hell shall the wicked remain for ever:

It shall not be mitigated to them, and they shall be mute for
despair therein,

For it is not we who have treated them unjustly, but it was they
who were unjust to themselves.

And they shall cry: "O Malec!¹⁹ would that thy Lord would make
an end of us!" He saith: "Here must ye remain."

We have come to you with the truth (O Meccans), but most of you
abhor the truth.

Have they drawn tight their toils for thee?²⁰ We too will tighten
ours.

Think they that we hear not their secrets and their private talk?
Yes, and our angels who are at their sides write them down.

Say: If the God of Mercy had a son, the first would I be to worship
him:

But far be the Lord of the Heavens and of the Earth, the Lord of
the Throne, from that which they impute to Him!

Wherefore let them alone, to plunge on, and sport, until they meet
the day with which they are menaced.

He who is God in the Heavens is God in earth also: and He is the
Wise, the Knowing.

And Blessed be He whose is the kingdom of the Heavens and of
the
Earth and of all that is between them; for with Him is the
knowledge of the Hour, and to Him shall ye be brought back.

The gods whom they call upon beside Him shall not be able to intercede for others: they only shall be able who bore witness to the truth and²¹ knew it."

If thou ask them who hath created them, they will be sure to say, "God." How then hold they false opinions?

And one²² saith, "O Lord! verily these are people who believe not."

Turn thou then from them, and say, "Peace:" In the end they shall know their folly.

1 See Sura lxviii. I, p. 32.

2 Lit. it is in the Mother of the Book, i.e. the original of the Koran, preserved before God.

3 That is, of the birth of a female.

4 Lit. which he imputeth to the God of Mercy, as his likeness.

5 To authorise angel-worship.

6 Supply, Mecca and Taief, we would have received it.

7 Lit. mercy, i.e. the gift and office of prophecy.

8 Lit. the two Easts, by which some understand the distance between the two solstices.

9 Comp. Suras xl. 77; xxiii. 97; x. 47; xxix. 53; xxxvii. 179; xiii. 42. These passages clearly show that Muhammad had at this period towards the close of his Meccan period full faith in his ultimate success, and in the fulfilment of his menaces against the unbelievers.

10 Lit. ye shall be examined in the end.

11 This verse is said (see N^old. p. 100, n.) to have been revealed in the temple at Jerusalem on the occasion of the night journey thither. See also Weil's Muhammed der Prophet, p. 374.

12 Lit. sister.

13 See Sura [lxxix.] xxviii. 39, n.

14 Comp. Gen. xli. 42.

15 This was a captious objection made to Muhammad by the idolaters of Mecca when he condemned their gods (Sura xxi. 98), as if they had said, "Jesus is worshipped as a God by the Christians: does he come under your anathema equally with our idols? we shall be content for our gods to be with him."

16 That is, as we caused Jesus to be born without a human father.

17 At his return to this earth. Some refer this to the Koran as revealing the last Hour. Lit. He (or it) is for knowledge of the Hour.

18 Jewish and Christian sects.

19 Malec is one of the keepers of Hell, who specially presides over the torments of the damned.

20 Lit. if they have twisted tight or set firmly the affair, i.e. their plots against thee and the truth.

21 Or, and they (the Infidels). The Commentators say that Jesus, Ezra, and the angels, will be allowed to intercede.

22 Muhammad.

SURA LXXII. DJINN [LXII.]

Mecca. 28 Verses

In the Name of God, the Compassionate, the Merciful

Say: It hath been revealed to me that a company of

DJINN¹ listened, and said, "Verily, we have heard a marvellous discourse (Koran);

It guideth to the truth; wherefore we believed in it, and we will not henceforth join any being with our Lord;

And He, may the majesty of our Lord be exalted! hath taken no spouse neither hath he any offspring.

But the foolish among us hath spoken of God that which is unjust:

And we verily thought that no one amongst men or Djinn would have uttered a lie against God.

There are indeed people among men, who have sought for refuge unto people among Djinn: but they only increased their folly:

And they thought, as ye think, that God would not raise any from the dead.

And the Heavens did we essay, but found them filled with a mighty garrison, and with flaming darts;

And we sat on some of the seats to listen, but whoever listeneth findeth an ambush ready for him of flaming darts.

And truly we know not whether evil be meant for them that are on earth, or whether their Lord meaneth guidance for them.

And there are among us good, and others among us of another kind; we are of various sorts:

And verily we thought that no one could weaken God on earth, neither could we escape from him by flight:

Wherefore as soon as we had heard 'the guidance' we believed in it; and whoever believeth in his Lord, need not fear either loss or wrong.

There are some among us who have resigned themselves to God (the Muslims); and there are others of us who have gone astray. And whoso resigneth himself to God pursueth the way of truth;

But they who go astray from it shall be fuel for Hell."

Moreover, if they (the Meccans) keep straight on in that way, we will surely give them to drink of abundant waters,

That we may prove them thereby: but whoso withdraweth from the remembrance of his Lord, him will He send into a severe torment.

It is unto God that the temples are set apart: call not then on any other therein with God.

When the servant of God stood up to call upon Him, the djinn almost jostled him by their crowds.

Say: I call only upon my Lord, and I join no other being with Him.

Say: No control have I over what may hurt or benefit you.

Say: Verily none can protect me against God;

Neither shall I find any refuge beside Him.

My sole work is preaching from God, and His message: and for such as shall rebel against God and his apostle is the fire of Hell! they shall remain therein alway, for ever!

Until they see their threatened vengeance they will be perverse! but then shall they know which side was the weakest in a protector and the fewest in number.

Say: I know not whether that with which ye are threatened be nigh, or whether my Lord hath assigned it to a distant day: He knoweth the secret, nor doth He divulge his secret to any,

Except to that Apostle who pleaseth Him; and before him and behind him He maketh a guard to march:

That He may know if his Apostles have verily delivered the messages of their Lord: and He embraceth in his knowledge all their ways, and taketh count of all that concerneth them.

1 This interview with the Djinn took place at Nakhla, probably the "Wady Mohram" of Burckhardt, midway between Mecca and Ta'ef, when Muhammad was driven from Mecca. A.D. 620.

SURA LXVII. THE KINGDOM [LXIII.]

Mecca. 30 Verses

In the Name of God, the Compassionate, the Merciful

Blessed be He is whose hand is the KINGDOM! and over all things is He potent:

Who hath created death and life to prove which of you will be most righteous in deed; and He is the Mighty, the Forgiving!

Who hath created seven Heavens one above another: No defect canst thou see in the creation of the God of Mercy: Repeat the gaze: seest thou a single flaw?

Then twice more repeat the gaze: thy gaze shall return to thee
dulled and weary.

Moreover we have decked the lowest heaven with lights, and have
placed them there to be hurled at the Satans, for whom we have
prepared the torment of the flaming fire.

And for those who believe not in their Lord is the torment of Hell;
and horrid the journey thither!

When they shall be thrown into it, they shall hear it braying:1 and
it shall boil

Almost shall it burst for fury. So oft as a crowd shall be thrown
into it, its keepers shall ask them, "Came not the warner to you?"

They shall say, Yes! there came to us one charged with warnings;
but we treated him as a liar, and said, "Nothing hath God sent
down: ye are in nothing but a vast delusion."

And they shall say, "Had we but hearkened or understood, we had
not been among the dwellers in the flames;"

And their sin shall they acknowledge: but, "Avaunt, ye dwellers in
the flame."

But pardon and a great reward for those who fear their Lord in
secret!

Be your converse hidden or open, He truly knoweth the inmost
recess of your breasts!

What! shall He not know who hath created? for He is the Subtil,2
the Cognizant.

It is He who hath made the earth level for you: traverse then its
broad sides, and eat of what He hath provided. Unto Him shall
be the resurrection.

What! are ye sure that He who is in Heaven will not cleave the
Earth beneath you? And lo, it shall quake.

Or are ye sure that He who is in Heaven will not send against you
a stone-charged whirlwind? Then shall ye know what my warning
meant!

And verily, those who flourish before you treated their prophets as
liars: and how grievous my wrath!

Behold they not the birds over their heads, outstretching and
drawing in their wings? None, save the God of Mercy, upholdeth
them: for he regardeth all things.

Who is he that can be as an army to you, to succour you, except
the God of Mercy? Truly, the infidels are in the merest delusion.

Or who is he that will furnish you supplies, if He withhold His
supplies? Yet do they persist in pride and in fleeing from Him!

Is he who goeth along grovelling on his face, better guided than he
who goeth upright on a straight path?

Say: It is He who hath brought you forth, and gifted you with

hearing and sight and heart: yet how few are grateful!

Say: It is He who hath sown you in the earth, and to Him shall ye be gathered.

And they say, "When shall this threat be put in force, if ye speak the truth?"

Say: Nay truly, this knowledge is with God alone: and I am only an open warner.

But when they shall see it nigh, sad shall wax the countenances of the infidels: and it shall be said, "This is what ye have been calling for."

Say: What think ye? Whether God destroy me or not, and those who follow me, or whether he have mercy on us, yet who will protect the infidels from a woeful torment?

Say: He is the God of Mercy: in Him do we believe, and in Him put we our trust; and ye shall know hereafter who is in a manifest error.

Say: What think ye? If at early morn your waters shall have sunk away, who then will give you clear running water?

1 Thus Shakespeare uses the word braying of clamours of Hell; and Milton speaks of braying horrible discord. Comp. Sura xxv. 12-21.

2 Der alles durchdringt. Ullm.; perspicax. Mar.; sagacious. Sale. The primary meaning of the Arabic root is to draw near; hence the above signification, in the sense of God's presence as interpenetrating all things: hence also the other sense of benign, as in Sura [lxxxiii.] xlii. 18.

SURA XXIII. THE BELIEVERS [LXIV.]

Mecca.1 118 Verses

In the Name of God, the Compassionate, the Merciful

Happy now the BELIEVERS,
Who humble them in their prayer,
And who keep aloof from vain words,²
And who are doers of alms deeds,
And who restrain their appetites,
(Save with their wives, or the slaves whom their right hands
possess: for in that case they shall be free from blame:
But they whose desires reach further than this are transgressors:)
And who tend well their trusts and their covenants,
And who keep them strictly to their prayers:
These shall be the heritors,
Who shall inherit the paradise, to abide therein for ever.
Now of fine clay have we created man:
Then we placed him, a moist germ,³ in a safe abode;

Then made we the moist germ a clot of blood: then made the
clotted blood into a piece of flesh; then made the piece of flesh
into bones: and we clothed the bones with flesh: then brought forth
man of yet another make⁴ Blessed therefore be God, the most

excellent of Makers5

Then after this ye shall surely die:

Then shall ye be waked up on the day of resurrection.

And we have created over you seven heavens:6 and we are not careless of the creation.

And we send down water from the Heaven in its due degree, and we cause it to settle on the earth; and we have power for its withdrawal:

And by it we cause gardens of palm trees, and vineyards to spring forth for you, in which ye have plenteous fruits, and whereof ye eat;

And the tree that groweth up on Mount Sinai; which yieldeth oil and a juice for those who eat.

And there is a lesson for you in the cattle: We give you to drink of what is in their bellies, and many advantages do ye derive from them, and for food they serve you;

And on them and on ships are ye borne.

We sent Noah heretofore unto his people, and he said, "O my people! serve God: ye have no other God than He: will ye not therefore fear Him?"

But the chiefs of the people who believed not said, "This is but a man like yourselves: he fain would raise himself above you: but had it pleased God to send, He would have sent angels: We heard not of this with our sires of old;

Verily he is but a man possessed; leave him alone therefore for a time."

He said, "O my Lord! help me against their charge of imposture."

So we revealed unto him, "Make the ark under our eye, and as we have taught, and when our doom shall come on, and the earth's surface shall boil up,⁷

Carry into it of every kind a pair, and thy family, save him on whom sentence hath already passed: and plead not with me for the wicked, for they shall be drowned.

And when thou, and they who shall be with thee, shall go up into the ark; say, 'Praise be unto God, who hath rescued us from the wicked folk.'

And say, 'O my Lord! disembark me with a blessed disembarking: for thou art the best to disembark.'"'

Verily in this were signs, and verily we made proof of man.

We then raised up other generations after them;

And we sent among them an apostle from out themselves, with, "Worship ye God! ye have no other God than He: will ye not therefore fear Him?"

And the chiefs of His people who believed not, and who deemed

the meeting with us in the life to come to be a lie, and whom we had richly supplied in this present life, said, "This is but a man like yourselves; he eateth of what ye eat,

And he drinketh of what ye drink:

And if ye obey a man like yourselves, then ye will surely be undone.

What! doth he foretell you, that after ye shall be dead and become dust and bones, ye shall be brought forth?

Away, away with his predictions!

There is no life beyond our present life; we die, and we live, and we shall not be quickened again!

This is merely a man who forgeth a lie about God: and we will not believe him."

He said, "O my Lord! help me against this charge of imposture."

He said, "Yet a little, and they will soon repent them!"

Then did the shout of the destroying angel in justice surprise them, we made them like leaves swept down by a torrent. Away then with the wicked people!

Then raised we up other generations after them

Neither too soon, nor too late, shall a people reach its appointed time

Then sent we our apostles one after another. Oft as their apostle presented himself to a nation, they treated him as a liar; and we caused one nation to follow another; and we made them the burden of a tale. Away then with the people who believe not!

Then sent we Moses and his brother Aaron, with our signs and manifest power,

To Pharaoh and his princes; but they behaved them proudly, for they were a haughty people.

And they said, "Shall we believe on two men like ourselves, whose people are our slaves?"

And they treated them both as impostors; wherefore they became of the destroyed.

And we gave Moses the Book for Israel's guidance.

And we appointed the Son of Mary, and His mother for a sign; and we prepared an abode for both in a lofty spot,⁸ quiet, and watered with springs.

"O ye apostles! eat of things that are good: and do that which is right: of your doings I am cognisant.

And truly this your religion is the one religion;⁹ and I am your Lord: therefore fear me."

But men have rent their great concern, one among another, into

sects; every party rejoicing in that which is their own;

Wherefore leave them till a certain time, in their depths of error.

What! think they that what we largely, bestow on them of wealth and children,

We hasten to them for their good? Nay, they have no knowledge.

But they who are awed with the dread of their Lord,

And who believe in the signs of their Lord,

And who join no other gods with their Lord,

And who give that which they give with hearts thrilled with dread because they must return unto their Lord,

These hasten after good, and are the first to win it.

We will not burden a soul beyond its power: and with us is a book, which speaketh the truth; and they shall not be wronged:

But as to this Book, their hearts are plunged in error, and their works are far other than those of Muslims, and they will work those works,

Until when we lay hold on their affluent ones with punishment; lo! they cry for help:

"Cry not for help this day, for by Us ye shall not be succoured:

Long since were my signs rehearsed to you, but ye turned back on your heels,

Puffed up with pride, discoursing foolishly by night."

Do they not then heed the things spoken whether that hath come to them which came not to their fathers of old?

Or do they not recognise their apostle; and therefore disavow him?

Or say they, "A Djinn is in him?" Nay! he hath come to them with the truth; but the truth do most of them abhor.

But if the truth had followed in the train of their desires, the heavens and the earth, and all that therein is, had surely come to ruin! But we have brought them their warning; and from their warning they withdraw.

Dost thou ask them for remuneration? But, remuneration from thy Lord is best; and He is the best provider.

And thou indeed biddest them to the right path;

But verily they who believe not in the life to come, from that path do surely wander!

And if we had taken compassion on them, and relieved them from their trouble, they would have plunged on in their wickedness, wildly wandering.10

We formerly laid hold on them with chastisement, yet they did not

humble them to their Lord, nor did they abase them;

Until, when we have opened upon them the door of a severe punishment, lo! they are in despair at it.

It is He who hath implanted in you hearing, and sight, and heart; how few of you give thanks!

It is He who hath caused you to be born on the earth: and unto Him shall ye be gathered.

And it is He who maketh alive and killeth, and of Him is the change of the night and of the day: Will ye not understand?

But they say, as said those of old:

They say, "What! When we shall be dead, and have become dust and bones, shall we, indeed, be waked to life?

This have we been promised, we and our fathers aforetime: but it is only fables of the ancients."

SAY: Whose is the earth, and all that is therein; if ye know?

They will answer, "God's." SAY: Will ye not, then reflect?

SAY: Who is the Lord of the seven heavens, and the Lord of the glorious throne?

They will say, "They are God's". SAY: Will ye not, then, fear Him?

SAY: In whose hand is the empire of all things, who protecteth but is not protected? if ye know:

They will answer, "In God's." SAY: How, then, can ye be so spell-bound?

Yea, we have brought them the truth; but they are surely liars:

God hath not begotten offspring; neither is there any other God with Him: else had each god assuredly taken away that which he had created, and some had assuredly uplifted themselves above others! Far from the glory of God, be what they affirm of Him!

He knoweth alike the unseen and the seen: far be He uplifted above the gods whom they associate with Him!

SAY: O my Lord! If thou wilt let me witness the infliction of that with which they have been threatened!

O my Lord! place me not among the ungodly people.

Verily, we are well able to make thee see the punishment with which we have threatened them.

Turn aside evil with that which is better: we best know what they utter against thee.

And SAY: "O my Lord! I betake me to Thee, against the promptings of the Satans:

And I betake me to Thee, O my Lord! that they gain no hurtful access to me."

When death overtaketh one of the wicked, he saith, "Lord, send me back again,

That I may do the good which I have left undone."¹² "By no means." These are the very words which he shall speak:

But behind them shall be a barrier, until the day when they shall be raised again.

And when the trumpet shall be sounded, the ties of kindred between them shall cease on that day; neither shall they ask each other's help.

They whose balances shall be heavy, shall be the blest.

But they whose balances shall be light, these are they who shall lose their souls, abiding in hell for ever:

The fire shall scorch their faces, and their lips shall quiver therein:

"What! Were not my signs rehearsed unto you? and did ye not treat them as lies?"

They shall say, "O our Lord! our ill-fortune prevailed against us, and we became an erring people.

O our Lord! Bring us forth hence: if we go back again to our sins, we shall indeed be evil doers."

He will say; "Be ye driven down into it; and, address me not."

A part truly of my servants was there, who said, "O our Lord! we believe: forgive us, then, and be merciful to us, for of the merciful art thou the best."

But ye received them with such scoffs that they suffered you to forget my warning, and ye laughed them to scorn.

Verily this day will I reward them, for their patient endurance: the blissful ones shall they be!

He will say, "What number of years tarried ye on earth?"

They will say, "We tarried a day, or part of a day;¹³ but ask the recording angels."¹⁴

God will say, "Short indeed was the time ye tarried, if that ye knew it.

What! Did ye then think that we had created you for pastime, and that ye should not be brought back again to us?" Wherefore let God be exalted, the King, the Truth! There is no god but He! Lord of the stately throne! And whoso, together with God, shall call on another god, for whom he hath no proof, shall surely have to give account to his Lord. Aye, it shall fare ill with the infidels.

And SAY: "O my Lord, pardon, and have mercy; for of those who show mercy, art thou the best."

¹ This Sura is said by Wahidi Intr, and by Assuy-ti, 55, to be the

last Meccan revelation. But there seems to be no reason for this opinion.

2 In prayer. Eccl. v. I; Matt. vi. 7. But it may be understood of idle talk generally.

3 See Sura xxii. 5, n.

4 That is, a perfect man at last, composed of soul and body. The verb halaka, to create, is used throughout, for which I have necessarily substituted to make, in order to retain the same word throughout the verse.

5 These words are said by most commentators on Sura vi. 93, to have been uttered by Muhammad's scribe, Abdallah, on hearing the previous part of this verse, and to have been adopted by the prophet, at the same moment, as identical with his own inspirations.

6 Lit. seven paths a Talmudic expression.

7 See Sura [lxxv.] xi. 42, n.

8 Comp. Sura xix. 22 ff., p. 119. Wahl understands this passage of Paradise.

9 Comp. Sura xxi. 92, p. 157.

10 There is no reliable tradition as to the nature of the visitation here alluded to.

11 That is, each would have formed a separate and independent kingdom.

12 Or, in the (world) which I have left.

13 That is, our past life seems brevity itself in comparison with eternal torment.

14 Lit. those who number, or keep account, i.e. our torments distract us too much to allow us to compute.

SURA XXI. THE PROPHETS [LXV.]

MECCA. 112 Verses

In the Name of God, the Compassionate, the Merciful

THIS people's reckoning hath drawn nigh, yet, sunk in carelessness, they turn aside.

Every fresh warning that cometh to them from their Lord they only hear to mock it,

Their hearts set on lusts: and they who have done this wrong say in secret discourse, "Is He more than a man like yourselves? What! will ye, with your eyes open, accede to sorcery?"

SAY: "My Lord knoweth what is spoken in the heaven and on the earth: He is the Hearer, the Knower."

"Nay," say they, "it is the medley of dreams: nay, he hath forged it: nay, he is a poet: let him come to us with a sign as the prophets of old were sent."

Before their time, none of the cities which we have destroyed, believed: will these men, then, believe?

And we sent none, previous to thee, but men to whom we had revealed ourselves. Ask ye the people who are warned by Scriptures, 2 if ye know it not.

We gave them not bodies which could dispense with food: and they were not to live for ever.

Then made we good our promise to them; and we delivered them and whom we pleased, and we destroyed the transgressors.

And now have we sent down to you "the book," in which is your warning: What, will ye not then understand?

And how many a guilty city have we broken down, and raised up after it other peoples:

And when they felt our vengeance, lo! they fled from it.

"Flee not," said the angels in mockery, "but come back to that wherein ye revelled, and to your abodes! Questions will haply be put to you."

They said, "Oh, woe to us! Verily we have been evil doers."

And this ceased not to be their cry, until we made them like reaped corn, extinct.

We created not the heaven and the earth, and what is between them, for sport:

Had it been our wish to find a pastime, we had surely found it in ourselves; if to do so had been our will.

Nay, we will hurl the truth at falsehood, and it shall smite it, and lo! it shall vanish. But woe be to you for what ye utter of God!

All beings in the heaven and on the earth are His: and they who are in his presence disdain not his service, neither are they wearied:

They praise Him night and day: they rest not. 3

Have they taken gods from the earth who can quicken the dead?

Had there been in either heaven or earth gods besides God, both surely had gone to ruin. But glory be to God, the Lord of the throne, beyond what they utter!

He shall not be asked of his doings, but they shall be asked.

Have they taken other gods beside Him? Say; Bring forth your proofs that they are gods. This is the warning of those who are with me, and the warning of those who were before me: but most of them know not the truth, and turn aside.

No apostle have we sent before thee to whom we did not reveal that "Verily there is no God beside me: therefore worship me."

Yet they say, "The God of Mercy hath begotten issue from the

angels." Glory be to Him! Nay, they are but His honoured servants:

They speak not till He hath spoken;⁴ and they do His bidding.

He knoweth what is before them and what is behind them; and no plea shall they offer

Save for whom He pleaseth; and they tremble for fear of Him.

And that angel among them who saith "I am a god beside Him," will we recompense with hell: in such sort will we recompense the offenders.

Do not the infidels see that the heavens and the earth were both a solid mass, and that we clave them asunder, and that by means of water we give life to everything? Will they not then believe?

And we set mountains on the earth lest it should move with them, and we made on it broad passages between them as routes for their guidance;

And we made the heaven a roof strongly upholden; yet turn they away from its signs.

And He it is who hath created the night and the day, and the sun and the moon, each moving swiftly in its sphere.

At no time⁵ have we granted to man a life that shall last for ever: if thou then die, shall they live for ever?

Every soul shall taste of death;⁶ and for trial will we prove you with evil and with good; and unto Us shall ye be brought back.

And when the infidels see thee they receive thee only with scoffs: "What! is this he who maketh such mention of your gods?" Yet when mention is made to them of the God of Mercy, they believe not.

"Man," say they, "is made up of haste."⁷ But I will shew you my signs:⁸ desire them not then to be hastened.

They say, "When will this threat be made good? Tell us, if ye be men of truth?"

Did the infidels but know the time when they shall not be able to keep the fire of hell from their faces or from their backs, neither shall they be helped!

But it shall come on them suddenly and shall confound them; and they shall not be able to put it back, neither shall they be respited.

Other apostles have been scoffed at before thee: but that doom at which they mocked encompassed the scoffers.

Say: Who shall protect you by night and by day from the God of Mercy? Yet turn they away from the warning of their Lord.

Have they gods beside Us who can defend them? For their own succour have they no power; neither shall the gods they join with God screen them from Us.

Yes! we have given these men and their fathers enjoyments so long as their life lasted. What! see they not that we come to a land and

straiten its borders⁹ Is it they who are the conquerors?

SAY: I only warn you of what hath been revealed to me: but the deaf will not hear the call, whenever they are warned;

Yet if a breath of thy Lord's chastisement touch them, they will assuredly say, "Oh! woe to us! we have indeed been offenders."

Just balances will we set up for the day of the resurrection, neither shall any soul be wronged in aught; though, were a work but the weight of a grain of mustard seed, we would bring it forth to be weighed: and our reckoning will suffice.

We gave of old to Moses and Aaron the illumination,¹⁰ and a light and a warning for the God-fearing,

Who dread their Lord in secret, and who tremble for "the Hour."

And this Koran which we have sent down is a blessed warning: will ye then disown it?

Of old we gave unto Abraham his direction,¹¹ for we knew him worthy.

When he said to his Father and to his people, "What are these images to which ye are devoted?"

They said, "We found our fathers worshipping them."

He said, "Truly ye and your fathers have been in a plain mistake."

They said, "Hast thou come unto us in earnest? or art thou of those who jest?"

He said, "Nay, your Lord is Lord of the Heavens and of the Earth, who hath created them both; and to this am I one of those who witness:

And, by God, I will certainly lay a plot against your idols, after ye shall have retired and turned your backs."

So, he broke them all in pieces, except the chief of them, that to it they might return, inquiring.

They said, "Who hath done this to our gods? Verily he is one of the unjust."

They said, "We heard a youth make mention of them: they call him Abraham."

They said, "Then bring him before the people's eyes, that they may witness against him."

They said, "Hast thou done this to our gods, O Abraham?"

He said, "Nay, that their chief hath done it: but ask ye them, if they can speak."

So they turned their thoughts upon themselves, and said, "Ye truly are the impious persons:"

Then became headstrong in their former error¹² and exclaimed, "Thou knowest that these speak not."

He said, "What! do ye then worship, instead of God, that which doth not profit you at all, nor injure you? Fie on you and on that ye worship instead of God! What! do ye not then understand?"

They said:13 "Burn him, and come to the succour of your gods: if ye will do anything at all."

We said, "O fire! be thou cold, and to Abraham a safety!"14

And they sought to lay a plot against him, but we made them the sufferers.

And we brought him and Lot in safety to the land which we have blessed for all human beings:

And we gave him Isaac and Jacob as a farther gift, and we made all of them righteous:

We also made them models who should guide others by our command, and we inspired them with good deeds and constancy in prayer and almsgiving, and they worshipped us.

And unto Lot we gave wisdom, and knowledge; and we rescued him from the city which wrought filthiness; for they were a people, evil, perverse:

And we caused him to enter into our mercy, for he was of the righteous.

And remember Noah when aforetime he cried to us and we heard him, and delivered him and his family from the great calamity;

And we helped him against the people who treated our signs as impostures. An evil people verily were they, and we drowned them all.

And David and Solomon; when they gave judgment concerning a field when some people's sheep had caused a waste therein; and we were witnesses of their judgment.

And we gave Solomon insight into the affair; and on both of them we bestowed wisdom and knowledge. And we constrained the mountains and the birds to join with David in our praise: Our doing was it!

And we taught David the art of making mail15 for you, to defend you from each other's violence: will ye therefore be thankful?

And to Solomon we subjected we subjected the strongly blowing wind; it sped at his bidding to the land we had blessed; for we know all things:

And sundry Satans16 who should dive for him and perform other work beside: and we kept watch over them.

And remember Job: When he cried to his Lord, "Truly evil hath touched me: but thou art the most merciful of those who shew mercy."

So we heard him, and lightened the burden of his woe; and we gave him back his family, and as many more with them, a mercy from us, and a memorial for those who serve us:

And Ismael, and Edris17 and Dhoulkefl18 all steadfast in patience.

And we caused them to enter into our mercy; for they were of the righteous:

And Dhoulnoun; 19 when he went on his way in anger, and thought that we had no power over him. But in the darkness he cried "There is no God but thou: Glory be unto Thee! Verily, I have been one of the evil doers:"

So we heard him and rescued him from misery: for thus rescue we the faithful:

And Zacharias; when he called upon his Lord saying, "O my Lord, leave me not childless: but there is no better heir than Thyself."20

So we heard him, and gave him John, and we made his wife fit for child-bearing. Verily, these vied in goodness, and called upon us with love and fear, and humbled themselves before us:

And her who kept her maidenhood, and into whom 21 we breathed of our spirit, and made her and her son a sign to all creatures.

Of a truth, this, your religion, is the one 22 Religion, and I your Lord; therefore serve me:

But they have rent asunder this their great concern among themselves into sects. All of them shall return to us.

And whoso shall do the things that are right, and be a believer, his efforts shall not be disowned: and surely will we write them down for him.

There is a ban on every city which we shall have destroyed, that they shall not rise again,

Until a way is opened for Gog and Magog,23 and they shall hasten from every high land,

And this sure promise shall draw on. And lo! the eyes of the infidels shall stare amazedly; and they shall say, "Oh, our misery! of this were we careless! yea, we were impious persons."

Verily, ye, and what ye worship beside God,24 shall be fuel for hell: ye shall go down into it.

Were these gods, they would not go down into it; but they shall all abide in it for ever.

Therein shall they groan; but nought therein shall they hear to comfort them.

But they for whom we have before ordained good things, shall be far away from it:

Its slightest sound they shall not hear: in what their souls longed for, they shall abide for ever:

The great terror shall not trouble them; and the angel shall meet them with, "This is your day which ye were promised."

On that day we will roll up the heaven as one rolleth up25 written scrolls. As we made the first creation, so will we bring it forth again. This promise bindeth us; verily, we will perform it.

And now, since the Law was given, have we written in the Psalms that "my servants, the righteous, shall inherit the earth."²⁶

Verily, in this Koran is teaching for those who serve God.

We have not sent thee otherwise than as mercy unto all creatures.

SAY: Verily it hath been revealed to me that your God is one God; are ye then resigned to Him? (Muslims.)

But if they turn their backs, then SAY: I have warned you all alike; but I know not whether that with which ye are threatened be nigh or distant.

God truly knoweth what is spoken aloud, and He also knoweth that which ye hide.

And I know not whether haply this delay be not for your trial, and that ye may enjoy yourselves for a time.

My Lord saith: Judge ye with truth; for our Lord is the God of Mercy whose help is to be sought against what ye utter.

1 Lit. while ye see it to be such.

2 Lit. the people or family of the admonition. Itq. 34 considers this verse to have been revealed at Medina.

3 Or, they invent not (concerning Him). Comp. Rev. iv. 8.

4 Lit. they precede him not in speech.

5 Lit. before thee, which might seem to imply that the grant of immortality had been made to Muhammad. I have therefore rendered, as in the text, to avoid the ambiguity. Comp. Suras [xcvii.] iii. 182; [lxxxii.] xxix. 57, and Weil's Life of Mohammad, p. 350.

6 Comp. Matt. xvi. 28; Heb. ii. 9. Hist. Josephi Fabr. Lign. c. 22 at the end.

7 See the index under the word Man. The Rabbins teach that man was created with innate evil propensities. See Schr der's Talm. Rabb.- Judenthum, p. 378.

8 That is, my teaching as to the future lot of the infidels, etc.

9 Muhammad appeals to the rapid progress of Islam as a proof of his divine mission.

10 Ar. furquan a derived by Muhammad from the Jews, constantly used in the Talmud, and meaning as in Syr. and `th. deliverance, liberation. Thus, Sura viii. 29, 42, and hence, illumination, revelation, generally. The usual interpretation here and in other passages is the distinction, i.e. between good and evil, lawful and unlawful. The title is applied to the Koran and Pentateuch alike.

11 This story is taken in part verbatim from Midr. Rabbah on Gen. par. 17. See also Schalscheleth Hakabala, 2; Maimon de Idol. ch. 1; and Yad Hachazakah, vii. 6, who makes Abraham in his 40th

year renounce star-worship, break images, escape the wrath of the king by a miracle, and preach that there is one God of the whole universe.

12 Lit. sie neigten sich nach ihren Kopfen. They were turned down upon their heads. Ullm. and Sale in notes. But Ullm. in the text, verfielen sie wieder in ihren Aberglauben.

13 The Rabbins make Nimrod to have been the persecutor of Abraham. Comp. Targ. Jon. on Gen. xv. 7. Tr. Bava Bathra, fol. 91 a. Maimon. More Nevochim, iii. 29. Weil, Legenden, p. 74.

14 Or, let peace be upon Abraham. Comp. Targ. Jon. on Gen. xi. 28, from the mistranslation of which this legend took its rise, the word ur in Heb. meaning fire. See also Targ. Jon. on Gen. xv. 7. The legend was adopted by some of the Eastern Christians; and commemorated in the Syrian Calendar on Jan. 29. (Hyde de Rel. V. Pers. 74). Comp. the Abyssinian Calendar on Jan. 25. (Ludolf. Hist. p. 409).

15 It has been observed that the blacksmith has ever been looked upon with awe by barbarians on the same principle that made Vulcan a deity. In Abyssinia all artisans are Budah, sorcerers, especially the blacksmith, and he is a social outcast, as among the Somal; Throughout the rest of El-Islam, the blacksmith is respected as treading in the path of David, the father of the craft. Burton. First Footsteps in E. Africa, p. 33. The numerous wars in which David was engaged, may have given rise to the myth of his being the inventor of mail.

16 See Sura xxxviii. 37, p. 127.

17 See Sura xix. 55, 6, p. 121.

18 The man of the lot of portion. Or, of care, support. According to some Elias, as others say, Isaiah. It is more probable, however, that he is he Obadiah of 1 Kings xviii. 4, who supported 100 prophets in the cave, or Ezechiel, who is called Kephil by the Arabs. See Niebuhr, Travels, ii. 265.

19 The man of the fish Jonah.

20 See Suras [xcvii.] iii. 33; xix. p. 117, for the story of Zacharias in full. The concluding sentence of this clause is obscure. It probably means that even if no heir were vouchsafed to Zacharias, yet since God will be the heir of all things he would take Zacharias to himself and thus abundantly recompense him. See Sura [lxxix.] xxviii. 58.

21 See Sura [cix.] lxvi. 12. It is quite clear from these two passages that Muhammad believed in the Immaculate and miraculous conception of Jesus.

22 That is, identical with that of the previous prophets, etc.

23 See Sura [lxix.] xviii. 93. Thus, the ancient Jewish and Christian legend connects Gog and Magog with the end of the world. Rev. xx. 8. Pseudojon on Lev. xxvi. 44. Comp. Numb. xi. 27.

Gog, however, is probably the mountain Ghef or Ghogh (see Reinegg's Beschreib. der Caucasus, ii. 79) and the syllable Ma in Magog, the Sanscrit mah, maha great.

24 "Whenever a people is punished (for idolatry) the beings honoured by them as gods, shall also be punished, for so it is written, on all the gods also of Egypt will I inflict judgments." (Sakkah, 29.)

25 Ar. Sidjill, which is supposed by some to be the name of the angel who writes down the actions of every man's life upon a scroll, which is rolled up at his death (comp. Isai. xxxiv. 4); by others, to be the name of one of Muhammad's secretaries.

26 Ps. xxxvii. 29. This is the only text quoted in the Koran.

SURA XXV. AL FURKAN [LXVI.]

MECCA. 77 Verses

In the Name of God, the Compassionate, the Merciful

BLESSED be He who hath sent down AL FURKAN1 (the illumination) on his servant, that to all creatures he may be a warner.

His the Kingdom of the Heavens and of the Earth! No son hath He begotten! No partner hath He in his Empire! All things hath He created, and decreeing hath decreed their destinies.

Yet have they adopted gods beside Him which have created nothing, but were themselves created:

And no power have they over themselves for evil or for good, nor have they power of death, or of life, or of raising the dead.

And the infidels say, "This Koran is a mere fraud of his own devising, and others have helped him with it,2 who had come hither by outrage and lie."3

And they say, "Tales of the ancients that he hath put in writing! and they were dictated to him morn and even."

SAY: He hath sent it down who knoweth the secrets of the Heavens and of the Earth. He truly is the Gracious, the Merciful.

And they say, "What sort of apostle is this? He eateth food and he walketh the streets! Unless an angel be sent down and take part in his warnings,

Or a treasure be thrown down to him, or he have a garden that supplieth him with food "4 and those unjust persons say, "Ye follow but a man enchanted."

See what likenesses they strike out for thee! But they err, and cannot find their way.

Blessed be He who if he please can give thee better than that of which they speak Gardens, 'neath which the rivers flow: and pavilions will He assign thee.

Aye, they have treated the coming of "the Hour" as a lie. But a flaming fire have we got ready for those who treat the coming of the Hour as a lie.

When it shall see them from afar, they shall hear its raging and

roaring,

And when they shall be flung into a narrow space thereof bound together, they shall invoke destruction on the spot:

"Call not this day for one destruction, but call for destructions many."

SAY: Is this, or the Paradise of Eternity which was promised to the God-fearing, best? Their recompense shall it be and their retreat;

Abiding therein for ever, they shall have in it all that they desire! It is a promise to be claimed of thy Lord.

And on the day when he shall gather them together, and those whom they worshipped beside God, he will say, "Was it ye who led these my servants astray, or of themselves strayed they from the path?"

They will say, "Glory be to thee! It beseemed not us to take other lords than thee. But thou gavest them and their fathers their fill of good things, till they forgat the remembrance of thee, and became a lost people."

Then will God say to the Idolaters, "Now have they made you liars in what ye say,⁵ and they have no power to avert your doom, or to succour you."

And whosoever of you thus offendeth, we will make him taste a great punishment.

Never have we sent Apostles before thee who ate not common food, and walked not the streets. And we test you by means of each other. Will ye be steadfast? Thy Lord is looking on!

They who look not forward to meet Us say, "If the angels be not sent down to us, or unless we behold our Lord. " Ah! they are proud of heart, and exceed with great excess!

On the day when they shall see the angels, no good news shall there be for the guilty ones, and they shall cry out, "A barrier that cannot be passed!"⁶

Then will we proceed to the works which they have wrought, and make them as scattered dust.

Happier, on that day, the inmates of the Garden as to abode, and better off as to place of noontide slumber!

On that day shall the heaven with its clouds be cleft, and the angels shall be sent down, descending:

On that day shall all empire be in very deed with the God of Mercy, and a hard day shall it be for the Infidels.

And on that day shall the wicked one⁷ bite his hands, and say, "Oh! would that I had taken the same path with the Apostle!

"Oh! woe is me! would that I had not taken such an one⁸ for my friend!

It was he who led me astray from the Warning which had reached

me! and Satan is man's betrayer."9

Then said the Apostle, "O my Lord! truly my people have esteemed this Koran to be vain babbling."

Thus have we given to every Prophet an enemy from among the wicked ones But thy Lord is a sufficient guide and helper.

And the infidels say, "Unless the Koran be sent down to him all at once. " But in this way would we stablish thy heart by it; in parcels have we parcelled it out to thee;10

Nor shall they come to thee with puzzling questions,11 but we will come to thee with the truth, and their best solution.

They who shall be gathered upon their faces into hell, shall have the worst place, and be farthest from the path of happiness.

Heretofore we gave the law to Moses, and appointed his brother Aaron to be his counsellor:12

And we said, "Go ye to the people who treat our signs as lies." And them destroyed we with utter destruction.

And as to the people of Noah! when they treated their Apostles as impostors, we drowned them; and we made them a sign to mankind: A grievous chastisement have we prepared for the wicked!

And Ad and Themoud, and the men of Rass,13 and divers generations between them:

Unto each of them did we set forth parables for warnings, and each of them did we utterly exterminate.

Oft are this have the unbelieving Meccans passed by the city on which was rained a fatal rain. What! Have they not seen it? Yet have they no hope of a resurrection!

And when they see thee, they do but take thee as the subject of their railleries. "What! Is this he whom God has sent as an Apostle?

Indeed he had well nigh led us astray from our gods, had we not persevered steadfastly in their service." But in the end they shall know, when they shall see the punishment, who hath most strayed from the path.

What thinkest thou? He who hath taken his passions as a god wilt thou be a guardian over him?

Thinkest thou that the greater part of them hear or understand? They are just like the brutes! Yes! they stray even further from the right way.

Hast thou not seen how thy Lord lengtheneth out the shadow?14 Had He pleased he had made it motionless.15 But we made the sun to be its guide;

Then draw it in unto Us with easy indrawing.

He it is who ordaineth the night as a garment, and sleep for rest, and ordaineth the day for waking up to life:

He it is who sendeth the winds as the forerunner of his mercy
(rain); and pure water send we down from Heaven,

That we may revive by it a dead land: and we give it for drink to
our creation, beasts and men in numbers;

And we distribute it among them on all sides, that they may
reflect:
but most men refuse to be aught but thankless.

Had we pleased, we had raised up a warner in every city.

Give not way therefore to the Infidels, but by means of this Koran
strive against them with a mighty strife.

And He it is who hath let loose the two seas,¹⁶ the one sweet,
fresh;
and the other salt, bitter; and hath put an interspace between
them, and a barrier that cannot be passed.

And it is He who hath created man of water,¹⁷ and established
between them the ties of kindred and affinity: and potent is thy
Lord.

Yet beside God do they worship what can neither help nor hurt
them: and the Infidel is Satan's helper against his Lord:

Still we have sent thee only as a herald and a warner.

SAY: I ask of you no recompense for it,¹⁸ except from him who is
willing to take the way to his Lord.

And put thou thy trust in Him that liveth and dieth not, and
celebrate his praise; (He fully knoweth the faults of his servants)
who in six days created the Heavens and the Earth, and whatever
is between them, then mounted his Throne: the God of Mercy! Ask
now of the Wise concerning Him.

But when it is said to them, "Bow down before the God of Mercy,"
they say, "Who is the God of Mercy? Shall we bow down to what
thou biddest?" And they fly from thee the more.

Blessed be He who hath placed in the Heaven the sign of the
Zodiac!¹⁹ who hath placed in it the Lamp of the Sun, and the
light-giving Moon!

And it is He who hath ordained the night and the day to succeed
one another for those who desire to think on God or desire to be
thankful.

And the servants of the God of Mercy are they who walk upon the
Earth softly; and when the ignorant²⁰ address them, they reply,
"Peace!"

They that pass the night in the worship of their lord prostrate and
standing:

And that say, "O our Lord! turn away from us the torment of Hell,
for its torment is endless: it is indeed an ill abode and resting
place!

Those who when they spend are neither lavish nor niggard, but

keep the mean:

Those who call on no other gods with God, nor slay whom God hath forbidden to be slain, except for a just cause, and who commit not fornication (for he who doth this shall meet the reward of his wickedness:

Doubled to him shall be the torment on the day of Resurrection; and in it shall he remain, disgraced, for ever:

Save those who shall repent and believe and do righteous works for them God will change their evil things into good things, for God is Gracious, Merciful

And whose turneth to God and doeth what is right, he verily will convert with a true conversion):

And they who bear not witness to that which is false, and when they pass by frivolous sport, pass on with dignity:

And they who, when monished by the signs of their Lord, fall not down thereat, as if deaf and blind:

And who say, "O our Lord! give us in our wives and offspring the joy of our eyes, and make us examples to those who fear thee:"

These shall be rewarded with the High Places of Paradise for their steadfast endurance, and they shall meet therein with Welcome and Salutation:

For ever shall they remain therein: a fair abode and resting-place!

SAY: Not on your account doth my Lord care if ye call not on Him!
ye have treated his Apostle as an impostor: but bye and bye a punishment shall cleave to them.

1 See Sura [lxv.] xxi. 49.

2 Comp. Sura [lxxiii.] xvi. 105. The frequency with which Muhammad feels it necessary to rebut this charge by mere denial is strongly indicative of its truth.

3 "The meaning may possibly be that the teachers of Muhammad were persons who had taken refuge in Arabia for offences and heresies." Sprenger, Life of M. p. 96, n. Or, but they utter an injustice and a falsehood. N"ldeke combats Dr. Sprenger's supposition that "Tales of the ancients" (verse 6) is a book. Hist. of Qoran, p. 13.

4 Supply, we will not believe.

5 In your ascriptions of divinity to them. Beidh.

6 Or, far, far be they removed. The same words occur at the end of verse 55. The Commentators doubt whether they are spoken by the wicked of the impossibility of their attaining Paradise, or by the angels to the wicked.

7 Said by Beidh. to be the polytheist Okbeh, the son of Abu Mo'eyt, who by Muhammad's persuasion professed Islam, but afterwards

retracted to please Ubei ben Khalaf. See Gagnier's Vie de Mahom.
i. 362.

8 Ar. fulani (whence the Spanish fulano) identical with the Heb. p.
155, used of a person only in Ruth iv. 1, but by the Rabbinic
writers, constantly.

9 Or, abandoner.

10 This verse shews that the Koran was of gradual growth in the
time of Muhammad himself.

11 Lit. parables.

12 Lit. vizier.

13 It is uncertain whether Rass is the name of a city in Yemama;
or
merely, as some interpret it, of a well near Midian; or, according
to others, in the territory of Hadramont.

14 Geiger is mistaken in supposing that this passage alludes to 2
Kings xx. 9 12, and his translation is inaccurate.

15 Lit. quiescent, i.e. always the same.

16 According to some commentators, Muhammad here speaks of
the waters of the Tigris, which do not mingle with the salt water of
the sea till they have reached a considerable distance from the
river-mouth. See Zech. xiv. 8.

17 See Sura [cv.] xxiv. 44, n.

18 "Thou art taught that whoever would make a profit by the Law
depriveth himself of life." Pirke Aboth, i. 4. This precept is of
frequent occurrence in the Talmud.

19 Comp. Sura [xc.] xiii. 29; and the following Sura xvii. 109, n.

20 The idolaters.

SURA XVII. THE NIGHT JOURNEY [LXVII.]

MECCA.1 III Verses

In the Name of God, the Compassionate, the Merciful

GLORY be to Him who carried his servant by night² from the
sacred temple of Mecca to the temple³ that is more remote, whose
precinct we have blessed, that we might shew him of our signs! for
He is the Hearer, the Seer.

And⁴ we gave the Book to Moses and ordained it for guidance to
the children of Israel "that ye take no other Guardian than me."

O posterity of those whom we bare with Noah! He truly was a
grateful servant!

And we solemnly declared to the children of Israel in the Book,
"Twice surely will ye enact crimes in the earth, and with great
loftiness of pride will ye surely be uplifted."

So when the menace for the first crime⁵ came to be inflicted, we
sent against you our servants endued with terrible prowess; and
they searched the inmost part of your abodes, and the menace was
accomplished.

Then we gave you the mastery over them⁶ in turn, and increased you in wealth and children, and made you a most numerous host.

We said, "If ye do well, to your own behoof will ye do well: and if ye do evil, against yourselves will ye do it. And when the menace for your latter crime⁷ came to be inflicted, then we sent an enemy to sadden your faces, and to enter the temple as they entered it at first, and to destroy with utter destruction that which they had conquered.

Haply your Lord will have mercy on you! but if ye return, we will return:⁸ and we have appointed Hell the prison of the infidels.

Verily, this Koran guideth to what is most upright; and it announceth to believers

Who do the things that are right, that for them is a great reward;

And that for those who believe not in the life to come, we have got ready a painful punishment.

Man prayeth for evil as he prayeth for good; for man is hasty.

We have made the night and the day for two signs: the sign of the night do we obscure, but the sign of the day cause we to shine forth, that ye may seek plenty from your Lord, and that ye may know the number of the years and the reckoning of time; and we have made everything distinct by distinctiveness.

And every man's fate⁹ have we fastened about his neck: and on the day of resurrection will we bring forth to him a book which shall be proffered to him wide open:

"Read thy Book:¹⁰ there needeth none but thyself to make out an account against thee this day."

For his own good only shall the guided yield to guidance, and to his own loss only shall the erring err; and the heavy laden shall not be laden with another's load. We never punished until we had first sent an apostle:

And when we willed to destroy a city, to its affluent ones did we address our bidding; but when they acted criminally therein, just was its doom, and we destroyed it with an utter destruction.

And since Noah, how many nations have we exterminated! And of the sins of his servants thy Lord is sufficiently informed, observant.

Whoso chooseth this quickly passing life, quickly will we bestow therein that which we please even on him we choose; afterward we will appoint hell for him, in which he shall burn disgraced, outcast:

But whoso chooseth the next life, and striveth after it as it should be striven for, being also a believer, these! their striving shall be grateful to God:

To all both to these and those will we prolong the gifts of thy Lord; for not to any shall the gifts of thy Lord be denied.

See how we have caused some of them to excel others! but the

next
life shall be greater in its grades, and greater in excellence.

Set not up another god with God, lest thou sit thee down
disgraced, helpless.¹¹

Thy Lord hath ordained that ye worship none but him; and,
kindness to your parents, whether one or both of them attain to old
age with thee: and say not to them, "Fie!" neither reproach them;
but speak to them both with respectful speech;

And defer humbly to them¹² out of tenderness; and say, "Lord,
have compassion on them both, even as they reared me when I was
little."

Your Lord well knoweth what is in your souls; he knoweth
whether
ye be righteous:

And gracious is He to those who return to Him.

And to him who is of kin render his due, and also to the poor and
to the wayfarer; yet waste not wastefully,

For the wasteful are brethren of the Satans, and Satan was
ungrateful to his Lord:

But if thou turn away from them, while thou thyself seekest boons
from thy Lord for which thou hopest, at least speak to them with
kindly speech:

And let not thy hand be tied up to thy neck; nor yet open it with all
openness, lest thou sit thee down in rebuke, in beggary.

Verily, thy Lord will provide with open hand for whom he
pleaseth, and will be sparing. His servants doth he scan, inspect.

Kill not your children for fear of want:¹³ for them and for you will
we provide. Verily, the killing them is a great wickedness.

Have nought to do with adultery; for it is a foul thing and an evil
way:

Neither slay any one whom God hath forbidden you to slay, unless
for a just cause: and whosoever shall be slain wrongfully, to his
heir¹⁴ have we given powers; but let him not outstep bounds in
putting the manslayer to death, for he too, in his turn, will be
assisted and avenged.

And touch not the substance of the orphan, unless in an upright
way, till he attain his age of strength: And perform your covenant;
verily the covenant shall be enquired of:

And give full measure when you measure, and weigh with just
balance. This will be better, and fairest for settlement:

And follow not that of which thou hast no knowledge;¹⁵ because
the hearing and the sight and the heart, each of these shall be
enquired of:

And walk not proudly on the earth, for thou canst not cleave the
earth, neither shalt thou reach to the mountains in height:

All this is evil; odious to thy Lord.

This is a part of the wisdom which thy Lord hath revealed to thee. Set not up any other god with God, lest thou be cast into Hell, rebuked, cast away.

What! hath your Lord prepared sons for you, and taken for himself daughters from among the angels? Indeed, ye say a dreadful saying.

Moreover, for man's warning have we varied¹⁶ this Koran: Yet it only increaseth their flight from it.

SAY: If, as ye affirm, there were other gods with Him, they would in that case seek occasion against the occupant of the throne:

Glory to Him! Immensely high is He exalted above their blasphemies!

The seven heavens¹⁷ praise him, and the earth, and all who are therein; neither is there aught which doth not celebrate his praise; but their utterances of praise ye understand not. He is kind, indulgent.

When thou recitest the Koran we place between thee and those who believe not in the life to come, a dark veil;

And we put coverings over their hearts lest they should understand it, and in their ears a heaviness;

And when in the Koran thou namest thy One Lord, they turn their backs in flight.

We well know why they hearken, when they hearken unto thee, and when they whisper apart; when the wicked say, "Ye follow no other than a man enchanted."

See what likenesses they strike out for thee! But they are in error, neither can they find the path.

They also say, "After we shall have become bones and dust, shall we in sooth be raised a new creation?"

SAY: "Yes, though ye were stones, or iron, or any other creature, to your seeming, yet harder to be raised." But they will say, "Who shall bring us back?" SAY: "He who created you at first." And they will wag their heads at thee, and say, "When shall this be?" SAY: "Haply it is nigh."

On that day shall God call you forth, and ye shall answer by praising Him; and ye shall seem to have tarried but a little while.

Enjoin my servants to speak in kindly sort: Verily Satan would stir up strifes among them, for Satan is man's avowed foe.

Your Lord well knoweth you: if He please He will have mercy on you; or if He please He will chastise you: and we have not sent thee to be a guardian over them.

Thy Lord hath full knowledge of all in the heavens and the earth. Higher gifts have we given to some of the prophets than to others, and the Psalter we gave to David.

SAY: Call ye upon those whom ye fancy to be gods beside Him;
yet
they will have no power to relieve you from trouble, or to shift it
elsewhere.

Those whom ye call on, themselves desire union with their
Lord,¹⁸
striving which of them shall be nearest to him: they also hope for
his mercy and fear his chastisement. Verily the chastisement of thy
Lord is to be dreaded.

There is no city which we will not destroy before the day of
Resurrection, or chastise it with a grievous chastisement. This is
written in the Book.

Nothing hindered us from sending thee with the power of working
miracles, except that the peoples of old treated them as lies. We
gave to Themoud¹⁹ the she-camel before their very eyes, yet they
maltreated her! We send not a prophet with miracles but to strike
terror.

And remember when we said to thee, Verily, thy Lord is round
about mankind; we ordained the vision²⁰ which we shewed thee,
and likewise the cursed tree of the Koran, only for men to dispute
of; we will strike them with terror; but it shall only increase in
them enormous wickedness:

And when we said to the Angels, "Prostrate yourselves before
Adam:" and they all prostrated them, save Eblis. "What!" said he,
"shall I bow me before him whom thou hast created of clay?"

Seest thou this man whom thou hast honoured above me? Verily, if
thou respite me till the day of Resurrection, I will destroy his
offspring, except a few."

He said, "Begone; but whosoever of them shall follow thee, verily,
Hell shall be your recompense; an ample recompense!

And entice such of them as thou canst by thy voice; assault them
with thy horsemen and thy footmen;²¹ be their partner in their
riches and in their children, and make them promises: but Satan
shall make them only deceitful promises.

As to my servants, no power over them shalt thou have; And thy
Lord will be their sufficient guardian."

It is your Lord who speedeth onward the ships for you in the sea,
that ye may seek of his abundance; for he is merciful towards you.

When a misfortune befalleth you out at sea, they whom ye invoke
are not to be found: God alone is there: yet when he bringeth you
safe to dry land, ye place yourselves at a distance from Him.
Ungrateful is man.

What! are ye sure, then, that he will not cleave the sides of the
earth for you? or that he will not send against you a whirlwind
charged with sands? Then shall ye find no protector.

Or are ye sure that he will not cause you to put back to sea a
second time, and send against you a storm blast, and drown you,
for that ye have been thankless? Then shall ye find no helper
against us therein.

And now have we honoured the children of Adam: by land and by sea have we carried them: food have we provided for them of good things, and with endowments beyond many of our creatures have we endowed them.

One day we will summon all men with their leaders: they whose book shall be given into their right hand, shall read their book, and not be wronged a thread:

And he who has been blind here, shall be blind hereafter, and wander yet more from the way.

And, verily, they had well nigh beguiled thee from what we revealed to thee, and caused thee to invent some other thing in our name: but in that case they would surely have taken thee as a friend;22

And had we not settled thee, thou hadst well nigh leaned to them a little:

In that case we would surely have made thee taste of woe23 in life and of woe in death: then thou shouldst not have found a helper against us.

And truly they had almost caused thee to quit the land, in order wholly to drive thee forth from it:24 but then, themselves should have tarried but a little after thee.

This was our way with the Apostles we have already sent before thee, and in this our way thou shalt find no change.

Observe prayer at sunset, till the first darkening of the night, and the daybreak reading for the daybreak reading hath its witnesses,

And watch unto it in the night: this shall be an excess in service:25 it may be that thy Lord will raise thee to a glorious station:

And say, "O my Lord, cause me to enter26 with a perfect entry, and to come forth with a perfect forthcoming, and give me from thy presence a helping power:"

And SAY: Truth is come and falsehood is vanished. Verily, falsehood is a thing that vanisheth.

And we send down of the Koran that which is a healing and a mercy to the faithful: But it shall only add to the ruin of the wicked.

When we bestow favours on man, he withdraweth and goeth aside; but when evil toucheth him, he is despairing.

SAY: Every one acteth after his own manner: but your Lord well knoweth who is best guided in his path.

And they will ask thee of the Spirit.27 SAY: The Spirit proceedeth at my Lord's command: but of knowledge, only a little to you is given.

If we pleased, we could take away what we have revealed to thee: none couldst thou then find thee to undertake thy cause with us,

Save as a mercy from thy Lord; great, verily, is his favour towards thee.

SAY: Verily, were men and Djinn assembled to produce the like of this Koran, they could not produce its like, though the one should help the other.

And of a truth we have set out to men every kind of similitude in this Koran, but most men have refused everything except unbelief.

And they say, "By no means will we believe on thee till thou cause a fountain to gush forth for us from the earth;

Or, till thou have a garden of palm-trees and grapes, and thou cause forth-gushing rivers to gush forth in its midst;

Or thou make the heaven to fall on us, as thou hast given out, in pieces; or thou bring God and the angels to vouch for thee;

Or thou have a house of gold; or thou mount up into Heaven; nor will we believe in thy mounting up, till thou send down to us a book which we may read." SAY: Praise be to my Lord! Am I more than a man, an apostle?

And what hindereth men from believing, when the guidance hath come to them, but that they say, "Hath God sent a man as an apostle?"

SAY: Did angels walk the earth as its familiars, we had surely sent them an angel-apostle out of Heaven.

SAY: God is witness enough between you and me. His servants He scanneth, eyeth.

And He whom God shall guide will be guided indeed; and whom he shall mislead thou shalt find none to assist, but Him: and we will gather them together on the day of the resurrection, on their faces, blind and dumb and deaf: Hell shall be their abode: so oft as its fires die down, we will rekindle the flame.

This shall be their reward for that they believed not our signs and said, "When we shall have become bones and dust, shall we surely be raised a new creation?"

Do they not perceive that God, who created the Heavens and the Earth, is able to create their like? And he hath ordained them a term; there is no doubt of it: but the wicked refuse everything except unbelief.

SAY: If ye held the treasures of my Lord's mercy ye would certainly refrain from them through fear of spending them: for man is covetous.

We therefore gave to Moses nine clear signs. Ask thou, therefore, the children of Israel how it was when he came unto them, and Pharaoh said to him, "Verily, I deem thee, O Moses, a man enchanted."

Said Moses, "Thou knowest that none hath sent down these clear signs but the Lord of the Heavens and of the Earth; and I surely deem thee, O Pharaoh, a person lost."

So Pharaoh sought to drive them out of the land; but we drowned him and all his followers.

And after his death, we said to the children of Israel, "Dwell ye in the land:" and when the promise of the next life shall come to pass, we will bring you both up together to judgment. In truth have we sent down the Koran, and in truth hath it descended, and we have only sent thee to announce and to warn.

And we have parcelled out the Koran into sections, that thou mightest recite it unto men by slow degrees, and we have sent it down piecemeal.

SAY: Believe ye therein or believe ye not? They verily to whom knowledge had been given previously, fall on their faces worshipping when it is recited to them, and say: "Glory be to God! the promise of our Lord is made good!"

They fall down on their faces weeping, and It increaseth their humility.

SAY: Call upon God (Allah),²⁸ or call upon the God of Mercy (Arrahman), by whichsoever ye will invoke him: He hath most excellent names. And be not loud in thy prayer, neither pronounce it too low;²⁹ but between these follow a middle way:

And SAY: Praise be to God who hath not begotten a son, who hath no partner in the Kingdom, nor any protector on account of weakness. And magnify him by proclaiming His greatness.³⁰

1 Verses 12, 23 41, 75 82, 87, are supposed by many commentators to have originated at Medina.

2 Waquidy says the night-journey took place on the 17th of Rabhy' 1, a twelvemonth before the Hejira.

3 Of Jerusalem; and thence through the seven heavens to the throne of God on the back of Borak, accompanied by Gabriel, according to some traditions; while others, and those too of early date, regard it as no more than a vision. It was, however, in all probability a dream. Muir ii. 219; N^old. p. 102, who give the Muhammadan sources of information.

4 It is probable that as this verse has no real or apparent connection with the preceding, a verse may have been lost, and that verse 1 has been placed at the head of the Sura merely because the night-journey is elsewhere alluded to in it.

5 According to the commentators the slaughter of Isaiah and the imprisonment of Jeremiah, punished by the invasion of the Assyrians.

6 Over Sennacherib.

7 The slaying Zacharias, John Baptist, and Jesus, punished by the destruction of Jerusalem by the Romans. Comp. Tr. Gittin, fol. 57, where we read of the sufferings drawn down upon the Jews in consequence of the former of these crimes.

8 That is, if ye return to sin, we will return to punish.

9 Lit. bird.

10 Comp. Mischnah Aboth, 3, 20.

11 Comp. in Heb. Isai. liii. 3.

12 Lit. lower a wing of humility.

13 Comp. Sura [lxxxix.] vi. 151; lxxxix. 8, p. 45. Zaid, the sceptical seeker after truth, is reported to have discouraged the killing of daughters, saying, "I will support them." Kitfb al Wackidi, p. 255. See note at Sura [xcvii.] iii. 18.

14 Or, next of kin.

15 Or, run not after vain things which will avail nought. Or, accuse not any of a crime if thou art not sure of his guilt.

16 Used a variety of arguments and illustrations.

17 Thus Tr. Chagiga, fol. 9 b. "There are seven heavens (rakian): the veil, the firmament, the clouds, the habitation, the abode, the fixed seat, the araboth." See Wetst. on 2 Cor. xii. 2.

18 In obvious allusion to the saint-worship of the Christians.

19 See Sura [lxxxvii.] vii. 71.

20 See note on v. 1. The tree is Zakkoum, Sura [xlv.] lvi. The Rabbins teach that food of the bitterest herbs is one of the punishments of Hell. See Schröder's Rabb. und. Talm. Judenthum, p. 403.

21 That is, with all thy might.

22 Zamakshary relates that this passage was revealed when the Thaqyfites in framing the document of agreement between themselves and Muhammad, required that the words requiring the prostrations in worship should not be added. The writer looked at the prophet, who stood by in silence, when Omar stood up and drew his sword with menacing words. They replied, We speak not thee but to Muhammad. Then this verse was revealed. Thus Dr. Sprenger. Life, p. 186. He renders the last clause, but at the right moment a friend reprehended thee.

23 Lit. weakness, languors.

24 "The Jews, envious of Muhammad's good reception and stay there, told him, by way of counsel, that Syria was the land of the Prophets, and that if he was really a prophet, he ought to go there." Sale from Djelal Eddin ap. Mar. Geiger, p. 12, quotes a Talmudical saying to the same effect, but without any reference.

25 A work of supererogation, and therefore doubly meritorious. Thus Tr. Berachoth, fol. 4. The word station (mekam) is still used of the nearness to God, attained in spiritual ecstasies, etc.

26 That is, to enter the Grave or Mecca. Lit. with an entry of truth.

27 The word spirit is probably to be understood of the Angel Gabriel. Comp. 1 Kings xxii. 21. Others understand it of the immaterial soul of man. See note on Sura [xci.] ii. 81.

28 The infidels hearing Muhammad say, Ya Allah! Ya Rahman! in his prayers, imagined that he was addressing two Deities; hence

this passage. Comp. [lxxiii.] xvi. 52; [lxvi.] xxv. 61. As this title of God (Rahman) disappears from the later Suras, it has been inferred that Muhammad's original intention was to have combined it with Allah, but that through fear lest Allah and Arrahman should be supposed to be two Gods, he dropped the latter. This title was applied to their deities by the Himyarites; and it occurs in Ps. lxxviii. 38, and Ex. xxxiv. 6. The root is not found in `thiopic.

29 The Talm. Tr. Berachoth, 31, 2, forbids loudness in prayer by the example of Hannah.

30 Lit. magnify Him by magnifying.

SURA XXVII. THE ANT [LXVIII.]

MECCA. 95 Verses

In the Name of God, the Compassionate, the Merciful

TA. SAD.1 These are the signs (verses) of the Koran and of the lucid Book;

Guidance and glad tidings to the believers who observe prayer and pay the stated alms, and believe firmly do they in the life to come.

As to those who believe not in the life to come, we have made their own doings fair seeming to them, and they are bewildered therein.

These are they whom the woe of chastisement awaiteth; and in the next life they shall suffer yes shall they greatest loss;

But thou hast certainly received the Koran from the Wise, the Knowing.

Bear in mind when Moses said to his family, "I have perceived a fire;

I will bring you tidings from it, or will bring you a blazing brand, that ye may warm you."

And when he came to it, he was called to, "Blessed, He who is in the fire, and He who is about it; and glory be to God, the Lord of the worlds!

O Moses! verily, I am God, the Mighty, the Wise!

Throw down now thy staff." And when he saw that it moved itself as though it were a serpent, he retreated backward and returned not. "O Moses, fear not; for the Sent Ones fear not in my presence,

Save he who having done amiss shall afterwards exchange the evil for good; for I am Forgiving, Merciful.

Put now thy hand into thy bosom: it shall come forth white, yet free from hurt:2 one of nine signs to Pharaoh and his people; for a perverse people are they."

And when our signs were wrought in their very sight,3 they said, "This is plain magic."

And though in their souls they knew them to be true, yet in their

wickedness and pride they denied them. But see what was the end of the corrupt doers!

And of old we gave knowledge to David and Solomon: and they said, "Praise be to God, who hath made us to excel many of his believing servants!"

And in knowledge Solomon was David's heir. And he said, "O men, we have been taught the speech of birds,⁴ and are endued with everything. This is indeed a clear boon from God."

And to Solomon were gathered his hosts of Djinn⁵ and men and birds, and they were marched on in bands,

Till they reached the Valley of Ants. Said AN ANT, "O ye ants, enter your dwellings, lest Solomon and his army crush you and know it not."

Then smiled Solomon, laughing at her words, and he said, "Stir me up, O Lord, to be thankful for thy favour which thou hast shewed upon me and upon my parents, and to do righteousness that shall be well pleasing to thee, and bring me in, by thy mercy, among thy servants the righteous."

And he reviewed the birds, and said, "How is it that I see not the lapwing? Is it one of the absent?"

Surely, with a severe chastisement will I chastise it, or I will certainly slaughter it, unless it bring me a clear excuse."

Nor tarried it long ere it came and said, "I have gained the knowledge that thou knowest not, and with sure tidings have I come to thee from Saba:

I found a woman reigning over them, gifted with everything, and she hath a splendid throne;

And I found her and her people worshipping the sun instead of God; and Satan hath made their works fair seeming to them, so that he hath turned them from the Way: wherefore they are not guided,

To the worship of God, who bringeth to light the secret things of heaven and earth, and knoweth what men conceal and what they manifest:

God! there is no god but He! the lord of the glorious throne!"

He said, "We shall see whether thou hast spoken truth, or whether thou art of them that lie.

Go with this my letter and throw it down to them: then turn away from them and await their answer."

She said, "O my nobles! an honourable letter hath been thrown down to me:

It is from Solomon; and it is this: 'In the name of God, the Compassionate, the Merciful!

Set not up yourselves against me, but come to me submitting (Muslims).' "

She said, "O my nobles, advise me in mine affair: I decide it not without your concurrence."6

They said, "We are endued with strength and are endued with mighty valour. But to command is thine: See therefore what thou wilt command us."

She said, "Kings when they enter a city spoil it, and abase the mightiest of its people: and in like manner will these also do.

But I will send to them with a gift, and await what my envoys bring back."

And when the messenger came to Solomon, he said, "Aid ye me with riches? But what God hath given to me is better than what he hath given you: yet ye glory in your gifts:

Return to them: for we will surely come to them with forces which they cannot withstand, and we will drive them from their land humbled and contemptible."

Said he, "O nobles, which of you will bring me her throne before they come to me, submitting? (Muslims)."

An Efreet7 of the Djinn said: "I will bring it thee ere thou risest from thy place: I have power for this and am trusty."

And one who had the knowledge of Scripture said, "I will bring it to thee in the twinkling of an eye."8 And when he saw it set before him, he said, "This is of the favour of my Lord, to try me whether I will be thankful or unthankful. And he who is thankful is thankful to his own behoof; and as for him who is unthankful truly my Lord is self-sufficient, bounteous!"

Said he, "Make her throne so that she know it not: we shall see whether she hath or not guidance."

And when she came he said, "Is thy throne like this?" She said, "As though it were the same." "And we," said he, "have had knowledge given us before her, and have been Muslims."

But the gods she had worshipped instead of God had led her astray: for she was of a people who believe not.

It was said to her, "Enter the Palace:" and when she saw it, she thought it a lake of water, and bared her legs. He said, "It is a palace paved with glass."

She said, "O my Lord! I have sinned against my own soul, and I resign myself, with Solomon, to God the Lord of the Worlds."

And of old we sent to Themoud their brother Saleh, with "Serve ye God:"but lo! they became two sets of disputants wrangling with each other.

He said, "O my people, why, if ye ask not pardon of God that ye may find mercy, hasten ye on evil rather than good?"

They said, "We augur 9 ill concerning thee and those who are with thee." He said, "The ills of which ye augur 10 depend on God. But ye are a people on your trial."

And there were in the city nine persons who committed excesses in the land and did not that which is right.

They said, "Swear ye to one another by God that we will surely fall on him and on his family by night: then will be say to the avenger of blood, we witnessed not the destruction of his family: and verily we speak the truth."

And they devised a device, and we devised a device, and they were not aware of it

And see what was the end of their device! We destroyed them and their whole people:

And for their sin these their houses are empty ruins: Verily in this is a sign to those who understand;

And we delivered those who believed and feared.

And Lot, when he said to his people, "What! proceed ye to such filthiness with your eyes open?

What! come ye with lust unto men rather than to women? Surely ye are an ignorant people."

And the answer of his people was but to say, "Cast out the family of Lot from your city: they, forsooth, are men of purity!"

So we rescued him and his family: but as for his wife, we decreed her to be of them that lingered:

And we rained a rain upon them, and fatal was the rain to those who had had their warning.

SAY: Praise be to God and peace be on His servants whom He hath chosen! Is God the more worthy or the gods they join with Him?

Is not He who hath made the Heavens and the Earth, and hath sent down rain to you from Heaven, by which we cause the luxuriant groves to spring up! It is not in your power to cause its trees to spring up! What! A god with God? Yet they find equals for Him!

Is not He, who hath set the earth so firm, and hath made rivers in its midst, and hath placed mountains upon it, and put a barrier between the two seas?11 What! a god with God? Yet the greater part of them have no knowledge!

Is not He the more worthy who answereth the oppressed when they cry to him, and taketh off their ill, and maketh you to succeed your sires on the earth? What! a god with God? How few bear these things in mind!

Is not He, who guideth you in the darkness of the land and of the sea, and who sendeth forth the winds as the forerunners of His mercy? What! a god with God? Far from God be what ye join with Him!

Is not He, who created a Being, then reneweth it, and who supplieth you out of the Heaven and the Earth? What! a god with God? SAY: Bring forth your proofs if you speak the truth.

SAY: None either in the Heavens or in the Earth knoweth the unseen but God. And they know not

When they shall be raised.

Yet they have attained to a knowledge of the life to come: 12 yet are they in doubt about it: yet are they blind about it!

And the unbelievers say: "When we and our fathers have been dead shall we be taken forth?

Of old have we been promised this, we and our sires of old it is but fables of the ancients."

SAY: Go ye through the land, and see what hath been the end of the wicked.

And grieve not thou for them, nor be in distress at their devisings.

And they say, "When will this promise be made good, if ye speak true?"

SAY: Haply a part of what ye desire to be hastened may be close behind you.

And truly thy Lord is full of goodness towards men: But most of them are not thankful.

And thy Lord knoweth well what their breasts enshroud, and what they bring to light,

And there is no secret thing in the Heaven or on the Earth, but it is in the clear Book.

Truly this Koran declareth to the children of Israel most things wherein they disagree:

And it is certainly guidance and a mercy to the faithful.

Verily, by his wisdom will thy Lord decide between them: for He is the Mighty, the Knowing.

Put thou then thy trust in God: for thou hast clear truth on thy side.13

Thou shalt not make the dead to hear; neither shalt thou make the deaf to hear the call, when they turn away backward;

Neither art thou the guide of the blind out of their errors: none truly shalt thou make to hear but those who believe our signs: and they are Muslims.

When the doom shall be ready to light upon them, we will cause a monster 14 to come forth to them out of the earth, and cry to them "Verily men have not firmly believed our signs."

And on that day shall be gathered out of every nation a company of those who have gainsaid our signs, in separate bands;

Till they come before God, who will say, "Treated ye my signs as impostures, although ye embraced them not in your knowledge? or what is it that ye were doing?"

And doom shall light upon them for their evil deeds, and nought shall they have to plead.

See they not that we have ordained the night that they may rest in it, and the day with its gift of light? Of a truth herein are signs to people who believe.

On that day there shall be a blast on the trumpet, and all that are in the heavens, and all that the on the earth shall be terror-stricken, save him whom God pleaseth to deliver; and all shall come to him in humble guise.

And thou shalt see the mountains, which thou thinkest so firm, pass away with the passing of a cloud! 'Tis the work of God, who ordereth all things! of all that ye do is He well aware.

To him who shall present himself with good works, shall be a reward beyond their desert,¹⁵ and they shall be secure from the terror on that day;

And they who shall present themselves with evil shall be flung downward on their faces into the fire. Shall ye be rewarded but as ye have wrought?

SAY: Specially am I commanded to worship the Lord of this land, which He hath sanctified. All things are His: and I am commanded to be one of those who surrender them to God (a Muslim)

And to recite the Koran: and whoever is rightly guided, assuredly will be rightly guided to his own behoof.

And as to him who erreth, SAY, I truly am a warner only. And SAY, Praise be to God! He will shew you His signs, and ye shall acknowledge them: and of what ye do, thy Lord is not regardless.

1 See Sura lxviii., p. 32, n.

2 Not really leprous.

3 Lit. when our visible signs came to them.

4 This tradition may be derived from 1 Kings iv. 33. Comp. Geiger, p. 185. The legend of Solomon's power over the Genii originates in a mistranslation of Eccl. ii. 8. Comp. also for other points in this story Prov. vi. 6; 1 Kings x. 1 10.

5 "Demons obeyed him (Solomon) and evil spirits were subjected to him." Targ. 2. on Esther 1, 2. From the same source Muhammad has adopted, with slight variations, the whole story of Solomon's intercourse with the Queen of Saba. Comp. also Tr. Gittin, fol. 68, and Midr. Jalkut on 1 Kings vi. ch. 182.

6 Lit. unless ye bear me witness.

7 That is, malignant. "The efreets are generally believed to differ from the other djinn in being very powerful and always malicious; but to be in other respects of a similar nature" (Lane's Modern Egyptians, i. 285). "The ghosts of dead persons are also called by

this name" (ib. 289).

8 Or, before thy glance can be withdrawn from an object.

9 Lit. we have consulted the flight of birds: hence presage.

10 Lit. your bird, augury.

11 Comp. Sura [lxvi.] xxv. 55.

12 Lit. their knowledge attaineth to the next life.

13 Lit. art on clear truth.

14 Al Jassaca, the Spy.

15 Or, shall derive advantage from them.

SURA XVIII. THE CAVE [LXIX.]

MECCA. 110 Verses

In the Name of God, the Compassionate, the Merciful

PRAISE be to God, who hath sent down the Book to his servant,
and hath not made it tortuous

But direct; that it may warn of a grievous woe from him, and
announce to the faithful who do the things that are right, that a
goodly reward, wherein they shall abide for ever, awaiteth them;

And that it may warn those who say, "God hath begotten a Son."

No knowledge of this have either they or their fathers! A grievous
saying to come out of their mouths! They speak no other than a lie!

And haply, if they believe not in this new revelation, thou wilt slay
thyself, on their very footsteps, out of vexation.

Verily, we have made all that is on earth as its adornment, that we
might make trial who among mankind would excel in works:

But we are surely about to reduce all that is thereon to dust!

Hast thou reflected that the Inmates of THE CAVE and of Al
Rakim²were on our wondrous signs?

When the youths betook them to the cave they said, "O our Lord!
grant us mercy from before thee, and order for us our affair
aright."

Then struck we upon their ears with deafness in the cave for many
a year:

Then we awaked them that we might know which of the two
parties
could best reckon the space of their abiding.

We will relate to thee their tale with truth. They were youths who
had believed in their Lord, and in guidance had we increased
them;

And we had made them stout of heart, when they stood up and
said, "Our Lord is Lord of the Heavens and of the Earth: we will
call on no other God than Him; for in that case we had said a

thing outrageous.

These our people have taken other gods beside Him, though they bring no clear proof for them; but, who more iniquitous than he who forgeth a lie of God?

So when ye shall have separated you from them and from that which they worship beside God, then betake you to the cave: Your Lord will unfold his mercy to you, and will order your affairs for you for the best."

And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a patron, director.

And thou wouldst have deemed them awake, though they were sleeping: and we turned them to the right and to the left. And in the entry lay their dog with paws outstretched.⁴ Hadst thou come suddenly upon them, thou wouldst surely have turned thy back on them in flight, and have been filled with fear at them.

So we awaked them that they might question one another. Said one of them, "How long have ye tarried here?" They said, "We have tarried a day or part of day." They said, "Your Lord knoweth best how long ye have tarried: Send now one of you with this your coin into the city, and let him mark who therein hath purest food, and from him let him bring you a supply: and let him be courteous, and not discover you to any one.

For they, if they find you out, will stone you or turn you back to their faith, and in that case it will fare ill with you for ever."

And thus made we their adventure known to their fellow citizens, that they might learn that the promise of God is true, and that as to "the Hour" there is no doubt of its coming. When they disputed among themselves concerning what had befallen them, some said, "Build a building over them; their Lord knoweth best about them." Those who prevailed in the matter said, "A place of worship will we surely raise over them."

Some say, "They were three; their dog the fourth:" others say, "Five; their dog the sixth," guessing at the secret: others say, "Seven; and their dog the eighth." SAY: My Lord best knoweth the number: none, save a few, shall know them.

Therefore be clear in they discussions about them,⁵ and ask not any Christian concerning them.

Say not thou of a thing, "I will surely do it to-morrow;" without, "If God will."⁶ And when thou hast forgotten, call thy Lord to mind; and say, "Haply my Lord will guide me, that I may come near to the truth of this story with correctness."

And they tarried in their cave 300 years, and 9 years over.⁷

SAY: God best knoweth how long they tarried: With Him are the secrets of the Heavens and of the Earth: Look thou and hearken unto Him alone.⁸ Man hath no guardian but Him, and none may bear part in his judgments:

And publish what hath been revealed to thee of the Book of thy

Lord none may change his words, and thou shalt find no refuge beside Him.

Be patient with those who call upon their Lord at morn and even, seeking his face: and let not thine eyes be turned away from them in quest of the pomp of this life;9 neither obey him10 whose heart we have made careless of the remembrance of Us, and who followeth his own lusts, and whose ways are unbridled.

And SAY: the truth is from your Lord: let him then who will, believe; and let him who will, be an infidel. But for the offenders we have got ready the fire whose smoke shall enwrap them: and if they implore help, helped shall they be with water like molten brass which shall scald their Wretched the drink! and an unhappy couch!

But as to those who have believed and done the things that are right, Verily we will not suffer the reward of him whose works were good, to perish!

For them, the gardens of Eden, under whose shades shall rivers flow: decked shall they be therein with bracelets of gold, and green robes of silk and rich brocade shall they wear, reclining them therein on thrones. Blissful the reward! and a pleasant couch!11

And set forth to them as a parable two men; on one of whom we bestowed two gardens of grape vines, and surrounded both with palm trees, and placed corn fields between them: Each of the gardens did yield its fruit, and failed not thereof at all:

And we caused a river to flow in their midst: And this man received his fruit, and said, disputing with him, to his companion, "More have I than thou of wealth, and my family is mightier."

And he went into his garden to his own soul unjust. He said, "I do not think that this will ever perish:

And I do not think that 'the Hour' will come: and even if I be taken back to my Lord, I shall surely find a better than it in exchange."

His fellow said to him, disputing with him, "What ! hast thou no belief in him who created thee of the dust, then of the germs of life,12 then fashioned thee a perfect man?

But God is my Lord; and no other being will I associate with my Lord.

And why didst thou not say when thou enteredst thy garden, 'What God willeth! There is no power but in God.' Though thou seest that I have less than thou of wealth and children,

Yet haply my Lord may bestow on me better than thy garden, and may send his bolts upon it out of Heaven, so that the next dawn shall find it barren dust;

Or its water become deep sunk, so that thou art unable to find it."

And his fruits were encompassed by destruction. Then began he to turn down the palms of his hands at what he had spent on it; for its vines were falling down on their trellises, and he said, "Oh that I had not joined any other god to my Lord!"

And he had no host to help him instead of God, neither was he able to help himself.

Protection in such a case is of God the Truth: He is the best rewarder, and He bringeth to the best issue.

And set before them a similitude of the present life. It is as water which we send down from Heaven, and the herb of the Earth is mingled with it, and on the morrow it becometh dry stubble which the winds scatter: for God hath power over all things.

Wealth and children are the adornment of this present life: but good works, which are lasting, are better in the sight of thy Lord as to recompense, and better as to hope.

And call to mind the day when we will cause the mountains to pass away,¹³ and thou shalt see the earth a levelled plain, and we will gather mankind together, and not leave of them any one.

And they shall be set before thy Lord in ranks: "Now are ye come unto us as we created you at first: but ye thought that we should not make good to you the promise."

And each shall have his book put into his hand: and thou shalt see the wicked in alarm at that which is therein: and they shall say, "O woe to us! what meaneth this Book? It leaveth neither small nor great unnoted down!" And they shall find all that they have wrought present to them, and thy Lord will not deal unjustly with any one.

When we said to the angels, "Prostrate yourselves before Adam," they all prostrated them save Eblis, who was of the Djinn,¹⁴ and revolted from his Lord's behest. behest. What! will ye then take him and his offspring as patrons rather than Me? and they your enemies? Sad exchange for the ungodly!

I made them not witnesses of the creation of the Heavens and of the Earth, nor of their own creation, neither did I take seducers as my helpers.

On a certain day, God shall say, "Call ye on the companions ye joined with me, deeming them to be gods:" and they shall call on them, but they shall not answer them: then will we place a valley of perdition between them:

And the wicked shall see the fire, and shall have a foreboding that they shall be flung into it, and they shall find no escape from it.

And now in this Koran we have presented to man similitudes of every kind: but, at most things is man a caviller.

And what, now that guidance is come to them, letteth men from believing and from asking forgiveness of their Lord unless they wait till that the doom of the ancients overtake them, or the chastisement come upon them in the sight of the universe?

We send not our Sent Ones but to announce and to warn: but the infidels cavil with vain words in order to refute the truth; and they treat my signs and their own warnings with scorn.

But who is worse than he who when told of the signs of his Lord turneth him away and forgetteth what in time past his hands have wrought? Truly we have thrown veils over their hearts lest they

should understand this Koran, and into their ears a heaviness:

And if thou bid them to "the guidance" yet will they not even then be guided ever.

The gracious one, full of compassion, is thy Lord! if he would have chastised them for their demerits he would have hastened their chastisement. But they have a time fixed for the accomplishment of our menaces: and beside God they shall find no refuge.

And those cities did we destroy when they became impious; and of their coming destruction we gave them warning.

Remember when Moses said to his servant, "I will not stop till I reach the confluence of the two seas,¹⁵ or for years will I journey on."

But when they reached their confluence, they forgot their fish, and it took its way in the sea at will.

And when they had passed on, said Moses to his servant, "Bring us our morning meal; for now have we incurred weariness from this journey."

He said, "What thinkest thou? When we repaired to the rock for rest I forgot the fish; and none but Satan made me forget it, so as not to mention it; and it hath taken its way in the sea in a wondrous sort."

He said, "It is this we were in quest of."¹⁶ And they both went back retracing their footsteps.

Then found they one of our servants to whom we had vouchsafed our mercy, and whom we had instructed with our knowledge.

And Moses said to him, "Shall I follow thee that thou teach me, for guidance, of that which thou too hast been taught?"

He said, "Verily, thou canst not have patience with me;

How canst thou be patient in matters whose meaning thou comprehendest not?"

He said, "Thou shalt find me patient if God please, nor will I disobey thy bidding."

He said, "Then, if thou follow me, ask me not of aught until I have given thee an account thereof."

So they both went on, till they embarked in a ship, and he the unknown staved it in. "What!" said Moses, "hast thou staved it in that thou mayest drown its crew? a strange thing now hast thou done!"

He said, "Did I not tell thee that thou couldst not have patience with me?"

He said, "Chide me not that I forgot, nor lay on me a hard command."

Then went they on till they met a youth, and he slew him. Said Moses, "Hast thou slain him who is free from guilt of blood? Now

hast thou wrought a grievous thing!"

He said, "Did I not tell thee that thou couldst not have patience with me?"

Moses said, "If after this I ask thee aught, then let me be thy comrade no longer; but now hast thou my excuse."

They went on till they came to the people of a city. Of this people they asked food, but they refused them for guests. And they found in it a wall that was about to fall, and he set it upright. Said Moses, "If thou hadst wished, for this thou mightest have obtained pay."

He said, "This is the parting point between me and thee. But I will first tell thee the meaning of that which thou couldst not await with patience.

"As to the vessel, it belonged to poor men who toiled upon the sea, and I was minded to damage it, for in their rear was a king who seized every ship by force.

As to the youth his parents were believers, and we feared lest he should trouble them by error and infidelity.

And we desired that their Lord might give them in his place a child, better than he in virtue, and nearer to filial piety.

And as to the wall, it belonged to two orphan youths in the city, and beneath it was their treasure: and their father was a righteous man: and thy Lord desired that they should reach the age of strength, and take forth their treasure through the mercy of thy Lord. And not of mine own will have I done this. This is the interpretation of that which thou couldst not bear with patience."

They will ask thee of Dhoulkarnain [the two-horned17]. SAY: I will recite to you an account of him.

We established his power upon the earth, and made for him a way to everything. And a route he followed,

Until when he reached the setting of the sun, he found it to set in a miry fount; and hard by he found a people.

We said, "O Dhoulkarnain! either chastise or treat them generously."

"The impious," said he, "will we surely chastise;" then shall he be taken back to his Lord, and he will chastise him with a grievous chastisement.

But as to him who believeth and doeth that which is right, he shall have a generous recompense, and we will lay on them our easy behests.

Then followed he a route,

Until when he reached the rising of the sun he found it to rise on a people to whom we had given no shelter from it.

Thus it was. And we had full knowledge of the forces that were

with him.

Then followed he a route

Until he came between the two mountains, beneath which he found a people who scarce understood a language.

They said, "O Dhoulkarnain! verily, Gog and Magog¹⁸ waste this land; shall we then pay thee tribute, so thou build a rampart¹⁹ between us and them?"

He said, "Better than your tribute is the might wherewith my Lord hath strengthened me; but help me strenuously, and I will set a barrier between you and them.

Bring me blocks of iron," until when it filled the space between the mountain sides "Ply," said he, "your bellows," until when he had made it red with heat (fire), he said "Bring me molten brass that I may pour upon it."

And Gog and Magog were not able to scale it, neither were they able to dig through it.

"This," said he, "is a mercy from my Lord:

But when the promise of my Lord shall come to pass, he will turn it to dust; and the promise of my Lord is true."

On that day we will let them dash like billows one over another; and there shall be a blast on the trumpet, and we will gather them together in a body.

And we will set Hell on that day close before the infidels,

Whose eyes were veiled from my warning, and who had no power to hear.

What! do the infidels think that they can take my servants as their patrons, beside Me? Verily, we have got Hell ready as the abode of the infidels.

SAY: Shall we tell you who they are that have lost their labour most?

Whose aim in the present life hath been mistaken, and who deem that what they do is right?

They are those who believe not in the signs of the Lord, or that they shall ever meet him. Vain, therefore, are their works; and no weight will we allow them on the day of resurrection.

This shall be their reward Hell.²⁰ Because they were unbelievers, and treated my signs and my Apostles with scorn.

But as for those who believe and do the things that are right, they shall have the gardens of Paradise²¹ for their abode:

They shall remain therein for ever: they shall wish for no change from it.

SAY: Should the sea become ink, to write the words of my Lord, the sea would surely fail ere the words of my Lord would fail,

though we brought its like in aid.

SAY: In sooth I am only a man like you. It hath been revealed to me that your God is one only God: let him then who hopeth to meet his Lord work a righteous work: nor let him give any other creature a share in the worship of his Lord.

1 Lit. hath not put crookedness into it.

2 The valley, or mountain, in which the Cave of the Seven Sleepers was situated. Comp. Fundgreiben des Orients, iii. 347-381. Gibbon's Decline and Fall, ch. xxxiii., especially the concluding sentences.

3 Because they slept with their eyes open. Beidh.

4 The Muhammadans believe that this dog will be admitted into Paradise. One of its traditional names is Katmir, a word whose letters, it should be observed, are with one exception identical with Rakim.

5 Lit. dispute not about them unless with clear disputation.

6 Muhammad had omitted to use the qualifying phrase when, in reply to the Jews who asked for the History of the Seven Sleepers, he simply promised to give it on the morrow; hence, this verse. Comp. James iv. 13 15.

7 They entered the cavern under Decius and awoke in the time of Theodosius, according to the tradition; which cannot be reconciled with the number of years given in the text.

8 Thus Ullm. But the words may be taken with Beidh. and Sale, as ironical. Make thou him to see and hear.

9 Said to have been promulgated at Medina. N^old. p. 106

10 Omayya Ibn Chalf, who advised Muhammad to cast off all his poorer followers, out of respect to the Koreisch.

11 It is probable that this and the numerous similar descriptions of the enjoyments in Paradise are based upon Muhammad's knowledge, or possibly personal observation, of the luxurious habits of the Persians, to whom many Arabian tribes owed allegiance, and with whom they had mercantile transactions by means of caravans. The word Paradise, the names of cups and brocade in Sura lvi. pp. 66, 67, and the word sundus in this passage, are all Persian.

12 Lit ex spermate.

13 Comp. Isai. xl. 4, etc.

14 Muhammad appears, according to this text, to have considered Eblis not only as the father of the Djinn, but as one of their number. The truth appears to be that Muhammad derived his doctrines of the Genii from the Persian and Indian mythology, and attempted to identify them with the Satan and demons of the Semitic races. Both the Satans and Djinn represent in the Koran the principle of Evil. See Sura [xci.] ii. 32, n.

15 The sea of Greece and the sea of Persia. But as no literal interpretation of the passage seems satisfactory, the Commentators have devised a spiritual or metaphorical one, and explain it of the two oceans of natural and supernatural knowledge. There is no trace of this legend in the Rabbinic writings.

16 The loss of our fish is a sign to us of our finding him whom we seek, namely, El-Khidr, or El-Khadir, the reputed vizier of Dhoulkarnain, and said to have drunk of the fountain of life, by virtue of which he still lives, and will live till the day of judgment. He is also said to appear, clad in green robes, to Muslims in distress, whence his name. Perhaps the name Khidr is formed from J ethro.

17 Probably Alexander the Great so called from his expeditions to the East and West. He seems to be regarded in this passage as invested with a divine commission for the extirpation of impiety and idolatry. Comp. Dan. viii. and Tr. Tanith, fol. 32. Hottinger Bibl. Orient. 109.

18 Ar. Yadjoudj and Madjoudj the barbarous people of E. Asia. See Ibn Batoutah's Travels, iv. p. 274 (Par.ed.)

19 This rampart has been identified with fortifications which extended from the W. shore of the Caspian Sea to the Pontus Euxinus, made, as it is said, by Alexander, and repaired by Yezdegird II. Caussin de Perceval, vol.i.p. 66. See Sura [lxv.] xxi. 96

20 The form of this word in the Arabic, with the h in the second syllable and the final m, shews that the word was borrowed from the Hebrew, and not from the Greek or Syriac.

21 Observe in this expression the same admixture of the Semitic and Indo-Persian elements as was noticed above in the identification of Satans and Djinn, verse 48.

SURA XXXII. ADORATION [LXX.]

MECCA. 30 Verses

In the Name of God, the Compassionate, the Merciful.

ELIF. LAM. MIM.1 This Book is without a doubt a Revelation sent down from the Lord of the Worlds.

Will they say, He hath forged it? Nay, it is the truth from thy Lord that thou mayest warn a people to whom no warner hath come before thee, that haply they may be guided.

God it is who hath created the Heavens and the Earth and all that is between them in six days; then ascended his throne. Save Him ye have no patron, and none to plead for you. Will ye not then reflect?

From the Heaven to the Earth He governeth all things: hereafter shall they come up to him on a day whose length shall be a thousand of such years as ye reckon.2

This is He who knoweth the unseen and the seen; the Mighty, the Merciful,

Who hath made everything which he hath created most good; and began the creation of man with clay;

Then ordained his progeny from germs of life,³ from sorry water:

Then shaped him, and breathed of His Spirit into him, and gave you hearing and seeing and hearts: what little thanks do ye return!

And they say, "What! when we shall have lain hidden in the earth, shall we become a new creation?"

Yea, they deny that they shall meet their Lord.

SAY: The angel of death who is charged with you shall cause you to die: then shall ye be returned to your Lord.

Couldst thou but see when the guilty shall droop their heads before their Lord, and cry, "O our Lord! we have seen and we have heard: return us then to life: we will do that which is right. Verily we believe firmly!"

(Had we pleased we had certainly given to every soul its guidance. But true shall be the word which hath gone forth from me I will surely fill hell with Djinn and men together.)

"Taste then the recompense of your having forgotten the meeting with this your day. We, too, we have forgotten you: taste then an eternal punishment for that which ye have wrought."

They only believe in our signs, who, when mention is made of them, fall down in ADORATION, and celebrate the praise of their Lord, and are not puffed up with disdain:

Who, as they raise them⁴ from their couches, call on their Lord with fear and desire, and give alms of that with which we have supplied them.

No soul knoweth what joy of the eyes is reserved for the good in recompense of their works.

Shall he then who is a believer be as he who sinneth grossly? they shall not be held alike.

As to those who believe and do that which is right, they shall have gardens of eternal abode as the meed of their works:

But as for those who grossly sin, their abode shall be the fire: so oft as they shall desire to escape out of it, back shall they be turned into it. And it shall be said to them, Taste ye the torment of the fire, which ye treated as a lie.

And we will surely cause them to taste a punishment yet nearer at hand, besides the greater punishment, that haply they may turn to us in penitence.

Who acteth worse than he who is warned by the signs of his Lord, then turneth away from them? We will surely take vengeance on the guilty ones.

We heretofore gave the Book of the law to Moses: have thou no doubt as to our meeting with him:⁵ and we appointed it for the guidance of the children of Israel.

And we appointed Imfms from among them who should guide after our command when they had themselves endured with constancy, and had firmly believed in our signs.

Now thy Lord! He will decide between them on the day of resurrection as to the subject of their disputes.

Is it not notorious to them how many generations, through whose abodes they walk, we have destroyed before them? Truly herein are sings: will they not then hear?

See they not how we drive the rain to some parched land and thereby bring forth corn of which their cattle and themselves do eat? Will they not then behold?

They say, "When will this decision take place? Tell us, if ye are men of truth?"

SAY: On the day of that decision, the faith of infidels shall not avail them, and they shall have no further respite.

Stand aloof from them then, and wait thou, for they too wait.⁶

1 See Sura lxviii. 1, p. 32.

2 Comp. Sura [cvii.] xxii. 46, and Ps. xc. 4, which is taken literally by many of the Talmudists. Comp. e.g. Sanhed. 96, 2.

3 Lit. ex spermate genitali.

4 Lit. their sides are raised.

5 Noldeke thinks that the word for meeting is used here in the same sense as in v. 10 above and Sura [lxxi.] xli. 54, and that the clause does not belong to this verse, p. 108, n.

6 Wait thou for their punishment as they wait for thy downfall.

SURAI XLI. THE MADE PLAIN [LXXI.]

MECCA. 54 Verses

In the Name of God, the Compassionate, the Merciful

HA. MIM.2 A Revelation from the Compassionate, the Merciful!

A Book whose verses (signs) are MADE PLAIN an Arabic Koran, for men of knowledge;

Announcer of glad tidings and charged with warnings! But most of them withdraw and hearken not:

And they say, "Our hearts are under shelter from thy teachings, and in our ears is a deafness, and between us and thee there is a veil. Act as thou thinkest right: we verily shall act as we think right."

SAY: I am only a man like you.³ It is revealed to me that your God is one God: go straight then to Him, and implore his pardon. And woe to those who join gods with God;

Who pay not the alms of obligation, and in the life to come believe not!

But they who believe and do the things that are right shall receive a perfect recompense.

SAY: Do ye indeed disbelieve in Him who in two days created the earth? and do ye assign Him peers? The Lord of the worlds is He!

And he hath placed on the earth the firm mountains which tower above it; and He hath blessed it, and distributed food throughout it, for the cravings of all alike, in four days:

Then He applied himself to the Heaven, which then was but smoke:

and to it and to the Earth He said, "Come ye, whether in obedience or against your will?" and they both said, "We come obedient."

And He made them seven heavens in two days, and in each heaven made known its office: And we furnished the lower heaven with lights and guardian angels. This, the disposition of the Almighty, the All-knowing.

If they turn away, then SAY: I warn you of a tempest, like the tempest of Ad and Themoud!

When the apostles came to them on every side, saying, "Worship none but God," they said, "Had our Lord been pleased to send down, He had surely sent down angels; and in sooth, your message we do not believe."

As to Ad, they bore them proudly and unjustly in the land, and said, "Who more mighty than we in prowess?" Saw they not that God their creator was mightier than they in prowess? And they rejected our signs.

Therefore on ill-omened days did we send against them an impetuous blast that we might make them taste the chastisement of shame in this world: but more shameful shall be the chastisement of the life to come; and they shall not be protected.

And as to Themoud, we had vouchsafed them guidance; but to guidance did they prefer blindness; wherefore the tempest of a shameful punishment overtook them for their doings:

But we rescued the believing and the God-fearing:

And warn of the day when the enemies of God shall be gathered unto the fire urged on in bands:

Until when they reach it, their ears and their eyes and their skins shall bear witness against them of their deeds:

And they shall say to their skins, "Why witness ye against us?" They shall say, "God, who giveth a voice to all things, hath given us a voice: He created you at first, and to Him are ye brought back.

And ye did not hide yourselves so that neither your ears nor your eyes nor your skins should witness against you: but ye thought that God knew not many a thing that ye did!

And this your thought which ye did think of your Lord hath ruined you, so that ye are become of those who perish."

And be they patient, still the fire shall be their abode: or if they beg for favour, yet shall they not be of favoured.

And we will appoint Satans as their fast companions; for it was they who made their present and future state seem fair and right to them; and the sentence passed on the peoples of Djinn and men who flourished before them hath become their due, and they shall perish.

Yet the unbelievers say, "Hearken not to this Koran, but keep up a talking, that ye may overpower the voice of the reader."

Surely therefore will we cause the unbelievers to taste a terrible punishment;

And recompense them according to the worst of their actions.

This the reward of the enemies of God, the Fire! it shall be their eternal abode, in requital for their gainsaying our signs.

And they who believed not shall say, "O our Lord! shew us those of the Djinn and men who led us astray: both of them will we put under our feet, that they may be of the humbled."

But as for those who say, "Our Lord is God;" and who go straight to Him,⁷ angels shall descend to them and say, "Fear ye not, neither be ye grieved, but rejoice ye in the paradise which ye have been promised.

We are your guardians in this life and in the next: your's therein shall be your soul's desire, and your's therein whatever ye shall ask for,

The hospitality of a Gracious, a Merciful One."

And who speaketh fairer than he who biddeth to God and doth the thing that is right, and saith, "I for my part am of the Muslims"?

Moreover, good and evil are not to be treated as the same thing. Turn away evil by what is better, and lo! he between whom and thyself was enmity, shall be as though he were a warm friend.

But none attain to this save men steadfast in patience, and none attain to it except the most highly favoured.⁸

And if an enticement from Satan entice thee, then take refuge in God, for He is the Hearing, the Knowing.

And among his signs are the night, and the day, and the sun, and the moon. Bend not in adoration to the sun or the moon, but bend in adoration before God who created them both, if ye would serve Him.

But if they are too proud for this, yet they who are with thy Lord do celebrate His praises night and day,⁹ and cease not.

And among His signs is this, that thou seest the earth drooping: but, when we send down the rain upon it, it is stirred and swelleth; verily He who giveth it life, will surely give life to the dead; for His might extendeth over all things.¹⁰

They truly who with obloquy disown our signs are not hidden from us. Is he then who shall be cast into the fire, or he who shall come forth secure on the day of resurrection, in the better position? Do what ye will: but His eye is on all your doings.

Verily, they who believe not in "the warning," after it hath come to them and yet the Koran is a glorious book!

Falsehood, from whatever side it cometh, shall not come night it;11
it is a missive down from the Wise, the Praiseworthy.

Nothing hath been said to thee which hath not been said of old to apostles before thee. Verily with thy Lord is forgiveness, and with Him is terrible retribution.

Had we made it a Koran in a foreign tongue, they had surely said, "Unless its signs be made clear !12 What! in a foreign tongue? and the people Arabian?" SAY: It is to those who believe a guide and a medicine;13 but as to those who believe not, there is a thickness in their ears, and to them it is a blindness: they are like those who are called to from afar.

Of old we gave the Book to Moses, and disputes arose about it: and if a decree of respite from thy Lord had gone before, there would surely have been a decision between them: for great were their doubts and questionings about it.14

He who doth right it is for himself:15 and he who doth it is for himself: and thy Lord will not deal unfairly with his servants.

With Him alone16 is the knowledge of "the Hour." No fruit cometh forth from its coverings, neither doth any female conceive, nor is she delivered, but with His knowledge. And on that day He shall call men to Him, saying, "Where are the companions ye gave me?" They shall say, "We own to thee, there is no one of us can witness for them."

And what they erst called on shall pass away from them, and they shall perceive that there will be no escape for them.

Man ceaseth not to pray for good: but if evil betide him he despondeth, despairing.

And if we cause him to taste our mercy after affliction hath touched him, he is sure to say, "This is my due: and I take no thought of the Hour of Resurrection: and if I be brought back to my Lord, I shall indeed attain with Him my highest good." But we will then certainly declare their doings to the Infidels, and cause them to taste a stern punishment.

When we are gracious to man, he withdraweth and turneth him aside: but when evil toucheth him, he is a man of long prayers.

SAY: What think ye? If this Book be from God and ye believe it not, who will have gone further astray than he who is at a distance from it?

We will shew them our signs in different countries and among themselves, until it become plain to them that it is the truth. Is it not enough for thee that thy Lord is witness of all things?

Are they not in doubt as to the meeting with their Lord? But doth he not encompass all things?

1 In some MSS. this Sura is entitled Adoration. Thus Beidh. According to His. 186, comp. Caussin 1, 375 f., Muhammad's aim in this Sura was the conversion of a noble Meccan, Utba ben Rabia, to Islam. The precise year is uncertain.

2 See Sura lxviii. 1, p. 32.

3 Thus SS. Paul and Barnabas, Acts xiv. 15.

4 Or, never failing.

5 Lit. from before them and from behind them.

6 See Sura [lx.] xxxvi. 64, n.

7 Comp. Sura [lxxxviii.] xlvi. 12.

8 Lit. the possessor of great good fortune.

9 Comp. Rev. iv. 8 in the original.

10 Thus Tr. Taanith (init.).

11 Lit. vanity shall not come to it from before it, or from behind it.

12 We will not receive it. The literal rendering of the following words is what! foreign and Arabian?

13 Comp. Sura [lxvii.] xvii. 83, 84.

14 Lit. verily they were in suspicious doubting about it.

15 Lit. for his soul. See next Sura, v. 14.

16 Lit. to Him is referred.

SURA XLV. THE KNEELING [LXXII.]

MECCA. 36 Verses

In the Name of God, the Compassionate, the Merciful

HA. MIM.1 This Book is sent down² from God, the Mighty, the Wise!

Assuredly in the Heavens and the Earth are signs for those who believe:

And in your own creation, and in the beasts which are scattered abroad are signs to the firm in faith:

And in the succession of night and day, and in the supply which God sendeth down from the Heaven whereby He giveth life to the earth when dead, and in the change of the winds, are signs for a people of discernment.

Such are the signs of God: with truth do we recite them to thee. But in what teaching will they believe, if they reject³ God and his signs?

Woe to every lying sinner,

Who heareth the signs of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of an afflictive punishment.

And when he becometh acquainted with any of our signs he turneth them into ridicule. These! a shameful punishment for them!

Hell is behind them! and neither their gains nor the lords whom they have adopted beside God shall avail them in the least: and theirs, a great punishment!

This is "Guidance:" and for those who disbelieve the signs of their Lord is the punishment of an afflictive torment.

It is God who hath subjected the sea to you that the ships may traverse it at his bidding, and that ye may go in quest of the gifts of his bounty, and that ye may be thankful.

And he hath subjected to you all that is in the Heavens and all that is on the Earth: all is from him. Verily, herein are signs for those who reflect.

Tell the believers to pardon those who hope not for the days of God⁴ in which He purposeth to reward men according to their deeds.

He who doth that which is right, doth it to his own behoof, and whoso doth evil, doth it to his own hurt. Hereafter, to your Lord shall ye be brought back.

To the children of Israel gave we of old the Book and the Wisdom, and the gift of Prophecy, and we supplied them with good things, and privileged them above all peoples:

And we gave them clear sanctions for our behests: neither did they differ, through mutual envy, till after they had become possessed of knowledge; but thy Lord will judge between them on the day of resurrection, as to the subject of their disputes.

Afterwards we set thee over our divine law:⁵ follow it then: and follow not the wishes of those who have no knowledge,

For against God shall they avail thee nothing. And in sooth, the doers of evil are one another's patrons; but the patron of them that fear Him is God himself.

This Book hath insight for mankind, and a Guidance and Mercy to a people who are firm in faith.

Deem they whose gettings are only evil, that we will deal with them as with those who believe and work righteousness, so that their lives and deaths shall be alike? Ill do they judge.

In all truth hath God created the Heavens and the Earth, that he may reward every one as he shall have wrought; and they shall not be wronged.

What thinkest thou? He who hath made a God of his passions, and whom God causeth wilfully to err, and whose ears and whose

heart he hath sealed up, and over whose sight he hath placed a veil who, after his rejection by God, shall guide such a one? Will ye not then be warned?

And they say, "There is only this our present life: we die and we live, and nought but time destroyeth us." But in this they have no knowledge: it is merely their own conceit.

And when our clear signs are recited to them, their only argument is to say, "Bring back our fathers, if ye speak the truth."

Say: God giveth you life, then causeth you to die: then will He assemble you on the day of resurrection: there is no doubt of it: but most men have not this knowledge.

And God's is the kingdom of the Heavens and of the Earth; and on the day when the Hour shall arrive, on that day shall the despisers⁶ perish.

And thou shalt see every nation KNEELING: to its own book shall every nation be summoned: "This day shall ye be repaid as ye have wrought.

This our Book will speak of you with truth: therein have we written down whatever ye have done."

As to those who have believed and wrought righteously, into his mercy shall their Lord cause them to enter. This shall be undoubted bliss!

But as to the Infidels "Were not my signs recited to you? but ye proudly scorned them, and became a sinful people."

And when it was said, "Verily the Promise of God is truth; and as to the Hour, there is no doubt of it;" ye said, "We know not what the hour is we conceive it a mere conceit, we have no assurance of it."

And the evils they have wrought shall rise up into their view, and that at which they mocked shall hem them in on every side.

And it shall be said to them, "This day will we forget you as ye forgot your meeting with us this day, and your abode shall be the fire, and none shall there be to succour you:

This, because ye received the signs of God with mockery, and this present life deceived you." On that day therefore they shall not come out from it; and they shall not be asked to win the favour of God.

Praise then be to God, Lord of the Heavens and Lord of the Earth; the Lord of the worlds!

And His be the greatness in the Heavens and on the Earth; for He is the Mighty, the Wise!

1 See Sura lxviii. p. 32.

2 Lit. the sending down, i.e. the revelation of the Book.

3 Lit. after God.

4 That is, the days of victory. In Scripture phrase, "the days of the right hand of the Most High."

5 The Arabic amri may be rendered either command or business, i.e. of religion.

6 Lit. the makers vain, i.e. vanitatis arguentes alcoranum. Mar.

SURA XVI. THE BEE [LXXIII.]

MECCA. 128 Verses

In the Name of God, the Compassionate, the Merciful

THE doom of God cometh to pass. Then hasten it not. Glory be to Him! High let Him be exalted above the gods whom they join with Him!

By his own behest will He cause the angels to descend with the Spirit on whom he pleaseth among his servants, bidding them, "Warn that there is no God but me; therefore fear me."

He hath created the Heavens and the Earth to set forth his truth; high let Him be exalted above the gods they join with Him!

Man hath He created from a moist germ; yet lo! man is an open caviller.

And the cattle! for you hath He created them: in them ye have warm garments and gainful uses; and of them ye eat:

And they beseem you well³ when ye fetch them home and when ye drive them forth to pasture:

And they carry your burdens to lands which ye could not else reach but with travail of soul: truly your Lord is full of goodness, and merciful:

And He hath given you horses, mules, and asses, that ye may ride them, and for your ornament: and things of which ye have no knowledge hath he created.

Of God it is to point out "the Way." Some turn aside from it: but had He pleased, He had guided you all aright.

It is He who sendeth down rain out of Heaven: from it is your drink; and from it are the plants by which ye pasture.

By it He causeth the corn, and the olives, and the palm-trees, and the grapes to spring forth for you, and all kinds of fruits: verily, in this are signs for those who ponder.

And He hath subjected to you the night and the day; the sun and the moon and the stars too are subjected to you by his behest; verily, in this are signs for those who understand:

And all of varied hues that He hath created for you over the earth: verily, in this are signs for those who remember.

And He it is who hath subjected the sea to you, that ye may eat of its fresh fish, and take forth from it ornaments to wear thou seest the ships ploughing its billows and that ye may go in quest of his

bounties, and that ye might give thanks.

And He hath thrown firm mountains on the earth, least it move with you; and rivers and paths for your guidance,

And way marks. By the stars too are men guided.

Shall He then who hath created be as he who hath not created? Will ye not consider?

And if ye would reckon up the favours of God, ye could not count them. Aye! God is right Gracious, Merciful!

And God knoweth what ye conceal, and what ye bring to light,

While the gods whom they call on beside God, create nothing, but are themselves created:

Dead are they, lifeless! and they know not

When they shall be raised!

Your God is the one God: and they who believe not in a future life, have hearts given to denial, and are men of pride:

Beyond a doubt God knoweth what they conceal and what they manifest:

He truly loveth not the men of pride.

For when it is said to them, "What is this your Lord hath sent down?" they say, "Fables of the ancients,"

That on the day of resurrection they may bear their own entire burden, and the burden of those whom they, in their ignorance, misled. Shall it not be a grievous burden for them?

They who were before them did plot of old. But God attacked their building at its foundation the roof fell on them from above; and, whence they looked not for it, punishment overtook them:4

On the day of resurrection, too, will He shame them. He will say, "Where are the gods ye associated with me, the subjects of your disputes?" They to whom "the knowledge" hath been given will say, Verily, this day shall shame and evil fall upon the infidels.

The sinners against their own souls whom the angels shall cause to die will proffer the submission, "No evil have we done." Nay! God knoweth what ye have wrought:

Enter ye therefore the gates of Hell to remain therein for ever: and horrid the abiding place of the haughty ones!

But to those who have feared God it shall be said, "What is this that your Lord hath awarded?" They shall say, "That which is best. To those who do good, a good reward in this present world; but better the mansion of the next, and right pleasant the abode of the God-fearing!"

Gardens of Eden into which they shall enter; rivers shall flow beneath their shades; all they wish for shall they find therein! Thus God rewardeth those who fear Him;

To whom, as righteous persons, the angels shall say, when they

receive their souls, "Peace be on you! Enter Paradise as the meed of your labours."

What can the infidels expect but that the angels of death come upon them, or that a sentence of thy Lord take effect? Thus did they who flourished before them. God was not unjust to them, but to their ownelves were they unjust;

And the ill which they had done recoiled upon them, and that which they had scoffed at encompassed them round about.

They who have joined other gods with God say, "Had He pleased, neither we nor our fathers had worshipped aught but him; nor should we, apart from him, have forbidden aught." Thus acted they who were before them. Yet is the duty of the apostles other than public preaching?

And to every people have we sent an apostle saying: Worship God and turn away from Taghout.⁵ Some of them there were whom God guided, and there were others decreed to err. But go through the land and see what hath been the end of those who treated my apostles as liars!

If thou art anxious for their guidance, know that God will not guide him whom He would lead astray, neither shall they have any helpers.

And they swear by God with their most sacred oath that "God will never raise him who once is dead." Nay, but on Him is a promise binding, though most men know it not,

That He may clear up to them the subject of their disputes, and that the infidels may know that they are liars.

Our word to a thing when we will it, is but to say, "Be," and it is.⁶

And as to those who when oppressed have fled their country for the sake of God, we will surely provide them a goodly abode in this world, but greater the reward of the next life, did they but know it

They who bear ills with patience and put their trust in the Lord!

None have we sent before thee but men inspired ask of those who have Books of Monition,⁷ if ye know it not

With proofs of their mission and Scriptures: and to thee have we sent down this Book of Monition that thou mayest make clear to men what hath been sent down to them, and that they may ponder it.

What! Are they then who have plotted mischiefs, sure that God will not cause the earth to cleave under them? or that a chastisement will not come upon them whence they looked not for it?

Or that He will not seize upon them in their comings and goings, while they shall not be able to resist him?

Or that he will not seize them with some slowly wasting scourge? But verily your Lord is Good, Gracious.

Have they not seen how everything which God hath created
turneth its shadow right and left, prostrating itself before God in
all abasement?

And all in the Heavens and all on the Earth, each thing that
moveth, and the very angels, prostrate them in adoration before
God, and are free from pride;

They fear their Lord who is above them, and do what they are
bidden:

For God hath said, "Take not to yourselves two gods, for He is
one God: me, therefore! yea, me revere!

All in the Heavens and in the Earth is His! His due unceasing
service! Will ye then fear any other than God?

And all your blessings are assuredly from God: then, when trouble
befalleth you, to Him ye turn for help:

Then when He relieveth you of the trouble, lo! some of you join
associates with your Lord:

To prove how thankless are they for our gifts! Enjoy yourselves
then: but in the end ye shall know the truth.

And for idols, of which they know nothing, they set apart a share
of our bounties! By God ye shall be called to account for your
devices!

And they ascribe daughters unto God! Glory be to Him! But they
desire them not for themselves:8

For when the birth of a daughter is announced to any one of them,
dark shadows settle on his face, and he is sad:

He hideth him from the people because of the ill tidings: shall he
keep it with disgrace or bury it in the dust?9 Are not their
judgments wrong?

To whatever is evil may they be likened who believe not in a
future
life;10 but God is to be likened to whatever is loftiest: for He is the
Mighty, the Wise.

Should God punish men for their perverse doings, he would not
leave on earth a moving thing! but to an appointed term doth He
respice them; and when their term is come, they shall not delay or
advance it an hour.

Yet what they loathe themselves do they assign to God; and their
tongues utter the lie, that theirs shall be a goodly lot. But beyond a
doubt is it that the fire awaiteth them, and that they shall be the
first sent into it.

By God we have sent Apostles to nations before thee, but Satan
prepared their work for them, and this day is he their liege; and a
woeful punishment doth await them.

And we have sent down the Book to thee only, that thou mightest
clear up to them the subject of their wranglings, and as a guidance
and a mercy to those who believe.

And God sendeth down water from Heaven, and by it giveth life to the Earth after it hath been dead: verily, in this is a sign to those who hearken.

Ye have also teaching from the cattle. We give you drink of the pure milk, between dregs and blood, which is in their bellies; the pleasant beverage of them that quaff it.

And among fruits ye have the palm and the vine, from which ye get wine and healthful nutriment: in this, verily, are signs for those who reflect.

And thy Lord hath taught the BEE, saying: "Provide thee houses in the mountains, and in the trees, and in the hives which men do build thee:

Feed, moreover, on every kind of fruit, and walk the beaten paths of thy Lord." From its belly cometh forth a fluid of varying hues,¹¹ which yieldeth medicine to man. Verily in this is a sign for those who consider.

And God hath created you; by and bye will he take you to himself; and some among you will he carry on to abject old age, when all that once was known is known no longer. Aye, God is Knowing, Powerful.

And God hath abounded to some of you more than to others in the supplies of life; yet they to whom He hath abounded, impart not thereof to the slaves whom their right hands possess, so that they may share alike. What! will they deny, then, that these boons are from God?

God, too, hath given you wives of your own race, and from your wives hath He given you sons and grandsons, and with good things hath he supplied you. What, will they then believe in vain idols? For God's boons they are ungrateful!

And they worship beside God those who neither out of the Heavens or Earth can provide them a particle of food, and have no power in themselves!

Make no comparisons, therefore, with God.¹² Verily, God hath knowledge, but ye have not.

God maketh comparison between a slave¹³ the property of his lord, who hath no power over anything, and a free man whom we have ourselves supplies, and who giveth alms therefrom both in secret and openly. Shall they be held equal? No: praise be to God! But most men know it not.

God setteth forth also a comparison between two men, one of whom is dumb from his birth, and hath no power over anything, and is a burden to his lord: send him where he will, he cometh not back with success. Shall he and the man who enjoineeth what is just, and keepeth in the straight path, be held equal?

God's are the secrets of the Heavens and of the Earth! and the business of the last hour will be but as the twinkling of an eye, or even less. Yes! for all things is God Potent.

God hath brought you out of your mothers' wombs devoid of all knowledge; but hath given you hearing, and sight, and heart, that haply ye might render thanks.

Have they never looked up at the birds subjected to Him in Heaven's vault? None holdeth them in hand but God! In this are signs for those who believe.

And God hath given you tents to dwell in: and He hath given you the skins of beasts for tents, that ye may find them light when ye shift your quarters, or when ye halt; and from their wool and soft fur and hair, hath He supplied you with furniture and goods for temporary use.

And from the things which He hath created, hath God provided shade for you, and hath given you the mountains for places of shelter, and hath given you garments to defend you from the heat, and garments to defend you in your wars. Thus doth He fill up the measure of His goodness towards you, that you may resign yourselves to Him.

But if they turn their backs, still thy office is only plain spoken preaching.

They own the goodness of God then they disown it and most of them are infidels.

But one day, we will raise up a witness out of every nation: them shall the infidels have no permission to make excuses, and they shall find no favour.

And when they who have acted thus wrongly shall behold their torment, it shall not be made light to them, nor will God deign to look upon them.

And when they who had joined associates with God shall see those their associate-gods, they shall say, "O our Lord! these are our associate-gods whom we called upon beside Thee." But they shall retort on them, "Verily, ye are liars."

And on that day shall they proffer submission to God; and the deities of their own invention shall vanish from them.

As for those who were infidels and turned others aside from the way of God, to them we will add punishment on punishment for their corrupt doings.

And one day we will summon up in every people a witness against them from among themselves; and we will bring thee up as a witness against these Meccans: for to thee have we sent down the Book which cleareth up everything, a guidance, and mercy, and glad tidings to those who resign themselves to God (to Muslims).

Verily, God enjoineth justice and the doing of good and gifts to kindred, and he forbiddeth wickedness and wrong and oppression. He warneth you that haply ye may be mindful.

Be faithful in the covenant of God when ye have covenanted, and break not your oaths after ye have pledged them: for now have ye made God to stand surety for you. Verily, God hath knowledge of what ye do.

And, because you are a more numerous people than some other

people, be not like her who unravelleth the thread which she had strongly spun, by taking your oaths with mutual perfidy. God is making trial of you in this: and in the day of resurrection he will assuredly clear up to you that concerning which ye are now at variance.

Had God pleased, He could have made you one people: but He causeth whom He will to err, and whom He will He guideth: and ye shall assuredly be called to account for your doings.

Therefore take not your oaths with mutual fraud, lest your foot slip after it hath been firmly fixed, and ye taste of evil because ye have turned others aside from the way of God, and great be your punishment.

And barter not the covenant of God for a mean price; for with God is that which is better for you, if ye do but understand.

All that is with you passeth away, but that which is with God abideth. With a reward meet for their best deeds will we surely recompense those who have patiently endured.

Whoso doeth that which is right, whether male or female, if a believer, him will we surely quicken to a happy life, and recompense them with a reward meet for their best deeds.

When thou readest the Koran, have recourse to God for help against Satan the stoned,¹⁴

For no power hath he over those who believe, and put their trust in their Lord,

But only hath he power over those who turn away from God, and join other deities with Him.

And when we change one (sign) verse for another, and God knoweth best what He revealeth, they say, "Thou art only a fabricator." Nay! but most of them have no knowledge.

SAY: The Holy Spirit¹⁵ hath brought it down with truth from thy Lord, that He may stablish those who have believed, and as guidance and glad tidings to the Muslims.

We also know that they say, "Surely a certain person teacheth him." But the tongue of him at whom they hint is foreign,¹⁶ while this Koran is in the plain Arabic.

As for those who believe not in the signs of God, God will not guide them, and a sore torment doth await them.

Surely they invent a lie who believe not in the signs of God and they are the liars.

Whoso, after he hath believed in God denieth him, if he were forced to it and if his heart remain steadfast in the faith, shall be guiltless:¹⁷ but whoso openeth his breast to infidelity on such shall be wrath from God, and a severe punishment awaiteth them.

This, because they have loved this present life beyond the next, and because God guideth not the unbelievers!

These are they whose hearts and ears and eyes God hath sealed up: these are the careless ones: in the next world shall they perish

beyond a doubt.

To those also who after their trials fled their country,¹⁸ then fought and endured with patience, verily, thy Lord will in the end be forgiving, gracious.

On a certain day shall every soul come to plead for itself, and every soul shall be repaid according to its deeds; and they shall not be wronged.

God proposeth the instance of a city,¹⁹ secure and at ease, to which its supplies come in plenty from every side. But she was thankless for the boons of God; God therefore made her taste the woe²⁰ of famine and of fear, for what they had done.

Moreover, an apostle of their own people came to them, and they treated him as an impostor. So chastisement overtook them because they were evil doers.

Of what God hath supplied you eat the lawful and good, and be grateful for the favours of God, if ye are his worshippers.

Forbidden to you is that only which dieth of itself, and blood, and swine's flesh, and that which hath been slain in the name of any other than God: but if any be forced, and neither lust for it nor wilfully transgress, then verily God is forgiving, gracious.²¹

And say not with a lie upon your tongue, "This is lawful and this is forbidden:" for so will ye invent a lie concerning God: but they who invent a lie of God shall not prosper:

Brief their enjoyment, but sore their punishment!

To the Jews²² we have forbidden that of which we before told thee; we injured them not, but they injured themselves.

To those who have done evil in ignorance, then afterwards have repented and amended, verily thy Lord is in the end right gracious, merciful.

Verily, Abraham was a leader in religion:²³ obedient to God, sound in faith:²⁴ he was not of those who join gods with God.

Grateful was he for His favours: God chose him and guided him into the straight way;

And we bestowed on him good things in this world: and in the world to come he shall be among the just.

We have moreover revealed to thee that thou follow the religion of Abraham, the sound in faith. He was not of those who join gods with God.

The Sabbath was only ordained for those who differed about it: and of a truth thy Lord will decide between them on the day of resurrection as to the subject of their disputes.

Summon thou to the way of thy Lord with wisdom and with kindly warning: dispute with them in the kindest manner: thy Lord best knoweth those who stray from his way, and He best knoweth those who have yielded to his guidance.

If ye make reprisals,²⁵ then make them to the same extent that ye were injured: but if ye can endure patiently, best will it be for the patiently enduring.

Endure then with patience. But thy patient endurance must be sought in none but God. And be not grieved about the infidels, and be not troubled at their devices; for God is with those who fear him and do good deeds.

1 See Sura [lxxxiv.] x. 5, n.

2 Ex gutta spermatis. Pirke Aboth iii. Unde venisti? ex gutt... f tidd. This verse is said to be an allusion to a difficulty proposed by an idolatrous Arab, who brought a carious leg-bone to Muhammad, and asked whether it could be restored to life. Compare a similar argument for the Resurrection, Tr. Sanhedrin, fol. 91 a.

3 Lit. there is beauty in them for you, i.e. they win you credit.

4 In allusion to Gen. xi. 1-10.

5 An Arabian idol.

6 Ps. xxxv. 9.

7 Lit. the family of the admonition, i.e. Jews and Christians versed in the Pentateuch and Gospel.

8 The idolatrous Arabians regarded Angels as females and daughters of God. But their own preference was always for male offspring. Thus Rabbinism teaches that to be a woman is a great degradation. The modern Jew says in his Daily Prayers, fol. 5, 6, "Blessed art thou, O Lord our God! King of the Universe! who hath not made me a woman."

9 See Sura lxxxix. 8, p. 45. It is said that the only occasion on which Othman ever shed a tear was when his little daughter, whom he was burying alive, wiped the dust of the grave-earth from his beard.

10 Lit. the likeness of evil to those, etc.

11 The Arabs are curious in and fond of honey: Mecca alone affords eight or nine varieties green, white, red, and brown. Burton's Pilgr. iii. 110.

12 Ex. xx. 4.

13 The slave, and the dumb in verse following, are the idols.

14 See Sura [xcvii.] iii. 34, and n. 1, p. 114.

15 Gabriel.

16 This passage has been supposed to refer to Salman the Persian. He did not, however, embrace Islam till a much later period, at Medina. N^old. p. 110. Mr. Muir thinks that it may refer to Suheib, son of Sinan, "the first fruits of Greece," as Muhammad styled him, who, while yet a boy, had been carried off by some Greeks as a slave, from Mesopotamia to Syria, brought by a party of the Beni

Kalb, and sold to Abdallah ibn Jodda'fn of Mecca. He became rich, and embraced Islam. Dr. Sprenger thinks the person alluded to may have been Addas, a monk of Nineveh, who had settled at Mecca. Life of M. p. 79.

17 This is to be understood of the persecutions endured by the more humble and needy Muslims by their townspeople of Mecca.

18 From Mecca to Medina, i.e. the Mohadjers, to whom also verse 43 refers. Both passages, therefore, are of a later date than the rest of this Sura. Thus N"ldeke. Sprenger, however (Life, p. 159), explains this passage of the seven slaves purchased and manumitted by Abu Bekr. They had been tortured for professing Islam, shortly after Muhammad assumed the Prophetic office.

19 Mecca.

20 Lit. the garment.

21 Comp. Sura [lxxxix.] vi. 119.

22 Comp. Sura [lxxxix.] vi. 147. This verse as well as the following, and verse 125, were probably added at Medina.

23 Antistes. Maracci. Or the text may be literally rendered Abraham was a people, i.e. the people of Abraham; from whom the idolatrous Koreisch pretended to derive their origin.

24 Ar. a Hanyf. According to a tradition in Waquidi, fol. 255, Zaid (who died only five years before Muhammad received his first inspiration, and undoubtedly prepared the way for many of his subsequent announcements) adopted this term at the instance of a Christian and a Jew, who exhorted him to become a Hanyf. Zaid having at this time renounced idolatry, and being unable to receive either Judaism or Christianity, "What," said he, "is a Hanyf?" They both told him, it was the religion of Abraham, who worshipped nothing but God. On this Zaid exclaimed, "O God, I bear witness that I follow the religion of Abraham." The root, whence Hanyf is derived, means generally to turn from good to bad, or vice versf, and is equivalent to the verbs convert and pervert.

25 All Muhammadan commentators explain this verse as a prohibition to avenge the death of Hamza on the Meccans with too great severity.

SURA XXX. THE GREEKS [LXXIV.]

MECCA. 60 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. MIM.1 THE GREEKS have been defeated2

In a land hard by: But after their defeat they shall defeat their foes,

In a few years.3 First and last is the affair with God. And on that day shall the faithful rejoice

In the aid of their God: He aideth whom He will; and He is the Mighty, the Merciful.

It is the promise of God: To his promise God will not be untrue:
but most men know it not.

They know the outward shews of this life present, but of the next
life are they careless.

Have they not considered within themselves that God hath not
created the Heavens and the Earth and all that is between them
but for a serious end, and for a fixed term? But truly most men
believe not that they shall meet their Lord.

Have they never journeyed through the land, and seen what hath
been the end of those who were before them? Mightier were they
than these in strength; and they broke up the land, and dwelt in it
in greater numbers than they who dwell there now; and their
apostles came to them with proofs of their mission: and it was not
God who would wrong them, but they wronged themselves.

Then evil was the end of the evil doers; because they had treated
our signs as lies, and laughed them to scorn.

God bringth forth the creation then causeth it to return
again then to Him shall ye come back.4

And on the day when the hour shall arrive, the guilty shall be
struck dumb for despair,

And they shall have no intercessors from among the gods whom
they have joined with God, and they shall deny the gods they
joined with Him.

And on that day when the Hour shall arrive, shall men be
separated one from another;

And as for those who shall have believed and done the things that
are right, they shall enjoy themselves in a flowery mead;

But as for those who shall not have believed, but treated our signs
and the meeting of the next life as lies, they shall be given over to
the torment.

Glorify God therefore when ye reach the evening, and when ye rise
at morn:

And to Him be praise in the Heavens and on the Earth; and at
twilight, and when ye rest at noon.

He bringeth forth the living out of the dead, and He bringeth forth
the dead out of the living: and He quickeneth the earth when dead.
Thus is it that ye too shall be brought forth.5

And one of his signs it is that He hath created you out of dust; then
lo! ye become men who spread themselves far and wide:

And one of his signs it is, that He hath created wives for you of
your own species,6 that ye may dwell with them, and hath put love
and tenderness between you. Herein truly are signs for those who
reflect.

And among his signs are the creation of the Heavens and of the
Earth, and your variety of tongues and colour. Herein truly are
signs for all men.

And of his signs are your sleep by night and by day, and your goings in quest of his bounties. Herein truly are signs to those who hearken.

And of his signs are, that He sheweth you the lightning, a source of awe and hope; and that He sendeth down rain from the heaven and giveth life by it to the earth when dead. Herein truly are signs to those who understand.

And of his signs also one is that the Heaven and the Earth stand firm at his bidding: hereafter, when with one summons He shall summon you out of the earth, lo! forth shall ye come.

His, whatsoever is in the Heavens and on the Earth: all are obedient to him.

And He it is who bringeth a creature forth, then causeth it to return again; and to him is this most easy. To whatever is loftiest in heaven and earth is He to be likened; and He is the Mighty, the Wise.

He setteth forth to you an instance drawn from yourselves. Have ye among the slaves whom your right hands have won, any partner in what we have bestowed on you, so that ye share alike? Fear ye them as ye fear each other? (Thus make we our signs clear to men of understanding.)

No, ye do not. But the wicked, devoid of knowledge, follow their own desires:⁷ and those whom God shall mislead, who shall guide, and who shall be their protector?

Set thou thy face then, as a true convert,⁸ towards the Faith which God hath made, and for which He hath made man. No change is there in the creation of God. This is the right Faith, but the greater part of men know it not.

And be ye turned to Him, and fear Him, and observe prayer, and be not of those who unite gods with God:

Of those who have split up their religion, and have become sects, where every party rejoices in what is their own.⁹

When some evil toucheth men, they turn to their Lord and call upon him: then when he hath made them taste his mercy, lo, a part of them join other gods with their Lord,

Ungrateful for our favours! Enjoy yourselves then. But in the end ye shall know your folly.

Have we sent down to them any mandate which speaketh in favour of what they join with God?

When we cause men to taste mercy they rejoice in it; but if, for that which their hands have aforetime wrought, evil befall them, they despair.

See they not that God bestoweth full supplies on whom He pleaseth and giveth sparingly to whom He pleaseth? Signs truly are there herein to those who believe.

To him who is of kin to thee give his due, and to the poor and to the wayfarer: this will be best for those who seek the face of God; and with them it shall be well.

Whatever ye put out at usury to increase it with the substance of others shall have no increase from God:10 but whatever ye shall give in alms, as seeking the face of God, shall be doubled to you.

It is God who created you then fed you then will cause you to die then will make you alive. Is there any of your companion-gods who can do aught of these things? Praise be to Him! and far be He exalted above the gods they join with Him.

Destruction hath appeared by land and by sea on account of what men's hands have wrought, that it might make them taste somewhat of the fruit of their doings, that haply they might turn to God.

SAY: Journey through the land, and see what hath been the end of those who were before you! The greater part of them joined other gods with God.

Set thy face then towards the right faith, ere the day come which none can hinder God from bringing on.11 On that day shall they be parted in twain:

Unbelievers on whom shall be their unbelief; and they who have wrought righteousness, and prepared for themselves couches of repose:

That of his bounty He may reward those who have believed and wrought righteousness; for the unbelievers He loveth not.

And one of his signs is that He sendeth the winds with glad tidings of rain, both that He may cause you to taste his mercy, and that ships may sail at his command, that out of his bounties ye may seek wealth, and that haply ye may render thanks.

We have sent apostles before thee to their peoples, and they presented themselves to them with clear proofs of their mission; and while it behoved us to succour the faithful, we took vengeance on the guilty.

It is God who sendeth the winds and uplifteth the clouds, and, as He pleaseth, spreadeth them on high, and breaketh them up; and thou mayest see the rain issuing from their midst; and when He poureth it down on such of his servants as He pleaseth, lo! they are filled with joy,

Even they who before it was sent down to them, were in mute despair.

Look then at the traces of God's mercy how after its death he quickeneth the earth! This same God will surely quicken the dead, for to all things His might is equal.

Yet should we send a blast, and should they see their harvest turn yellow, they would afterwards shew themselves ungrateful.

Thou canst not make the dead to hear, neither canst thou make the deaf to hear the call, when they withdraw and turn their backs:

Neither canst thou guide the blind out of their error: in sooth,

none shalt thou make to hear, save him who shall believe in our signs: for they are resigned to our will (Muslims).

It is God who hath created you in weakness, then after weakness hath given you strength: then after strength, weakness and grey hairs: He createth what He will; and He is the Wise, the Powerful.

And on the day whereon the Hour shall arrive, the wicked will swear

That not above an hour have they waited: Even so did they utter lies on earth:

But they to whom knowledge and faith have been given will say, "Ye have waited, in accordance with the book of God, till the day of Resurrection: for this is the day of the Resurrection but ye knew it not."

On that day their plea shall not avail the wicked, neither shall they again be bidden to seek acceptance with God.

And now have we set before men, in this Koran, every kind of parable: yet if thou bring them a single verse of it, the infidels will surely say, "Ye are only utterers of vain things."

It is thus that God hath sealed up the hearts of those who are devoid of knowledge.

But do thou, Muhammad, bear with patience, for true is the promise of God; and let not those who have no firm belief, unsettle thee.

1 See Sura lxviii. 1, p. 32.

2 By the Persians; probably in Palestine in the 6th year before the Hejira, under Khosrou Parviz. (Ann. 615. See Gibbon's Decline and Fall, ch. xlvi.) The sympathies of Muhammad would naturally be enlisted on the side of the Christians rather than on that of the idolatrous fire-worshippers, with whom Islam had nothing in common.

3 This alludes to the defeat of the Persians by Heraclius, ann. 625. The Muhammadans appeal to this passage as a clear proof of the inspiration of their prophet. But it should be borne in mind that the vowel points of the consonants of the Arabic word for defeated in verse 1, not being originally written, and depending entirely on the speaker or reader, would make the prophecy true in either event, according as the verb received an active or passive sense in pronunciation. The whole passage was probably constructed with the view of its proving true in any event.

4 Comp. Psalm xc. 30, in the Arabic version.

5 The Talmudists apply the description of God of the sender of the rain to the divine command which shall cause the dead to arise. Taanith (init.).

6 Lit. from yourselves, i.e. either from the side of Adam or of human, and of no other kind of being. Beidh.

7 By worshipping idols conjointly with God.

8 Lit. as a Hanyf. See note on the preceding Sura, 121, p. 209.

9 Peculiar to and distinctive of themselves. Muhammad had a just appreciation of that narrowness of mind which is the characteristic of sectarians in every age, who seize upon some one point of truth, through inability to grasp the whole in its due proportions and bearing, and glory in it, as if the fragment were the whole.

10 Comp. Ps. xv. 5.

11 Lit. which none can put back from God.

SURA XI. HOUUD [LXXV.]

MECCA. 123 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. RA.1 A book whose verses are stablished in wisdom and then set forth with clearness from the Wise, the All-informed

That ye worship none other than God Verily I come to you from Him charged with warnings, announcements;

And that ye seek pardon of your Lord, and then be turned unto Him! Goodly enjoyments will He give you to enjoy until a destined time, and His favours will He bestow on every one who deserves his favours.2 But if ye turn away, then verily I fear for you the chastisement of the great day.

Unto God shall ye return, and over all things is he Potent.

Do they not doubly fold up their breasts, that they may hide themselves from Him?

But when they enshroud themselves in their garments, doth He not know alike what they conceal and what they shew?

For He knoweth the very inmost of their breast.

There is no moving thing on earth whose nourishment dependeth not on God; he knoweth its haunts and final resting place: all is in the clear Book.

And He it is who hath made the Heavens and the Earth in six days: His throne had stood ere this upon the waters,3 that He might make proof which of you4 would excel in works.

And if thou say, "After death ye shall surely be raised again," the infidels will certainly exclaim, "This is nothing but pure sorcery."

And if we defer their chastisement to some definite time, they will exclaim, "What keepeth it back?" What! will it not come upon them on a day when there shall be none to avert it from them? And that at which they scoffed shall enclose them in on every side.

And if we cause man to taste our mercy, and then deprive him of it, verily, he is despairing, ungrateful.

And if after trouble hath befallen him we cause him to taste our favour, he will surely exclaim, "The evils are passed away from

me." Verily, he is joyous, boastful.

Except those who endure with patience and do the things that are right: these doth pardon await and a great reward.

Perhaps thou wilt suppress a part of what hath been revealed to thee, and wilt be distress at heart lest they say, "If a treasure be not sent down to him, or an angel come with him. " But thou art only a warner, and God hath all things in his charge.

If they shall say, "The Koran is his own device," SAY: Then bring ten Suras like it⁵ of your devising, and call whom ye can to your aid beside God, if ye are men of truth.

But if they answer you not, then know that it hath been sent down to you in the wisdom of God only, and that there is no God but He. Are ye then Muslims?

Those who choose this present life and its braveries, we will recompense for their works therein: they shall have nothing less therein than their deserts.

These are they for whom there is nothing in the next world but the Fire: all that they have wrought in this life shall come to nought, and vain shall be all their doings.

20 With such can they be compared who rest upon clear proofs from their Lord? to whom a witness from him reciteth the Koran, and who is preceded by the Book of Moses, a guide and mercy? These have faith in it: but the partisans of idolatry, who believe not in it, are menaced with the fire! Have thou no doubts about that Book, for it is the very truth from thy Lord. But most men will not believe.

Who is guilty of a greater injustice than he who inventeth a lie concerning God? They shall be set before their Lord, and the witnesses shall say, "These are they who made their Lord a liar." Shall not the malison of God be on these unjust doers,

Who pervert others from the way of God, and seek to make it crooked, and believe not in a life to come? God's power on earth they shall not weaken; and beside God they have no protector! Doubled shall be their punishment! They were not able to hearken, and they could not see.

These are they who have lost their own souls, and the deities of their own devising have vanished from them:

There is no doubt but that in the next world they shall be the lost ones.

But they who shall have believed and done the things that are right, and humbled them before their Lord, shall be the inmates of Paradise; therein shall they abide for ever.

These two sorts of persons resemble the blind and deaf, and the seeing and hearing: shall these be compared as alike? Ah! do ye not comprehend?

We sent Noah of old unto his people: "Verily I come to you a plain admonisher,

That ye worship none but God. Verily I fear for you the

punishment of a grievous day."

Then said the chiefs of his people who believed not, "We see in thee but a man like ourselves; and we see not who have followed thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars."

He said: "O my people! how think you? If I am upon a clear revelation from my Lord, who hath bestowed on me mercy from Himself to which ye are blind, can we force it on you, if ye are averse from it?"

And, O my people! I ask you not for riches: my reward is of God alone: and I will not drive away those who believe that they shall meet their Lord: but I see that ye are an ignorant people.

And, O my people! were I to drive them away, who shall help me against God? Will ye not therefore consider?

And I tell you not that with me are the treasures of God: nor do I say, 'I know the things unseen;' nor do I say, 'I am an angel;' nor do I say of those whom you eye with scorn, No good thing will God bestow on them: God best knoweth what is in their minds for then should I be one of those who act unjustly."

They said: "O Noah! already hast thou disputed with us, and multiplied disputes with us: Bring then upon us what thou hast threatened, if thou be of those who speak truth."

He said, "God will bring it on you at His sole pleasure, and it is not you who can weaken him;

Nor, if God desire to mislead you, shall my counsel profit you, though I fain would counsel you aright. He is your Lord, and unto Him shall ye be brought back.

Do they say, "This Koran is of his own devising?" Say: On me be my own guilt, if I have devised it, but I am clear of that whereof ye are guilty.

And it was revealed unto Noah. Verily, none of thy people shall believe, save they who have believed already; therefore be not thou grieved at their doings.

But build the Ark under our eye and after our revelation: and plead not with me for the evil doers, for they are to be drowned.

So he built the Ark; and whenever the chiefs of his people passed by they laughed him to scorn:6 said he, "Though ye laugh at us, we truly shall laugh at you, even as ye laugh at us; and in the end ye shall know

On whom a punishment shall come that shall shame him, and on whom shall light a lasting punishment."

Thus was it until our sentence came to pass, and the earth's surface7 boiled up. We said, "Carry into it one pair of every kind, and thy family, except him on whom sentence hath before been passed, and those who have believed." But there believed not with him except a few.

And he said, "Embark ye therein. In the name of God be its course

and its riding at anchor! Truly my Lord is right Gracious, Merciful."

And the Ark moved on with them amid waves like mountains: and Noah called to his son for he was apart "Embark with us, O my child! and be not with the unbelievers."

He said, "I will betake me to a mountain that shall secure me from the water." He said, "None shall be secure this day from the decree of God, save him on whom He shall have mercy." And a wave passed between them, and he was among the drowned.

And it was said, "O Earth! swallow up thy water;" and "cease, O Heaven!" And the water abated, and the decree was fulfilled, and the Ark rested upon Al-Djoudi;⁸ and it was said, "Avaunt! ye tribe of the wicked!"

And Noah called on his Lord and said, "O Lord! verily my son is of my family: and thy promise is true, and thou art the most just of judges."

He said, "O Noah! verily, he is not of thy family: in this thou actest not aright.⁹ Ask not of me that whereof thou knowest nought: I warn thee that thou become not of the ignorant.

He said, "To thee verily, O my Lord, do I repair lest I ask that of thee wherein I have no knowledge: unless thou forgive me and be merciful to me I shall be one of the lost.

It was said to him, "O Noah! debark with peace from Us, and with blessings on thee and on peoples to be born from those who are with thee; but as for other and unbelieving peoples, we will give them their good things in this world, but hereafter shall a grievous punishment light on them from us.

This is one of the secret Histories: we reveal it unto thee: neither thou nor thy people knew it ere this: be patient thou: verily, there is a prosperous issue to the God-fearing.

And unto Ad we sent their Brother HOUD. He said, "O my people, worship God. You have no God beside Him. Ye only devise a lie.

O my people! I ask of you no recompense for this: my recompense is with Him only who hath made me. Will ye not then understand?

O my people! ask pardon of your Lord; then be turned unto Him: He will send down the heavens upon you with copious rains:

And with strength on strength will He increase you: only turn not back with deeds of evil."

They said, "O Houd, thou hast not brought us proofs of thy mission: we will not abandon our gods at thy word, and we believe thee not.

We can only say that some of our gods have smitten thee with evil." Said he, "Now take I God to witness, and do ye also witness, that I am clear of your joining other gods

To God. Conspire then against me all of you, and delay me not.

For I trust in God, my Lord and yours. No single beast is there which he holdeth not by its forelock. Right, truly, is the way in

which my Lord goeth.

But if ye turn back, I have already declared to you my message. And my Lord will put another people in your place, nor shall ye at all hurt Him; verily, my Lord keepeth watch over all things."

And when our doom came to be inflicted, we rescued Houd and those who had like faith with Him, by our special mercy: we rescued them from the rigorous chastisement.

These men of Ad gainsaid the signs of their Lord, and rebelled against his messengers, and followed the bidding of every proud contumacious person.

Followed therefore were they in this world by a curse; and in the day of the Resurrection it shall be said to them, "What! Did not Ad disbelieve their Lord?" Was not Ad, the people of Houd, cast far away?

And unto Themoud we sent their Brother Saleh:10 "O my people! said he, worship God: you have no other god than Him. He hath raised you up out of the earth, and hath given you to dwell therein. Ask pardon of him then, and be turned unto him; for thy Lord is nigh, ready to answer."

They said, "O Saleh! our hopes were fixed on thee till now:11 forbiddest thou us to worship what our fathers worshipped? Truly we misdoubt the faith to which thou callest us, as suspicious."

He said, "O my people! what think ye? If I have a revelation from my Lord to support me, and if He hath shewed his mercy on me, who could protect me from God if I rebel against him? Ye would only confer on me increase of ruin.

O my people! this is the she-Camel of God, and a sign unto you. Let her go at large and feed in God's earth, and do her no harm, lest a speedy punishment overtake you."

Yet they hamstrung her: then said he, "Yet three days more enjoy yourselves in your dwellings: this menace will not prove untrue."

And when our sentence came to pass, we rescued Saleh and those who had a like faith with him, by our mercy, from ignominy on that day. Verily, thy Lord is the Strong, the Mighty!

And a violent tempest overtook the wicked, and they were found in the morning porstrate in their dwellings,

As though they had never abode in them. What! Did not Themoud disbelieve his Lord? Was not Themoud utterly cast off?

And our messengers came formerly to Abraham with glad tidings. "Peace," said they. He said, "Peace," and he tarried not, but brought a roasted calf.

And when he saw that their hands touched it not,12 he disliked them, and grew fearful of them. They said, "Fear not, for we are sent to the people of Lot."

His wife was standing by and laughed;13 and we announced Isaac to her; and after Isacc, Jacob.

She said, "Ah, woe is me! shall I bear a son when I am old, and when this my husband is an old man? This truly would be a marvellous thing."

They said, "Marvellest thou at the command of God? God's mercy and blessing be upon you, O people of this house; praise and glory are His due!"

And when Abraham's fear had passed away, and these glad tidings had reached him, he pleaded with us for the people of Lot. Verily, Abraham was right kind, pitiful, relenting.

"O Abraham! desist from this; for already hath the command of thy God gone forth; as for them, a punishment not to be averted is coming on them."

And when our messengers came to Lot, he was grieved for them; and he was too weak to protect them,¹⁴ and he said, "This is a day of difficulty."

And his people came rushing on towards him, for aforesaid had they wrought this wickedness. He said, "O my people! these my daughters will be purer for you: fear God, and put me not to shame in my guests. Is there no rightminded man among you?"

They said, "Thou knowest now that we need not thy daughters; and thou well knowest what we require."

He said, "Would that I had strength to resist you, or that I could find refuge with some powerful chieftain."¹⁵

The Angels said, "O Lot! verily, we are the messengers of thy Lord: they shall not touch thee: depart with thy family in the dead of night, and let not one of you turn back: as for thy wife, on her shall light what shall light on them. Verily, that with which they are threatened is for the morning. Is not the morning near?"

And when our decree came to be executed we turned those cities upside down, and we rained down upon them blocks of claystone one after another, marked¹⁶ by thy Lord himself. Nor are they far distant from the wicked Meccans.

And we sent to Madian¹⁷ their brother Shoaib. He said, "O my people! worship God: no other God have you than He: give not short weight and measure: I see indeed that ye revel in good things; but I fear for you the punishment of the all-encompassing day.

O my people! give weight and measure with fairness; purloin not other men's goods; and perpetrate not injustice on the earth with corrupt practices:

A residue,¹⁸ the gift of God, will be best for you if ye are believers:

But I am not a guardian over you."

They said to him, "O Shoaib! is it thy prayers which enjoin that we should leave what our fathers worshipped, or that we should not do with our substance as pleaseth us? Thou forsooth art the mild, the right director!"

He said, "O my people! How think ye? If I have a clear revelation

from my Lord, and if from Himself He hath supplied me with goodly supplies, and if I will not follow you in that which I myself forbid you, do I seek aught but your amendment so far as in me lieth? My sole help is in God. In Him do I trust, and to Him do I turn me.

O my people! let not your opposition to me draw down upon you the like of that which befel the people of Noah, or the people of Houd, or the people of Saleh: and the abodes of the people of Lot are not far distant from you!

Seek pardon of your Lord and be turned unto Him: verily, my Lord is Merciful, Loving.

They said, "O Shoaib! we understand not much of what thou sayest, and we clearly see that thou art powerless among us: were it not for thy family we would have surely stoned thee, nor couldst thou have prevailed against us."

He said, "O my people! think ye more highly of my family than of God? Cast ye Him behind your back, with neglect? Verily, my Lord is round about your actions.

And, O my people! act with what power ye can for my hurt: I verily will act: and ye shall know

On whom shall light a punishment that shall disgrace him, and who is the liar. Await ye; verily I will await with you."

And when our decree came to pass, we delivered Shoaib and his companions in faith, by our mercy: And a violent tempest overtook the wicked, and in the morning they were found prostrate in their houses

As if they had never dwelt in them. Was not Madian swept off even as Themoud had been swept off?

Of old sent we Moses with our signs and with incontestable power to Pharaoh, and to his nobles who followed the behests of Pharaoh, and, unrighteous were Pharaoh's behests.

He shall head his people on the day of the Resurrection and cause them to descend into the fire: and wretched the descent by which they shall descend!

They were followed by a curse in this world; and in the day of the Resurrection, wretched the gift that shall be given them!

Such, the histories of the cities which we relate to thee. Some of them are standing, others mown down:

We dealt not unfairly by them, but they dealt not fairly by themselves: and their gods on whom they called beside God availed them not at all when thy Lord's behest came to pass. They did but increase their ruin.

Such was thy Lord's grasp¹⁹ when he laid that grasp on the cities that had been wicked. Verily his grasp is afflictive, terrible!

Herein truly is a sign for him who feareth the punishment of the

latter day. That shall be a day unto which mankind shall be gathered together; that shall be a day witnessed by all creatures.

Nor do we delay it, but until a time appointed.

When that day shall come no one shall speak a word but by His leave, and some shall be miserable and others blessed.

And as for those who shall be consigned to misery their place the Fire! therein shall they sigh and bemoan them

Therein shall they abide while the Heavens and the Earth shall last, unless thy Lord shall will it otherwise; verily thy Lord doth what He chooseth.

And as for the blessed ones their place the Garden! therein shall they abide while the Heavens and the Earth endure, with whatever imperishable boon thy Lord may please to add.

Have thou no doubts therefore concerning that which they worship: they worship but what their fathers worshipped before them: we will surely assign them their portion with nothing lacking.

Of old gave we Moses the Book, and they fell to variance about it. If a decree of respite had not gone forth from thy Lord, there had surely been a decision between them. Thy people also are in suspicious doubts about the Koran.

And truly thy Lord will repay every one according to their works! for He is well aware of what they do.

Go straight on then as thou hast been commanded, and he also who hath turned to God with thee, and let him transgress no more. He beholdeth what ye do.

Lean not on the evil doers lest the Fire lay hold on you. Ye have no protector, save God, and ye shall not be helped against Him.

And observe prayer at early morning, at the close of the day, and at the approach of night; for the good deeds drive away the evil deeds. This is a warning for those who reflect:

And persevere steadfastly, for verily God will not suffer the reward of the righteous to perish.

Were the generations before you, endued with virtue, and who forbade corrupt doings on the earth, more than a few of those whom we delivered? but the evil doers followed their selfish pleasures, and became transgressors.

And thy Lord was not one who would destroy those cities unjustly, when its inhabitants were righteous.

Had thy Lord pleased he would have made mankind of one religion: but those only to whom thy Lord hath granted his mercy will cease to differ. And unto this hath He created them; for the word of thy Lord shall be fulfilled, "I will wholly fill hell with Djinn and men."

And all that we have related to thee of the histories of these Apostles, is to confirm thy heart thereby. By these hath the truth reached thee, and a monition and warning to those who believe.

But say to those who believe not, "Act as ye may and can: we will act our part: and wait ye; we verily will wait."

To God belong the secret things of the Heavens and of the Earth: all things return to him: worship him then and put thy trust in Him: thy Lord is not regardless of your doings.²⁰

1 See Sura lxviii. p. 32.

2 Or, will bestow his grace on every gracious one, or will bestow his abundance on every one who hath abundance (of merit). The difficulty of rendering this passage arises from the word fadhl, which means merit as applied to man, favour as applied to God.

3 That is, before the Creation. Precisely the same statement occurs in Raschi on Gen. i. 2, also in the modern catechism. Tsenah ur'enak b'noth Tsion, authoritatively put forth by the Polish and German Talmudist Rabbins. "At the first creation of Heaven and Earth the throne of glory of the Blessed God stood in the air above the waters." Comp. Ps. civ. 3.

4 Men, heaven, and earth. Comp. Tr. Aboth, v. Mischna 1.

5 Comp. verse 37 and Sura [xci.] ii. 21. It should be observed that the challenge in these passages is not to produce a book which shall equal the Koran in point of poetry or rhetoric, but in the importance of its subject-matter with reference to the Divine Unity, the future retribution, etc. Upon these topics Muhammad well knew that he had preoccupied the ground. And we may infer from the fragments of the Revelations of Musailima and Sajfh (Hisam. 946; Attabfri (ed. Kosegarten) i. 134, 136, 152; Tab. Agfni, 339), which are mere imitations of the Koran, that he felt this to be the case.

6 "They laughed and jeered at him in their words." Midr. Tanchuma. "The passage Job xii. 5, refers to the righteous Noah who taught them and spake to them words severe as flames: but they scorned him, and said, 'Old man! for what purpose is this ark?'" Sanhedr. 108. Comp. Midr. Rabbah on Gen. 30, and 33 on Eccl. ix. 14.

7 Or, oven: according to others, reservoir. Geiger thinks that the expression the oven boiled up may be a figurative mode of expressing the Rabbinic idea that "the generation of the Deluge were punished by hot water." Rosch. Haschanah, 16, 2; Sanhedr. 108. Comp. Weil's Legenden, p. 44.

8 The Montes Gordy i, perhaps.

9 According to another reading: He hath done amiss. The origin of this story is probably Gen. ix. 20-25.

10 A Prophet, so far as we know, of Muhammad's own invention, unless Muir's conjecture be admitted that he was a Christian or Jewish missionary whose adventures and persecution were recast into this form. The name may have been suggested by, Methusaleh, upon whose piety the Midrasch enlarges.

11 That is, we had intended to make thee our chief. Beidh.

12 Thus, in contradiction to Gen. xviii. 8, the Rabbins; comp. Tr. Baba Mezia, fol. 86, "They made as though they ate."

13 Or, menstrua passa est, in token of the possibility of her bearing a child.

14 Lit. his arm was straitened concerning them.

15 Lit. column.

16 With the name, it is said, of the person each should strike.

17 See Sura [lvi.] xxvi. 176.

18 That is, after giving fair measure.

19 Seizure, for punishment. Hence, the punishment itself.

20 In the later period of his life Muhammad attributed his gray hairs to the effect produced upon him by this Sura and its "Sisters." While Abu Bekr and Omar sat in the mosque at Medina, Muhammad suddenly came upon them from the door of one of his wives' houses. And Abu Bekr said, "Ah! thou for whom I would sacrifice father and mother, white hairs are hastening upon thee!" And the Prophet raised up his beard with his hand and gazed at it; and Abu Bekr's eyes filled with tears. "Yes," said Muhammad, "H-d and its sisters have hastened my white hairs." "And what," asked Abu Bekr, "are its sisters?" "The Inevitable (Sura lvi.) and the Blow (Sura ci.)." Kitfb al Wackidi, p. 84, ap. Muir.

SURA XIV. ABRAHAM, ON WHOM BE PEACE [LXXVI.]

MECCA. 52 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. RA. This Book have we sent down to thee that by their

Lord's permission thou mayest bring men out of darkness into light, into the path of the Mighty, the Glorious

Of God; to whom belongeth whatever is in the Heavens and whatever is on the Earth: and woe! for their terrible punishment, to the infidels,

Who love the life that now is, above that which is to come, and mislead from the way of God, and seek to make it crooked. These are in a far-gone error.

And in order that He might speak plainly to them, we have not sent any Apostle, save with the speech of his own people; but God misleadeth whom He will, and whom He will he guideth: and He is the Mighty, the Wise.

Of old did we send Moses with our signs: and said to him, "Bring forth thy people from the darkness into the light, and remind them of the days of God." Verily, in this are signs for every patient, grateful person:

When Moses said to his people, "Remember the kindness of God to you, when he rescued you from the family of Pharaoh who laid on you a cruel affliction, slaughtering your male children, and

suffering only your females to live." In this was a sore trial from your Lord

And when your Lord caused it to be heard that, "If we render thanks then will I surely increase you more and more: but if ye be thankless. Verily, right terrible my chastisement."

And Moses said, "If ye and all who are on the Earth be thankless, yet truly God is passing Rich, and worthy of all praise."

Hath not the story reached you of those who were before you, the people of Noah, and Ad, and Themoud,

And of those who lived after them? None knoweth them but God. When their prophets came to them with proofs of their mission, they put their hands on their mouths and said, "In sooth, we believe not your message; and in sooth, of that to which you bid us, we are in doubt, as of a thing suspicious."

Their prophets said: "Is there any doubt concerning God, maker of the Heavens and of the Earth, who calleth you that He may pardon your sins, and respite you until an appointed time?"

They said, "Ye are but men like us: fain would ye turn us from our fathers' worship. Bring us therefore some clear proof."

Their Apostles said to them, "We are indeed but men like you. But God bestoweth favours on such of his servants as he pleaseth, and it is not in our power to bring you any special proof,

But by the leave of God. In God therefore let the faithful trust.

And why should we not put our trust in God, since He hath already guided us in our ways. We will certainly bear with constancy the harm you would do to us. In God let the trustful trust."

And they who believed not said to their Apostles, "Forth from our land will we surely drive you, or, to our religion shall ye return." Then their Lord revealed to them, "We will certainly destroy the wicked doers,

And we shall certainly cause you to dwell in the land after them. This for him who dreadeth the appearance at my judgment-seat and who dreadeth my menace!"

Then sought they help from God, and every proud rebellious one perished:

Hell is before him: and of tainted water shall he be made to drink:

He shall sup it and scarce swallow it for loathing; and Death shall assail him on every side, but he shall not die: and before him shall be seen a grievous torment.

A likeness of those who believe not in their Lord. Their works are like ashes which the wind scattereth on a stormy day: no advantage shall they gain from their works. This is the far-gone wandering.

Seest thou not that in truth hath God created the Heavens and the Earth? Were such his pleasure He could make you pass away, and cause a new creation to arise.

And this would not be hard for God.

All mankind shall come forth before God; and the weak shall say to the men of might, "Verily, we were your followers: will ye not then relieve us of some part of the vengeance of God?"

They shall say, "If God had guided us, we surely had guided you. It is now all one whether we be impatient, or endure with patience. We have no escape."

And after doom hath been given, Satan shall say, "Verily, God promised you a promise of truth: I, too, made you a promise, but I deceived you. Yet I had no power over you:

But I only called you and ye answered me. Blame not me then, but blame yourselves: I cannot aid you, neither can ye aid me. I never believed that I was His equal with whom ye joined me."2 As for the evil doers, a grievous torment doth await them.

But they who shall have believed and done the things that be right, shall be brought into gardens beneath which the rivers flow: therein shall they abide for ever by the permission of their Lord: their greeting therein shall be "Peace."

Seest thou not to what God likeneth a good word?3 To a good tree: its root firmly fixed, and its branches in the Heaven:

Yielding its fruit in all seasons by the will of its Lord. God setteth forth these similitudes to men that haply they may reflect.

And an evil word is like an evil tree torn up from the face of the earth, and without strength to stand.

Those who believe shall God stablish by his steadfast word both in this life and in that which is to come: but the wicked shall He cause to err: God doth his pleasure.

Hast thou not beholden those who repay the goodness of God with infidelity, and sink their people into the abode of perdition

Hell? Therein shall they be burned; and wretched the dwelling!

They set up compeers with God in order to mislead man from his way. SAY: Enjoy your pleasures yet awhile, but assuredly, your going hence shall be into the fire.

Speak to my servants who have believed, that they observe prayer, and give alms of that with which we have supplied them, both privately and openly, ere the day come when there shall be neither traffic nor friendship.

It is God who hath created the Heavens and the Earth, and sendeth down water from the Heaven, and so bringeth forth the fruits for your food: And He hath subjected to you the ships, so that by His command, they pass through the sea; and He hath subjected the rivers to you: and He hath subjected to you the sun and the moon in their constant courses: and He hath subjected the day and the night to you: of everything which ye ask Him, giveth He to you; and if ye would reckon up the favours of God, ye cannot count them! Surely man is unjust, ungrateful!

ABRAHAM said, "O Lord make this land secure, and turn aside

me and my children from serving idols:

For many men, O my Lord, have they led astray. But whosoever shall follow me, he truly shall be of me; and whosoever shall disobey me. Thou truly art Gracious, Merciful.

O our Lord! verily I have settled some of my offspring in an unfruitful valley, nigh to thy holy house;⁴ O our Lord, that they may strictly observe prayer! Make thou therefore the hearts of men to yearn toward them, and supply them with fruits that they may be thankful.

O our Lord! thou truly knowest what we hide and what we bring to light; nought on earth or in heaven is hidden from God. Praise be to God who hath given me, in my old age, Ismael and Isaac! My Lord is the hearer of prayer.

Lord! grant that I and my posterity may observe prayer. O our Lord! and grant this my petition. O our Lord! forgive me and my parents and the faithful, on the day wherein account shall be taken."

Think thou not that God is regardless of the deeds of the wicked. He only respiteth them to the day on which all eyes shall stare up with terror:

They hasten forward in fear; their heads upraised in supplication; their looks riveted; and their hearts a blank. Warn men therefore of the day when the punishment shall overtake them,

And when the evil doers shall say, "O our Lord! respite us yet a little while:⁵

To thy call will we make answer; thine Apostles will we follow."
"Did ye not once swear that no change should befall you?"

Yet ye dwelt in the dwellings of those⁶ who were the authors of their undoing⁷ and it was made plain to you how we had dealt with them; and we held them up to you as examples. They plotted their plots: but God could master their plots, even though their plots had been so powerful as to move the mountains."

Think not then that God will fail his promise to his Apostles: aye! God is mighty, and Vengeance is His.

On the day when the Earth shall be changed into another Earth, and the Heavens also, men shall come forth unto God, the Only, the Victorious.

And thou shalt see the wicked on that day linked together in chains

Their garments of pitch, and fire shall enwrap their faces that God may reward every soul as it deserveth; verily God is prompt to reckon.

This is a message for mankind, that they may thereby be warned: and that they may know that there is but one God; and that men of understanding may ponder it.

¹ See Sura [lxxxiv.] x. 5.

2 Lit. I truly renounce your having associated me (with God) heretofore.

3 The preaching and the profession of Islam. Comp. Ps. i. 3, 4.

4 The Caaba.

5 Lit. to a term near at hand.

6 Of the anciently destroyed cities of Themoud, Ad, etc.

7 Lit. were unjust to their own souls.

SURA XII. JOSEPH, PEACE BE ON HIM [LXXVII.]

MECCA. III Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. RA.1 These are signs of the clear Book.

An Arabic Koran have we sent it down, that ye might understand it.

In revealing to thee this Koran,2 one of the most beautiful of narratives will we narrate to thee, of which thou hast hitherto been regardless.

When Joseph said to his Father, "O my Father! verily I beheld eleven stars and the sun and the moon beheld them make obeisance to me!"3

He said, "O my son! tell not thy vision to thy brethren, lest they plot a plot against thee: for Satan is the manifest foe of man.

It is thus that thy Lord shall choose thee and will teach thee the interpretation of dark saying, and will perfect his favours on thee and on the family of Jacob, as of old he perfected it on thy fathers Abraham and Isaac; verily thy Lord is Knowing, Wise!"

1 See Sura lxviii. p. 32. In no other Sura beside this is one subject treated of throughout. It was recited to the first eight of the Ansars who were converted, and clearly proves that Muhammad must have been in confidential intercourse with learned Jews.

2 The word Koran is here used in the same sense as Sura.

3 Muhammad was either unaware of the previous dream mentioned, Gen. xxxvii. 7, or passes it by in silence.

Now in JOSEPH and his brethren are signs for the enquirers;4

When they said, "Surely better loved by our Father, than we, who are more in number, is Joseph and his brother; verily, our father hath clearly erred.

Slay ye Joseph! or drive him to some other land, and on you alone shall your father's face be set! and after this, ye shall live as upright persons."

One of them said, "Slay not Joseph, but cast him down to the

bottom of the well: if ye do so, some wayfarers will take him up."

They said, "O our Father! why dost thou not entrust us with Joseph? indeed we mean him well.

Send him with us to-morrow that he may enjoy himself and sport: we will surely keep him safely."

He said, "Verily, your taking him away will grieve me; and I fear lest while ye are heedless of him the wolf devour him."

They said, "Surely if the wolf devour him, and we so many, we must in that case be weak indeed."⁵

And when they went away with him they agreed to place him at the bottom of the well. And We revealed to him, "Thou wilt yet tell them of this their deed, when they shall not know thee."

And they came at nightfall to their father weeping.

They said, "O our Father! of a truth, we went to run races, and we left Joseph with our clothes, and the wolf devoured him: but thou wilt not believe us even though we speak the truth."

And they brought his shirt with false blood upon it. He said, "Nay, but yourselves have managed this affair.⁶ But patience is seemly: and the help of God is to be implored that I may bear what you tell me."

And wayfarers came and sent their drawer of water,⁷ and he let down his bucket. "Good news!" ⁸ said he, "This is a youth!" And they kept his case secret, to make merchandise of him. But God knew what they did.

4 The captious and unbelieving Koreisch.

5 Wir mussten denn zuerst das Leben einb•ssen. Wahl. Ullm. Maracci.

6 Lit. your minds have made a thing seem pleasant to you.

7 According to Gen. xxxvii. 24, the well or pit had "no water in it.

8 Some take the Arabic Boshra as the proper name of the person who accompanied the drawer of water.

And they sold him for a paltry price for some dirhems counted down, and at no high rate did they value him.

And he who bought him an Egyptian said to his wife, "Treat him hospitably; haply he may be useful to us, or we may adopt him as a son." Thus did we settle Joseph in the land, and we instructed him in the interpretation of dark sayings, for God is equal to his purpose; but most men know it not.

And when he had reached his age of strength we bestowed on him judgment and knowledge; for thus do we recompense the well doers.

And she in whose house he was conceived a passion for him, and she shut the doors and said, "Come hither." He said, "God keep me! Verily, my lord hath given me a good home: and the injurious shall not prosper."

But she longed for him; and he had longed for her had he not seen a token from his lord.⁹ Thus we averted evil and defilement from him, for he was one of our sincere servants.

And they both made for the door, and she rent his shirt behind; and at the door they met her lord. "What," said she, "shall be the recompense of him who would do evil to thy family, but a prison¹⁰ or a sore punishment?"

He said, "She solicited me to evil." And a witness out of her own family¹¹ witnessed: "If his shirt be rent in front she speaketh truth, and he is a liar:

But if his shirt be rent behind, she lieth and he is true."

And when his lord saw his shirt torn behind, he said, "This is one of your devices! verily your devices are great!

Joseph! leave this affair. And thou, O wife, ask pardon for thy crime, for thou hast sinned."

And in the city, the women said, "The wife of the Prince hath solicited her servant: he hath fired her with his love: but we clearly see her manifest error."

And when she heard of their cabal, she sent to them and got ready a banquet for them, and gave each one of them a knife, and said, "Joseph shew thyself to them." And when they saw him they were amazed at him, and cut their hands,¹² and said, "God keep us! This is no man! This is no other than a noble angel!"

⁹ The apparition of his father, who said, "Hereafter shall the names of thy brethren, engraven on precious stones, shine on the breast of the High Priest. Shall thine be blotted out?" Tr. Sotah, fol. 36. Comp. Weil, Legenden, p. 109, n.

¹⁰ Lit. that he be imprisoned.

¹¹ An infant in the cradle. Sepher Hadjascher, as below on v. 31.

She said, "This is he about whom ye blamed me. I wished him to yield to my desires, but he stood firm. But if he obey not my command, he shall surely be cast into prison, and become one of the despised."

He said, "O my Lord! I prefer the prison to compliance with their bidding: but unless thou turn away their snares from me, I shall play the youth with them, and become one of the unwise."

And his Lord heard him and turned aside their snares from him: for he is the Hearer, the Knower.

Yet resolved they, even after they had seen the signs of his innocence, to imprison him for a time.

And there came into the prison with him two youths. Said one of them, "Methought in my dream that I was pressing grapes." And the other said, "I dreamed that I was carrying bread on my head, of which the birds did eat. Declare to us the interpretation of this, for we see thou art a virtuous person."

He said, "There shall not come to you in a dream any food wherewith ye shall be fed, but I will acquaint you with its interpretation ere it come to pass to you. This is a part of that which my Lord hath taught me: for I have abandoned the religion¹³ of those who believe not in God and who deny the life to come;

And I follow the religion of my fathers, Abraham and Isaac and Jacob. We may not associate aught with God. This is of God's bounty towards us and towards mankind: but the greater part of mankind are not thankful.

O my two fellow prisoners! are sundry lords best, or God, the One, the Mighty?

Ye worship beside him mere names which ye have named, ye and your fathers, for which God hath not sent down any warranty. Judgment belongeth to God alone. He hath bidden you worship none but Him. This is the right faith: but most men know it not.

O my two fellow prisoners! as to one of you, he will serve wine unto his Lord: but as to the other, he will be crucified and the birds shall eat from off his head. The matter is decreed concerning which ye enquire."

¹² Instead of their food, through surprise at his beauty. Seph. Hadj. in Midr. Jalkut. See also Midr. Abkhir, ib. ch. 146.

¹³ It is curious to observe how Muhammad, in this and the following verse, puts his own doctrine and convictions into the mouth of Joseph.

And he said unto him who he judged would be set at large, "Remember me with thy lord." But Satan caused him to forget the remembrance of his Lord,¹⁴ so he remained some years in prison.

And the King said, "Verily, I saw in a dream seven fat kine which seven lean devoured; and seven green ears and other withered. O nobles, teach me my vision, if a vision ye are able to expound."

They said, "They are confused dreams, nor know we aught of the unravelling of dreams."

And he of the twain who had been set at large, said, "I will tell you the interpretation; let me go for it."

"Joseph, man of truth! teach us of the seven fat kine which seven lean devoured, and of the seven green ears, and other withered, that I may return to the men, and that they may be informed."

He said, "Ye shall sow seven years as is your wont, and the corn which ye reap leave ye in its ear, except a little of which ye shall eat.

Then after that shall come seven grievous years which shall eat what ye have stored for them, except a little which ye shall have kept.

Then shall come after this a year, in which men shall have rain, and in which they shall press the grape."

And the King said, "Bring him to me."¹⁵ And when the messenger came to Joseph he said, "Go back to thy lord, and ask him what

meant the women who cut their hands, for my lord well knoweth the snare they laid."

Then said the Prince to the women, "What was your purpose when ye solicited Joseph?" They said, "God keep us! we know not any ill of him." The wife of the Prince said, "Now doth the truth appear. It was I who would have led him into unlawful love, and he is one of the truthful."

"By this" (said Joseph) "may my lord know that I did not in his absence play him false, and that God guideth not the machinations of deceivers."

14 Satan induced Joseph to place his confidence in man, rather than in God alone, in punishment of which sin the imprisonment was continued. Thus Midr. Rabba. Gen. Par. 89. Midr. Jalkut, ib. ch. 147.

15 In Gen. xli. 14, Joseph is released from prison before the interpretation of the dreams. But the Koran makes him decline to quit it till his character is cleared.

Yet I hold not myself clear, for the heart is prone to evil, save theirs on whom my Lord hath mercy; for gracious is my Lord, Merciful."

And the King said, "Bring him to me: I will take him for my special service." And when he had spoken with him he said, "From this day shalt thou be with us, invested with place and trust."

He said, "Set me over the granaries of the land,¹⁶ I will be their prudent keeper!"

Thus did we stablish Joseph in the land that he might house himself therein at pleasure. We bestow our favours on whom we will, and suffer not the reward of the righteous to perish.

And truly the recompense of the life to come is better, for those who have believed and feared God.

And Joseph's brethren came and went in to him and he knew them, but they recognised him not.

And when he had provided them with their provision, he said, "Bring me your brother from your father. See ye not that I fill the measure, and am the best of hosts?"

But if ye bring him not to me, then no measure of corn shall there be for you from me, nor shall ye come near me."

They said, "We will ask him of his father, and we will surely do it."

Said he to his servants, "Put their money into their camel-packs, that they may perceive it when they have returned to their family: haply they will come back to us."

And when they returned to their father, they said, "O, our father! corn is withholden from us: send, therefore, our brother with us and we shall have our measure; and all care of him will we take."

He said, "Shall I entrust you with him otherwise than as I before

entrusted you with his brother? But God is the best guardian, and of those who shew compassion He is the most compassionate."

And when they opened their goods they found their money had been returned to them. They said, "O, our father, what more can we desire? Here is our money returned to us; we will provide corn for our families, and will take care of our brother, and shall receive a camel's burden more of corn. This is an easy quantity."17

16 According to Gen. xli. 39, Pharaoh of his own accord sets Joseph over his house and land.

17 For the king to bestow.

He said, "I will not send him with you but on your oath before God that ye will, indeed, bring him back to me, unless hindrances encompass you." And when they had given him their pledge, he said, "God is witness of what we say."

And he said, "O, my sons! Enter not by one gate, but enter by different gates.18 Yet can I not help you against aught decreed by God: judgment belongeth to God alone. In Him put I my trust, and in Him let the trusting trust."

And when they entered as their father had bidden them, it did not avert from them anything decreed of God; but it only served to satisfy a desire in the soul of Jacob which he had charged them to perform; for he was possessed of knowledge which we had taught him; but most men have not that knowledge.

And when they came in to Joseph, he took his brother to him. He said, "Verily, I am thy brother. Be not thou grieved for what they did."19

And when he had provided them with their provisions, he placed his drinking cup in his brother's camel-pack. Then a crier cried after them, "O travellers! ye are surely thieves."

They turned back to them and said, "What is that ye miss?"

"We miss," said they, "the prince's cup. For him who shall restore it, a camel's load of corn! I pledge myself for it."

They said, "By God! ye know certainly that we came not to do wrong20 in the land and we have not been thieves."

"What," said the Egyptians, "shall be the recompense of him who hath stolen it, if ye be found liars?"

They said, "That he in whose camel-pack it shall be found be given up to you in satisfaction for it. Thus recompense we the unjust."

And Joseph began with their sacks, before the sack of his brother, and then from the sack of his brother he drew it out. This stratagem did we suggest to Joseph. By the King's law he had no power to seize his brother, had not God pleased. We uplift into grades of wisdom whom we will. And there is one knowing above every one else endued with knowledge.

18 Thus we read in Mid. Rab. on Gen. Par. 91, "Jacob said to them, Enter ye not all by one gate." See also Midr. Jalkut, ch. 148.

19 Thus also, in the Sepher Hadjaschar, Joseph first discovers himself to Benjamin, in opposition to Gen. xlv. 1.

20 Comp. Gen. xlii. 9.

They said, "If he steal, a brother of his hath stolen heretofore." 21 But Joseph kept his secret, and did not discover it to them. Said he, aside, "Ye are in the worse condition. And God well knoweth what ye state."

They said, "O Prince! Verily he hath a very aged father; in his stead, therefore, take one of us, for we see that thou art a generous person."

He said, "God forbid that we should take but him with whom our property was found, for then should we act unjustly."

And when they despaired of Benjamin, they went apart for counsel. The eldest of them said, "Know ye not how that your father hath taken a pledge from you before God, and how formerly ye failed in duty with regard to Joseph? I will not quit the land till my father give me leave, or God decide for me; for of those who decide is He the best.

Return ye to your father and say, 'O our father! Verily, thy son hath stolen: we bear witness only of what we know: we could not guard against the unforeseen.

Enquire for thyself in the city where we have been, and of the caravan with which we have arrived; and we are surely speakers of the truth.'

He said, "Nay, ye have arranged all this among yourselves: But patience is seemly: God, may be, will bring them back to me together; for he is the Knowing, the Wise."

And he turned away from them and said, "Oh! how I am grieved for Joseph!" and his eyes became white with grief, for he bore a silent sorrow.

They said, "By God thou wilt only cease to think of Joseph when thou art at the point of death, or dead."

He said, "I only plead my grief and my sorrow to God: but I know from God what ye know not: 22

Go, my sons, and seek tidings of Joseph and his brother, and despair not of God's mercy, for none but the unbelieving despair of the mercy of God."

And when they came in to Joseph, they said, "O Prince, distress hath reached us and our family, and little is the money that we have brought. But give us full measure, and bestow it as alms, for God will recompense the almsgivers."

21 Joseph is said by the Muhammadan commentators to have stolen an idol of gold belonging to his mother's father, which he broke, that he might not worship it. But this comment, as well as the text of the Koran, is probably based upon some such tradition as that of Midr. Rabba, Par. 92, "He is a thief and the son of a thief" (Comp. Gen. xxxi. 19) spoken of Benjamin.

22 That is, that Joseph was still alive. Thus Midr. Tanchumah on

Gen. xlii. 1.

He said, "Know ye what ye did to Joseph and his brother in your ignorance?"

They said, "Canst thou indeed be Joseph?" He said, "I am Joseph, and this is my brother. Now hath God been gracious to us. For whoso feareth God and endureth. God verily will not suffer the reward of the righteous to perish!"

They said, "By God! now hath God chosen thee above us, and we have indeed been sinners!"

He said, "No blame be on you this day. God will forgive you, for He is the most merciful of those who shew mercy.

Go ye with this my shirt and throw it on my father's face, and he shall recover his sight: and bring me all your family."

And when the caravan was departed, their father said, "I surely perceive the smell of Joseph:23 think ye that I dote?"

They said, "By God, it is thy old mistake."

And when the bearer of good tidings came, he cast it on his face, and Jacob's eyesight returned."

Then he said, "Did I not tell you that I knew from God what ye knew not?"

They said, "Our father, ask pardon for our crimes for us, for we have indeed been sinners."

He said, "I will ask your pardon of my Lord, for he is Gracious, Merciful."

And when they came into Joseph he took his parents 24 to him, and said, "Enter ye Egypt, if God will, secure."

And he raised his parents to the seat of state, and they fell down bowing themselves unto him. Then said he, "O my father, this is the meaning of my dream of old. My Lord hath now made it true, and he hath surely been gracious to me, since he took me forth from the prison, and hath brought you up out of the desert, after that Satan had stirred up strife between me and my brethren; for my Lord is gracious to whom He will; for He is the Knowing, the Wise.

23 Comp. Gen. xxvii. 27.

24 Joseph's mother had long been dead. See Gen. xxxv. 19. But the object of Muhammad was probably to bring the event into strict accordance with the prediction of the dream. Gen. xxxvii. 10. Some, however, suppose that Bilhah is here meant, and her appearance before Joseph is also asserted to be the fulfilment of the dream by some of the Rabbins. Comp. Raschi on Gen. xxxvii. 10.

O my Lord, thou hast given me dominion, and hast taught me to expound dark sayings. Marker of the Heavens and of the Earth! My guardian art thou in this world and in the next! Cause thou me

to die a Muslim, and join me with the just."

This is one of the secret histories²⁵ which we reveal unto thee. Thou wast not present with Joseph's brethren when they conceived their design and laid their plot: but the greater part of men, though thou long for it, will not believe.

Thou shalt not ask of them any recompense for this message. It is simply an instruction for all mankind.

And many as are the signs in the Heavens and on the Earth, yet they will pass them by, and turn aside from them:

And most of them believe not in God, without also joining other deities with Him.

What! Are they sure that the overwhelming chastisement of God shall not come upon them, or that that Hour shall not come upon them suddenly, while they are unaware?

SAY: This is my way: resting on a clear proof, I call you to God, I and whoso followeth me: and glory be to God! I am not one of those who add other deities to Him.

Never before thee have we sent any but men, chosen out of the people of the cities, to whom we made revelations. Will they not journey through the land, and see what hath been the end of those who were before them? But the mansions of the next life shall be better for those who fear God. Will they not then comprehend?

When at last the Apostles lost all hope, and deemed that they were reckoned as liars, our aid reached them, and we delivered whom we would; but our vengeance was not averted from the wicked.

Certainly in their histories is an example for men of understanding. This is no new tale of fiction, but a confirmation of previous scriptures, and an explanation of all things, and guidance and mercy to those who believe.

²⁵ Lit. This is of the announcements of the things unseen (by thee, Muhammad). Compare the manner in which the story of the Creation and of Moses in the mount is introduced. Sura xxxviii. 70; xxviii. 45. Mr. Muir thinks that Muhammad must at this period, while recasting and working up these materials, have entered upon a course of wilful dissimulation and deceit (although the end would justify to him the means employed) in claiming inspiration for them.

SURA XL. THE BELIEVER [LXXVIII.]

MECCA. 85 Verses

In the Name of God, the Compassionate, the Merciful

HA. MIM. The Revelation (sending down) of the Book is from God the Almighty, the All-knowing, 1

Forgiver of sin, and receiver of penitence, vehement in chastisement,

Long-suffering! There is no God but He: to Him shall be the final gathering.

None but infidels gainsay the signs of God: but let not their prosperity in the land deceive thee.

The people of Noah, and the confederates after them, have brought the charge of imposture before these Meccans: each nation schemed against their apostle to lay violent hold on him, and disputed with vain words to refute the truth. Therefore did I lay violent hold on them; and how great was my chastisement!

Thus is it that thy Lord's sentence, that inmates shall they be of the fire, was accomplished upon the infidels.

They who bear the throne² and they who encircle it, celebrate the praise of their Lord and believe in Him, and implore forgiveness for the believers: "O our Lord! thou embracest all things in mercy and knowledge; forgive, therefore, those who turn to thee and follow thy path; keep them from the pains of hell:

O our Lord! and bring them into the Gardens of Eden which thou hast promised to them, and to the righteous ones of their fathers and their wives and their children; for thou art the All-mighty, the All-wise:

And keep them from evil: for on him hast thou mercy whom on that day thou shalt keep from evil;" and this will be the great felicity.

But to the infidels shall a voice cry, "Surely the hatred of God is more grievous than your hatred of yourselves, when ye were called to the faith, and remained unbelievers."

They shall say, "Twice, O our Lord, hast thou given us death, and twice hast thou given us life:³ and we acknowledge our sins: is there no way to escape?"

"This hath befallen you, for that when One God was proclaimed to you, ye believed not: but when partners had been united with him, ye believed: But judgment belongeth unto God, the High, the Great."

It is He who sheweth you his signs, and sendeth down supplies to you from Heaven: but none will receive warning save he who turneth to God.

Call then on God, offering him a pure worship, though the infidels abhor it.

Of exalted grade, of the throne possessed, He sendeth forth the Spirit at His own behest on whomsoever of His servants He pleaseth, that He may warn of the day of meeting,

The day when they shall come forth from their graves, when nought that concerneth them shall be hidden from God. With whom shall be the power supreme on that day? With God, the One, the Almighty.

On that day shall every soul be recompensed as it hath deserved: no injustice on that day! Verily, God will be swift to reckon.

Warn them, then, of the approaching day, when men's hearts shall rise up, choking them, into their throats.

The evil-doers shall have no friend or intercessor who shall

prevail.

God knoweth the deceitful of eye, and what men's breasts conceal.

And everything will God decide with truth: But nothing shall those gods whom men call on beside him, decide. Verily, God! the Hearer, the Beholder, He!

Have they never journeyed in this land, and seen what hath been the end of those who flourished before them? Mightier were they in strength than these Meccans, and their traces remain in the land: Yet God took them in their sins, and there was none to defend them against God.

This, because their apostles had come to them with proofs of their mission, and they believed not: so God took them in hand; for He is mighty, vehement in punishing.

Moreover we had sent Moses of old with our signs and with clear authority.

To Pharaoh, and Haman, and Karun:4 and they said, "Sorcerer, impostor."

And when he came to them from our presence with the truth, they said, "Slay the sons of those who believe as he doth, and save their females alive;" but the stratagem of the unbelievers issued only in failure.

And Pharaoh said, "Let me alone, that I may kill Moses; and let him call upon his Lord: I fear lest he change your religion, or cause disorder to shew itself in the land."

And Moses said, "I take refuge with my Lord and your Lord from every proud one who believeth not in the day of reckoning."

And a man of the family of Pharaoh, who was a BELIEVER,5 but hid his faith, said, "Will ye slay a man because he saith my Lord is God, when he hath already come to you with proofs of his mission from your Lord? and if he be a liar, on him will be his lie:6 but if he be a man of truth, part at least of what he threateneth will fall upon you. Truly God guideth not him who is a transgressor, a liar.

O my people! this day is the kingdom yours, the eminent of the earth! but who shall defend us from the vengeance of God if it come on us?" Pharaoh said, "I would have you see only what I see; and in a right way only will I guide you."

Then said he who believed, "O my people! truly I fear for you the like of the day of the allies,7

The like of the state of the people of Noah and Ad and Themoud,

And of those who came after them; yet God willeth not injustice to his servants.

And, O my people! I indeed fear for you the day of mutual outcry

The day when ye shall be turned back from the Judgment into hell. No protector shall ye have then against God. And he whom God shall mislead no guide shall there be for him.

Moreover, Joseph had come to you before with clear tokens, but ye ceased not to doubt of the message with which he came to you, until when he died, ye said, 'God will by no means raise up an apostle after him.' " Thus God misleadeth him who is the transgressor, the doubter.

They who gainsay the signs of God without authority having come to them, are greatly hated by God and by those who believe. Thus God sealeth up every proud, contumacious heart.

And Pharaoh said, "O Haman,⁸ Build for me a tower that I may reach the avenues,

The avenues of the heavens, and may mount to the God of Moses, for I verily deem him a liar."

And thus the evil of his doings was made fair-seeming to Pharaoh, and he turned away from the path of truth; but the artifice of Pharaoh ended only in his ruin.

And he who believed said, "O my people! follow me: into the right way will I guide you.

O my people! this present life is only a passing joy, but the life to come is the mansion that abideth.

Whose shall have wrought evil shall not be recompensed but with its like; but whoso shall have done the things that are right, whether male or female, and is a believer these shall enter paradise: good things unreckoned shall they enjoy therein.

And, O my people! how is it that I bid you to salvation, but that ye bid me to the fire?

Ye invite me to deny God, and to join with him gods of whom I know nothing; but I invite you to the Mighty, the Forgiving.

No doubt is there that they to whom ye invite me are not to be invoked either in this world or in the world to come: and that unto God is our return, and that the transgressors shall be the inmates of the fire.

Then shall ye remember what I am saying unto you: and to God commit I my case: Verily, God beholdeth his servants."

So God preserved him from the evils which they had planned, and the woe of the punishment encompassed the people of Pharaoh.

It is the fire to which they shall be exposed morning and evening, and on the day when "the Hour" shall arrive "Bring in the people of Pharaoh into the severest punishment." ⁵⁰ And when they shall wrangle together in the fire, the weak shall say to those who had borne themselves so proudly, "It is you we followed: will ye therefore relieve us from aught of the fire?"

And those proud ones shall say, "Verily we are all in it; for now hath God judged between his servants."

And they who are in the fire shall say to the keepers of Hell, "Implore your Lord that he would give us ease but for one day from this torment."

They shall say, "Came not your apostles to you with the tokens?"
They shall say, "Yes." They shall say, "Cry ye then aloud for
help:" but the cry of the unbelievers shall be only in vain.

Assuredly, in this present life will we succour our apostles and
those who shall have believed, and on the day when the witnesses
shall stand forth;

A day whereon the plea of the evil doers shall not avail them; but
theirs shall be a curse, and theirs the woe of the abode in Hell.

And of old gave we Moses the guidance, and we made the children
of Israel the heritors of the Book, a guidance and warning to men
endued with understanding.

Therefore be steadfast thou and patient; for true is the promise of
God: and seek pardon for thy fault,9 and celebrate the praise of thy
Lord at evening and at morning.

As to those who cavil at the signs of God without authority having
reached them, nought is there but pride in their breasts: but they
shall not succeed. Fly thou for refuge then to God, for He is the
Hearer, the Beholder.

Greater surely than the creation of man is the creation of the
heavens and of the earth: but most men know it not.

Moreover, the blind and the seeing, and the evil doer and they
who believe and do the things that are right, shall not be deemed
equal. How few ponder this!

Aye, "the Hour" will surely come: there is no doubt of it: but most
men believe it not.

And your Lord saith, "Call upon me I will hearken unto you: but
they who turn in disdain from my service shall enter Hell with
shame."

It is God who hath ordained the night for your rest, and the day to
give you light: verily God is rich in bounties to men: but most men
render not the tribute of thanks.

This is God your Lord, Creator of all things: no god is there but
He: why then do ye turn away from Him?

Yet thus are they turned aside who gainsay the signs of God.

It is God who hath given you the earth as a sure foundation, and
over it built up the Heaven, and formed you, and made your forms
beautiful, and feedeth you with good things. This is God your
Lord. Blessed then be God the Lord of the Worlds!

He is the Living One. No God is there but He. Call then upon Him
and offer Him a pure worship. Praise be to God the Lord of the
Worlds!

SAY: Verily I am forbidden to worship what ye call on beside
God, after that the clear tokens have come to me from my Lord,
and I am bidden to surrender myself to the Lord of the Worlds.

He it is who created you of the dust, then of the germs of life, then
of thick blood, then brought you forth infants: then he letteth you
reach your full strength, and then become old men (but some of

you die first), and reach the ordained term. And this that haply ye may understand.

It is He who giveth life and death; and when He decreeth a thing, He only saith of it, "Be," and it is.

Seest thou not those who cavil at the signs of God? how are they turned aside!

They who treat "the Book," and the message with which we have sent our Sent Ones, as a lie, shall know the truth hereafter,

When the collars shall be on their necks and the chains to drag them into Hell: then in the fire shall they be burned.

Then shall it be said to them, "Where are they whom ye made the objects of joint worship with God?" They shall say, "They have vanished away from us. Yea, it was nought on which we called heretofore." Thus God leadeth the unbelievers astray.

"This for you, because of your unrighteous insolence and immoderate joys on earth.

Enter ye the portals of Hell to abide therein for ever. And, wretched the abode of the haughty ones!"

Therefore be thou steadfast in patience: for the promise of God is truth: and whether we shall make thee see part of the woes with which we threatened them, or whether we cause thee first to die, unto us shall they be brought back.

And we have already sent apostles before thee: of some we have told thee, and of others we have told thee nothing:10 but no apostle had the power to work a miracle unless by the leave of God. But when God's behest cometh, everything will be decided with truth: and then they perish who treated it as a vain thing.

It is God who hath given you the cattle that on some of them ye may ride, and of some may eat:

(Other advantages too do ye derive from them) and that by them ye may effect the projects ye cherish in your breasts; for on them, and on ships are ye borne:

And He sheweth you His signs: which, then, of the signs of God will ye deny?

Have they not journeyed in this land, and seen what hath been the end of those who flourished before them? More were they than these in number and mightier in strength, and greater are the traces of their power remaining in the land:11 yet their labours availed them nothing.

And when their apostles had come to them with the tokens of their mission, they exulted in what they possessed of knowledge; but that retribution at which they scoffed, encompassed them.

And when they beheld our vengeance they said, "We believe in God alone, and we disbelieve in the deities we once associated with Him."

But their faith, after they had witnessed our vengeance, profited them not. Such the procedure of God with regard to his servants

who flourished of old. And then the unbelievers perished.

1 See Sura lxviii. 1, p. 32.

2 The Cherubic beings of Scripture are said to be above the throne of God (Is. vi. 1), beneath it (Ezek. x.); and the mystical beasts in the Revelations are said to be in the midst of the throne and round about it.

3 Probably the union of life and death in the womb, and the subsequent life followed by death.

4 See Sura [lxxix.] xxviii. 76.

5 Thus Sura [lxxix.] xxviii 20, and Sura [lx.] xxxvi. 19, we have a similar character introduced into the narrative.

6 Comp. Acts v. 38, 39.

7 These tribes no doubt constantly formed temporary alliances. Muhammad implies that they were confederate against their prophets.

8 Haman, the favourite of Ahasuerus and the enemy of the Jews, is thus made the vizier of Pharaoh. The Rabbins make this vizier to have been Korah, Jethro, or Balaam. Midr. Jalkut on Ex. ch. 1, Sect. 162 168; and Tr. Solah, fol. 11. See Sura [lxxix.] xxviii. 5.

9 Thy remissness in propagating Islam. Beidh.

10 It is possible that Muhammad, conscious of his ignorance of Jewish history, intends in this verse to screen himself from the charge of passing over the histories of many of their prophets.

11 The wealth of Mecca, although it still numbered about 12,000 inhabitants (as well as of Arabia generally), had much declined at the time of Muhammad, owing mainly to the navigation of the Red Sea, under the Roman dominion over Egypt, which of course impoverished the tribes situated on the line of the old mercantile route southward. Mecca, however, was still to a certain extent prosperous. Comp. Sura [lxi.] xliii. 28.

SURA XXVIII. THE STORY [LXXIX.]

MECCA. 88 Verses

In the Name of God, the Compassionate, the Merciful

TA. SIN. MIM.1 These are the signs of the lucid Book.

We will recite to thee portions of the History of Moses and Pharaoh with truth, for the teaching of the faithful.

Now Pharaoh lifted himself up in the earth, and divided his people into parties: one portion of them he brought low He slew their male children, and let their females only live; for he was one of those who wrought disorders.

And we were minded to shew favour to those who were brought low in the land, and to make them spiritual chiefs,² and to make them Pharaoh's heirs,

And to stablish them in the land;³ and to make Pharaoh and Haman

and their hosts, the eye-witnesses of what they dreaded from them.

And we said by revelation to the mother of Moses, "Give him suck; and if thou fearest for him, launch him on the sea; and fear not, neither fret; for we will restore him to thee, and make him one of the apostles."

And Pharaoh's family took him up to be a foe and a sorrow to them, for sinners were Pharaoh and Haman and their hosts!

And Pharaoh's wife said, "Joy of the eye⁴ to me and thee! put him not to death: haply he will be useful to us, or we may adopt him as a son." But they knew not what they did.

And the heart of Moses' mother became a blank through fear: and almost had she discovered him, but that we girt up her heart with constancy, in order that she might be one of those who believe.

She said to his sister, "Follow him." And she watched him from afar: and they perceived it not.

And we caused him to refuse the nurses,⁵ until his sister came and said, Shall I point out to you the family of a house that will rear him for you, and will be careful of him?

So we restored him to his mother, to be the joy of her eyes, and that she might not fret, and that she might know that the promise of God was true. But most men knew it not.

And when he had reached his age of strength, and had become a man, we bestowed on him wisdom and knowledge; for thus do we reward the righteous.

And he entered a city at the time when its inhabitants would not observe him,⁶ and found therein two men fighting: the one, of his own people; the other, of his enemies. And he who was of his own people asked his help against him who was of his enemies. And Moses smote him with his fist and slew him. Said he, "This is a work of Satan; for he is an enemy, a manifest misleader."

He said, "O my Lord, I have sinned to mine own hurt:⁷ forgive me." So God forgave him; for He is the Forgiving, the Merciful.

He said, "Lord, because thou hast showed me this grace, I will never again be the helper of the wicked."

And in the city at noon he was full of fear, casting furtive glances round him: and lo! the man whom he had helped the day before, cried out to him again for help. Said Moses to him, "Thou art plainly a most depraved person."

And when he would have laid violent hands on him who was their common foe, he said to him, "O Moses, dost thou desire to slay me, as thou slayedst a man yesterday? Thou desirest only to become a tyrant in this land, and desirest not to become a peacemaker."

But a man came running up from the city's end. He said, "O Moses, of a truth, the nobles consult to slay thee Begone then I counsel thee as a friend."

So forth he went from it in fear, looking warily about him. He said, "O Lord, deliver me from the unjust people."

And when he was journeying toward Madian, he said, "Haply my Lord will direct me in an even path."

And when he arrived at the water of Madian, he found at it a company of men watering.

And he found beside them, two women⁸ keeping back their flock: "Why do ye," said he, "thus?" They said "We shall not water till the shepherds shall have driven off; for our father is very aged."

So he watered for them then retired to the shade and said, "O my Lord, of the good thou hast caused me to meet with I stand in need."⁹

And one of them came to him, walking bashfully. Said she, "My father calleth thee, that he may pay thee wages for thy watering for us." And when he came to him and had told him his STORY, "Fear not," said he, "thou hast escaped from an unjust people."

One of them said, "O my father, hire him: for the best thou canst hire is the strong, the trusty."

He said, "Truly to one of these my two daughters I desire to marry thee, if for eight years thou wilt be my hired servant:¹⁰ and if thou fulfil ten, it shall be of thine own accord, for I wish not to deal hardly with thee. Thou wilt find me, if God will, one of the upright."

He said, "Be it so between me and thee: Whichever of the two terms I fulfil, there will be no injustice to me. And God is witness of what we say."

And when Moses had fulfilled the term, and was journeying with his family, he perceived a fire on the mountain side. He said to his family, "Wait ye, for I perceive a fire. Haply I may bring you tidings from it, or a brand from the fire to warm you."

And when he came up to it, a Voice cried to him¹¹ out of the bush from the right side of the valley in the sacred hollow, "O Moses, I truly am God, the Lord of the Worlds:

Throw down now thy rod." And when he saw it move as though it were a serpent, he retreated and fled and returned not. "O Moses," cried the Voice, "draw near and fear not, for thou art in safety.

Put thy hand into thy bosom; it shall come forth white, but unharmed: and draw back thy hand¹² to thee without fear. These shall be two signs from thy Lord to Pharaoh and his nobles; for they are a perverse people."

He said, "O my Lord! truly I have slain one of them, therefore fear I lest they slay me.

My brother Aaron is clearer of speech than I. Send him, therefore, with me as a help, and to make good my cause, for I fear lest they treat me as an impostor."

He said, "We will strengthen thine arm with thy brother, and we will give power unto you both, and they shall not equal you in our signs. Ye twain and they who shall follow you, shall gain the day."

And when Moses came to him with our demonstrative signs they said, "This is nought but magical device. We never heard the like among our sires of old."

And Moses said, "My Lord best knoweth on whom He hath bestowed His guidance, and whose shall be the recompense of the abode of Paradise. Verily, the wicked shall not prosper."

And Pharaoh said, "O ye nobles, ye have no other God that I know of but myself. Burn me then, Haman, bricks of clay,¹³ and build me a tower that I may mount up to the God of Moses, for in sooth, I deem him a liar."

And he and his hosts behaved themselves proudly and unjustly on the earth, and thought that they should never be brought back to us.

But we seized on him and his hosts and cast them into the sea: Behold, then, the end of the wrongful doers:

And we made them imfms who invite to the fire of hell, and on the day of Resurrection they shall not be helped.

We followed them with a curse in this world, and covered shall they be with shame on the day of Resurrection.

And after we had destroyed the former generations, we gave the book of the Law to Moses for man's enlightening, and a guidance and a mercy, that haply they might reflect.

And thou wast not on the western slope of Sinai when we laid his charge on Moses, nor wast thou one of the witnesses;

But we raised up generations after Moses, men whose days were lengthened;¹⁴ neither didst thou dwell among the inhabitants of Madian to rehearse to them our signs, but we sent Apostles to them.¹⁵

Nor wast thou on the slope of Sinai when we called to Moses, but it is of the mercy of thy Lord that thou warnest a people, to whom no warner had come before thee, to the intent that they should reflect:

And that they should not say when a calamity shall befall them for their previous handy work, "O our Lord! why hast thou not sent an Apostle to us? Then we should have followed thy signs and have been of the believers."

Yet when the truth came to them from our very presence, they said, "Unless the like powers be given to him that were given to Moses. ¹⁶ But did they not disbelieve in what of old was given to Moses? They said, "Two works of sorcery¹⁷ have helped each other;" and they said, "We disbelieve them both."

SAY: Bring then a Book from before God which shall be a better guide than these, that I may follow it; if ye speak the truth.

And if they answer thee not, then know that verily they are following their own caprices: and who goeth more widely astray than he who followeth his own caprice without guidance from God? for God guideth not the wicked.

And now have we caused our word to come unto them, that they

may be warned:

They¹⁸ to whom we gave the Scriptures before IT, do in IT believe.

And when it is recited to them they say, "We believe in it, for it is the truth from our Lord. We were Muslims before it came."

Twice shall their reward be given them, for that they suffered with patience, and repelled evil with good, and gave alms out of that with which we provided them.

And when they hear light discourse they withdraw from it, and say, "Our works for us and your works for you! Peace be on you! We are not in quest of fools!"

Thou truly canst not guide whom thou desirest; but God guideth whom He will; and He best knoweth those who yield to guidance.

But they say, "If we follow the way in which thou art guided,¹⁹ we shall be driven from our country." But have we not established for them a sacred secure precinct, to which fruits of every kind, our gift for their support, are gathered together? But most of them have no knowledge.

And how many cities have we destroyed that flourished in wanton ease! And these their dwellings have not been inhabited since their time save by a few, and it is we who became their heirs.

But thy Lord did not destroy the cities till He had sent an apostle to their mother-city to rehearse our signs to its people: nor did we destroy the cities unless its people were unjust.

And all that hath been bestowed on you is merely for enjoyment and pomp of this life present: but that which is with God is better and more lasting. Will ye not be wise?

Shall he then to whom we have promised a goodly promise and who obtaineth it, be as he on whom we have bestowed the enjoyments of this life present, and who on the day of Resurrection shall be brought up for punishment?

On that day will God cry to them and say, "Where are my companions, as ye supposed them?"

They on whom doom shall be justly pronounced will say, "O our Lord! these are they whom we led astray: we led them astray even as we had been led astray ourselves: Thou hast no cause of blame against us: It was not we whom they worshipped."²⁰

And it shall be said, "Call now on those whom ye made God's companions:" and they shall call on them, but they will not answer them. And they shall see the punishment, and wish that they had been guided aright.

And on that day shall God call to them and say, "How answered ye the apostles?"

But on that day they shall be too blinded with confusion to give an account,²¹ nor shall they ask it of one another.

Yet as to him who shall turn to God and believe and do the thing that is right, it may come to pass that he shall be among the happy.

And thy Lord createth what he will and hath a free choice. But they, the false gods, have no power to choose. Glory be to God! and high let him be exalted above those whom they associate with him.

And thy Lord knoweth what their breasts conceal and what they bring to light.

And He is God! There is no god but He! His, all praise in this life and in the next, and His the power supreme,²² and to Him shall ye be brought back!

SAY: What think ye? If God should enshroud you with a long night until the day of resurrection, what god beside God would bring you light? Will ye not then hearken?

SAY: What think ye? If God should make it one long day for you until the day of resurrection, what god but God could bring you the night in which to take your rest? Will ye not then see?

Of His mercy he hath made for you the night that ye may take your rest in it; and the day that ye may seek what ye need out of his bounteous supplies, and that ye may give thanks.

One day God will call to them and say, "Where are my companions as ye supposed them?"

And we will bring up a witness out of every nation and say, "Bring your proofs." And they shall know that the truth is with God alone, and the gods of their own devising shall desert them.

Now Korah²³ was of the people of Moses: but he behaved haughtily toward them; for we had given him such treasure that its keys would have burdened a company of men of strength. When his people said to him, "Exult not, for God loveth not those who exult;

But seek, by means of what God hath given thee, to attain the future Mansion; and neglect not thy part in this world, but be bounteous to others as God hath been bounteous to thee, and seek not to commit excesses on the earth; for God loveth not those who commit excesses:"

He said, "It hath been given me only on account of the knowledge that is in me." Did he not know that God had destroyed before him generations that were mightier than he in strength and had amassed more abundant wealth? But the wicked shall not be asked of their crimes.

And Korah went forth to his people in his pomp. Those who were greedy for this present life said, "Oh that we had the like of that which hath been bestowed on Korah! Truly he is possessed of great good fortune."

But they to whom knowledge had been given said, "Woe to you! the reward of God is better for him who believeth and worketh righteousness, and none shall win it but those who have patiently endured."

And we clave the earth for him and for his palace, and he had no forces, in the place of God,²⁴ to help him, nor was he among those who are succoured.

And in the morning those who the day before had coveted his lot said, "Aha! God enlargeth supplies to whom he pleaseth of his servants, or is sparing. Had not God been gracious to us, He had caused it to cleave for us. Aha! the ungrateful can never prosper."

As to this future mansion, we will bestow it on those who seek not to exalt them in the earth or to do wrong: And there is a happy issue for the God-fearing.

Whoso doeth good shall have reward beyond its merits, and whoso doeth evil, they who do evil shall be rewarded only as they shall have wrought.

He who hath sanctioned the Koran to thee will certainly bring thee to thy home.²⁵ SAY: My Lord best knoweth who hath guidance, and who is in undoubted error.

Thou didst never expect that the Book would be given thee. Of thy Lord's mercy only hath it been sent down. Be not thou helpful then to the unbelievers:

Neither let them turn thee aside from the signs of God after they have been sent down to thee, but bid men to thy Lord; and be not among those who add gods to God:

And call not on any other god with God. There is no god but He! Everything shall perish except Himself! Judgment is His, and to Him shall ye return!

1 See Sura lxviii. 1, p. 32.

2 Lit. Imfms.

3 Comp. [xci.] ii. 58.

4 That is, This child will be a comfort to us. See Sura [lviii.] xix. 26.

5 "Why must the nurse be a Hebrew woman? (Ex. ii. 7.) This shews that he refused the breast of all the Egyptian women. For the Holy, blessed be He, had said, Shall the mouth that is to speak with me suck an unclean thing?" Sotah. xii. 2.

6 Lit. in the time of neglect on the part of its people, i.e. at the hour of the noon sleep.

7 Lit. I have acted unjustly to my soul.

8 Comp. Ex. ii. 16, 17, where the daughters are said to be seven.

9 That is, of a wife.

10 The compact (Gen. xxix. 15-39) between Laban and Jacob must have been present to the mind of Muhammad when composing this tale.

11 Lit. he was cried to. According to Muhammad, Moses had resolved to quit Madian previously to the Vision of the Bush, which, according to Ex. iii., was the real occasion.

12 Lit. thy wing.

13 Lit. kindle upon the clay. Comp. [lxxviii.] xl. 38 49. "He (Pharaoh) said to them: From the first have ye spoken an untruth, for Lord of the Worlds am I. I created myself and the Nile, as it is said (Ez. xxix. 3), 'My river is mine own and I have made it for myself.'" (E.T.) Mid. Rab. on Ex. Par. 5.

14 So that the oral traditions would be easily handed down.

15 Or, yet have we sent thee as an Apostle to them.

16 Supply, we will not believe.

17 That is, the Pentateuch and the Koran.

18 The Meccan Jews and Christians who had formerly embraced Islam, and could now affirm that they had always held the same faith. This passage could not have been written after Muhammad's experience of Jewish unbelief at Medina.

19 Lit. the guidance with thee.

20 But their own imaginations and passions.

21 Lit. the account shall be blind or dark to them. Sie werden vor Best•rzung keine Rechenschaft geben. Ullm.

22 Potestas judiciaria. Mar. Richteramt. Ullm.

23 Ar. Karun. "Joseph concealed three treasures in Egypt, one of which became known to Korah the keys of Korah's treasure chambers were a burden for 300 white mules." Midr. Jalkut on Eccl. v. 12, "Riches kept for the owners thereof to their hurt," which may have furnished Muhammad with the nucleus of this story. Compare also Tract. Psachim. fol. 119 a.

24 Or, against God.

25 Probably to Paradise, according to others to Mecca, as a conqueror. But this latter interpretation involves the revelation of this verse at least, at Medina.

SURA XXXIX. THE TROOPS [LXXX.]

MECCA. 75 Verses

In the Name of God, the Compassionate, the Merciful

THE Book1 sent down from God, the Mighty, the Wise!

We have sent down the Book to thee with the truth: serve thou God then, and be sincere in thy worship:

Is not a sincere worship due to God?

But they who take others beside him as lords saying, "We serve them only that they may bring us near to God" God will judge between them and the faithful, concerning that wherein they are at variance.

Verily God will not guide him who is a liar, an infidel.

Had God desired to have had a son, he had surely chosen what he

pleased out of his own creation. But praise be to Him! He is God, the One, the Almighty.

For truth² hath he created the Heavens and the Earth: It is of Him that the night returneth upon the day and that the day returneth upon the night: and He controlleth the sun and the moon so that each speedeth to an appointed goal. Is He not the Mighty, the Gracious?

He created you all of one man, from whom He afterwards formed his wife; and of cattle He hath sent down to you four pairs.³ In the wombs of your mothers did He create you by creation upon creation in triple darkness. It is He who is God your Lord: the kingdom is His: There is no God but He. How then are ye so turned aside from Him?

Suppose ye render him no thanks! yet forsooth is God rich without you: but He is not pleased with thanklessness in His servants: yet if ye be thankful He will be pleased with you. The soul burdened with its own works shall not be burdened with the burden of another: hereafter shall ye return to your Lord, and he will tell you of all your works,

For he knoweth the very secrets of your breasts.

When some trouble toucheth a man, he turneth to his Lord and calleth on him: yet no sooner hath He enriched him with his favour than he forgetteth Him on whom he before had called, and setteth up peers with God, that he may beguile others from His way. SAY: Enjoy thou thyself yet a little in thine ingratitude! but thou shalt surely be one of the inmates of the fire.

Shall he who observeth the hours of the night, prostrate or standing in devotion, heedful of the life to come, and hoping for the mercy of his Lord ? SAY: Shall they who have knowledge and they who have it not, be treated alike? In sooth, men of understanding only will take the warning.

SAY: O my believing servants, fear your Lord. For those who do good in this world there is good: and broad is God's earth⁴ verily those who endure with patience shall be repaid: their reward shall not be by measure.

SAY: I am bidden to serve God with a sincere worship: and I am bidden to be the first of those who surrender themselves to him (Muslims).

SAY: Verily I fear if I rebel against my Lord the punishment of a great day.

SAY: God will I serve, presenting him with a sincere worship:

And serve ye what ye choose beside Him. SAY: The losers truly will they be who shall lose their own souls and their families on the day of resurrection: Is not this the clear ruin?

Canopies of fire shall be over them, and floors of fire beneath them. With this doth God alarm his servants: Fear ye me, then, O my servants!

But good tidings are there for those who shun the worship of Thagout and are turned to God. Cheer then with good tidings those my servants who hearken to my word and follow its excellence.

These are they whom God guideth, and these are men of insight.

Him then on whom the sentence of punishment hath justly lighted him who is doomed to the fire canst thou rescue?

But for those who fear their Lord are storied pavilions beneath which shall the rivers flow: it is the promise of God, and God will not fail in his promise.

Seest thou not that God sendeth down water from heaven, and guideth it along so as to form springs in the earth then bringeth forth by it corn of varied sorts then causeth he it to wither, and thou seest it become yellow then crumbleth it away? Lo! herein is teaching for men of insight.

Shall he then whose breast God hath opened to Islam, and who hath light from his Lord ? But woe to those whose hearts are hardened against the remembrance of God! They plainly err.

The best of recitals hath God sent down a book in unison with itself, and teaching by iteration.⁵ The very skins of those who fear their Lord do creep at it! Then do their skins and their hearts soften at the remembrance of their Lord! This is God's guidance: by it will He guide whom He pleaseth; and, whom God shall mislead, no guide shall there be for him.

Shall he who shall have nought but his own face to shelter him with from the torment of the punishment on the day of the resurrection ? Aye, to the evil doers it shall be said, "Taste what ye have earned."

They who were before them said it was a lie; but a punishment came upon them whence they looked not for it:

And God made them taste humiliation in this present life: but greater surely will be the punishment of the life to come. Did they but know it!

Now have we set before man in this Koran every kind of parable for their warning:

An Arabic Koran, free from tortuous wording, to the intent that they may fear God.

God setteth forth the comparison of a man with associates⁶ at variance among themselves, and of a man devoted wholly to a man. Are these to be held alike? No, praise be to God! But the greater part of them understand not.

Thou truly shall die, O Muhammad, and they too shall die:

Then, at the day of resurrection, ye shall wrangle with one another in the presence of your Lord.

And who acteth more unjustly than he who lieth of God, and treateth the truth when it cometh to him as a lie? Is there not a dwelling-place in Hell for the infidels?

But he who bringeth the truth, and he who believeth it to be the truth: these are the God-fearing.

Whatever they shall desire, awaiteth them with their Lord! This is the reward of the righteous;

That God may do away the guilt of their worst actions, and for their best actions render them their reward.

Is not God all-sufficient for his servant? Yet would they scare thee by their idols. But no guide shall there be for him whom God misleadeth:

And he whom God guideth shall have none to mislead him. Is not God, all-mighty, able to revenge?

And if thou ask them who hath created the Heavens and the Earth, they will surely answer, God. SAY: Think ye, then, that they⁷ on whom ye call beside God, if God choose to afflict me, could remove his affliction? or if he choose to show me mercy, could they withhold His mercy? SAY: God sufficeth me: in Him let the trusting trust.

SAY: O my people, act your part as best ye can, I too will act mine; and in the end ye shall know

On whom shall light a punishment that shall shame him, and on whom a lasting punishment shall fall.

Assuredly we have sent down the Book to thee for man and for the ends of truth. Whoso shall be guided by it it will be for his own advantage, and whoso shall err, shall only err to his own loss. But not to thy keeping are they entrusted.

God taketh souls unto Himself at death; and during their sleep those who do not die:⁸ and he retaineth those on which he hath passed a decree of death, but sendeth the others back till a time that is fixed. Herein are signs for the reflecting.

Have they taken aught beside God as intercessors? SAY: What! though they have no power over anything, neither do they understand?

SAY: Intercession is wholly with God:⁹ His the kingdom of the Heavens and of the Earth! To him shall ye be brought back hereafter!

But when the One God is named, the hearts of those who believe not in the life to come, shrivel up: but when the deities who are adored beside Him are named, lo! they are filled with joy.

SAY: O God, creator of the Heaven and of the Earth, who knowest the hidden and the manifest, thou shalt judge between thy servants as to the subject of their disputes.

If the wicked possessed all that is in the earth and as much again therewith, verily they would ransom themselves with it from the pain of the punishment on the day of the resurrection; and there shall appear to them, from God, things they had never reckoned on:

And their own ill deeds shall be clearly perceived by them, and that fire at which they mocked shall encircle them on every side.

When trouble befalleth a man he crieth to Us; afterwards, when we have vouchsafed favour to him, he saith, "God knew that I deserved it."¹⁰ Nay, it is a trial. But the greater part of them knew it not.

The same said those who flourished before them; but their deeds profited them not.

And their own ill deeds recoiled upon them. And whoso among these (Meccans) shall do wrong, on them likewise their own misdeeds shall light, neither shall they invalidate God.

Know they not that God giveth supplies with open hand, and that He is sparing to whom He will? Of a truth herein are signs to those who believe.

SAY: O my servants who have transgressed to your own hurt,¹¹ despair not of God's mercy, for all sins doth God forgive. Gracious, Merciful is He!

And return ye to your Lord, and to Him resign yourselves, ere the punishment come on you, for then ye shall not be helped:

And follow that most excellent thing which hath been sent down to you from your Lord, ere the punishment come on you suddenly, and when ye look not for it:

So that a soul say, "Oh misery! for my failures in duty towards God! and verily I was of those who scoffed:"

Or say, "Had God guided me, I had surely been of those who feared Him:"

Or say, when it seeth the punishment, "Could I but return, then I would be of the righteous."

Nay! my signs had already come to thee, and thou didst treat them as untruths, and wast arrogant, and becamest of those who believed not.

And on the resurrection day, thou shalt see those who have lied of God, with their faces black. Is there not an abode in Hell for the arrogant?

But God shall rescue those who fear him into their safe retreat: no ill shall touch them, neither shall they be put to grief.

God is the creator of all things, and of all things is He the guardian! His the keys of the Heavens and of the Earth! and who believe not in the signs of God these! they shall perish!

SAY: What! do ye then bid me worship other than God, O ye ignorant ones?

But now hath it been revealed to thee and to those who flourished before thee, "Verily, if thou join partners with God, vain shall be all thy work, and thyself shalt be of those who perish.

Nay, rather worship God! and be of those who render thanks."

But they have not deemed of God as is His due;¹² for on the resurrection day the whole Earth shall be but his handful, and in his right hand shall the Heavens be folded together. Praise be to Him! and high be He uplifted above the partners they join with Him!

And there shall be a blast on the trumpet, and all who are in the Heavens and all who are in the Earth shall expire, save those

whom God shall vouchsafe to live. Then shall there be another blast on it, and lo! arising they shall gaze around them:

And the earth shall shine with the light of her Lord, and the Book shall be set, and the prophets shall be brought up, and the witnesses; and judgment shall be given between them with equity; and none shall be wronged:

And every soul shall receive as it shall have wrought, for well knoweth He men's actions.

And by TROOPS shall the unbelievers be driven towards Hell, until when they reach it, its gates shall be opened, and its keepers shall say to them, "Came not apostles from among yourselves to you, reciting to you the signs of your Lord, and warning you of the meeting with Him on this your day?"¹³ They shall say, "Yes." But just is the sentence of punishment on the unbelievers.

It shall be said to them, "Enter ye the gates of Hell, therein to dwell for ever;" and wretched the abode of the arrogant!

But those who feared their Lord shall be driven on by troops to Paradise, until when they reach it, its gates shall be opened, and its keepers shall say to them, "All hail! virtuous have ye been: enter then in, to abide herein for ever."

And they shall say, "Praise be to God, who hath made good to us His promise, and hath given to us the earth as our heritage, that we may dwell in Paradise wherever we please!" And goodly is the reward of those who travailed virtuously.

And thou shalt see the Angels circling around the Throne with praises of their Lord: and judgment shall be pronounced between them with equity: and it shall be said, "Glory be to God the Lord of the Worlds."

1 Lit. the sending down, or revelation, of the Book is, etc.

2 Lit. in truth, i.e. for a serious and earnest purpose, and not as mere pastime.

3 That is, camels, oxen, sheep and goats.

4 The wording of this verse would seem to indicate a period when Muhammad was meditating flight from Mecca. Comp. [lxxxix.] xxix. 56.

5 See on the word Mathani, Sura xv. 87, p. 116. Or, by rhyming couplets.

6 The word associates contains an implied allusion to the deities associated with God, and who distract the idolaters in their worship.

7 In the fem. gender in the Ar. This passage was revealed shortly after the circumstances mentioned, liii. 20, n. p. 70.

8 See Sura [lxxxix.] vi. 60.

9 That is, none may intercede with Him but those whom He permits to do so.

10 Lit. It was only given to me on account of knowledge. Mar.
Deus sciebat me esse dignum eo. Thus Sale.

11 By becoming apostates from Islam. Comp. Sura [lxxiii.] xvi.
108. This and the two following verses are said to have originated
at Medina. His 230, Wah. Omar ben Muhammad. Beidh. Itq. 19.

12 Lit. they have not esteemed God according to the truth of His
estimation.

13 Adventum diei hujus. Mar.SURA XXIX. THE SPIDER
[LXXXI.]

MECCA 69 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. MIM.1 Think men that when they say, "We believe,"
they shall be let alone and not be put to proof?

We put to proof those who lived before them; for God will surely
take knowledge of those who are sincere, and will surely take
knowledge of the liars.

Think they who work evil that they shall escape Us? Ill do they
judge.

To him who hopeth to meet God, the set time of God will surely
come. The Hearer, the Knower, He!

Whoso maketh efforts for the faith, maketh them for his own good
only. Verily God is rich enough to dispense with all creatures.

And as to those who shall have believed and done the things that
are right, their evil deeds will we surely blot out from them, and
according to their best actions will we surely reward them.

Moreover we have enjoined on man to shew kindness to parents:
but if they strive with thee that thou join that with Me of which
thou hast no knowledge,2 obey them not. To me do ye return, and
then will I tell you of your doings:

And those who shall have believed and done the things that are
right, we will surely give them an entering in among the just.

But some men say, "We believe in God," yet when they meet with
sufferings in the cause of God, they regard trouble from man as
chastisement from God. Yet if a success come from thy Lord they
are sure to say, "We were on your side!" Doth not God well know
what is in the breasts of his creatures?

Yes, and God well knoweth those who believe, and He well
knoweth the Hypocrites.

The unbelievers say to the faithful, "Follow ye our way, and we
will surely bear your sins." But not aught of their sins will they
bear verily they are liars!

But their own burdens, and burdens beside their own burdens shall
they surely bear: and inquisition shall be made of them on the day
of Resurrection as to their false devices.

Of old sent we Noah to his people: a thousand years save fifty did

he tarry among them; and the flood overtook them in their wrongful doings:

But we rescued him and those who were in the vessel; and we made it a sign to all men:

And Abraham; when he said to his people, "Worship God and fear Him. This will be best for you, if ye have knowledge;"

Ye only worship idols beside God, and are the authors of a lie. Those whom ye worship beside God can give you no supplies: seek, then, your supplies from God; and serve Him and give Him thanks. To Him shall ye return.

Suppose that ye treat me as a liar! nations before you have treated God's messenger as a liar; but open preaching is his only duty.

See they not how God bringeth forth creation? and then causeth it to return again? This truly is easy for God.

SAY,³ Go through the earth, and see how he hath brought forth created beings. Hereafter, with a second birth will God cause them to be born again; for God is Almighty.

Whom He pleaseth will He chastise, and on whom He pleaseth will He have mercy, and to Him shall ye be taken back.

And ye shall not invalidate his power either in the Earth or in the Heaven:⁴ and, save God, ye shall have neither patron nor helper.

As for those who believe not in the signs of God, or that they shall ever meet him, these of my mercy shall despair, and these doth a grievous chastisement await."

And the only answer of his people was to say, "Slay him or burn him." But from the fire did God save him! Verily, herein are signs to those who believe.

And Abraham said, "Of a truth ye have taken idols along with God as your bond of union⁵ in this life present;

But on the day of resurrection some of you shall deny the others, and some of you shall curse the others; and your abode shall be the fire, and ye shall have none to help."

But Lot believed on him,⁶ and said, "I betake me to my Lord, for He truly is the Mighty, the Wise."

And we bestowed on him Isaac and Jacob,⁷ and placed the gift of prophecy and the Scripture among his posterity; And we gave him his reward in this world, and in the next he shall be among the just.

We sent also Lot: when he said to his people, "Proceed ye to a filthiness in which no people in the world hath ever gone before you?

Proceed ye even to men? attack ye them on the highway? and proceed ye to the crime in your assemblies?" But the only answer of his people was to say, "Bring God's chastisement upon us, if thou art a man of truth."

He cried: My Lord! help me against this polluted people.

And when our messengers came to Abraham with the tidings of a

son, they said, "Of a truth we will destroy the in-dwellers in this city, for its in-dwellers are evil doers."

He said, "Lot is therein." They said, "We know full well who therein is. Him and his family will we save, except his wife; she will be of those who linger.

And when our messengers came to Lot, he was troubled for them, and his arm was too weak⁸ to protect them; and they said, "Fear not, and distress not thyself, for thee and thy family will we save, except thy wife; she will be of those who linger.⁹

We will surely bring down upon the dwellers in this city vengeance from Heaven for the excesses they have committed."

And in what we have left of it is a clear sign to men of understanding.

And to Madian we sent their brother Shoaib. And he said, "Oh! my people! worship God, and expect the latter day, and enact not in the land deeds of harmful excess."

But they treated him as an impostor: so an earthquake assailed them; and at morn they were found prostrate and dead in their dwellings.

And we destroyed Ad and Themoud. Already is this made plain to you in the ruins of their dwellings. For Satan had made their own works fair seeming to them, and drew them from the right path, keen-sighted though they were.

And Corah and Pharaoh and Haman. With proofs of his mission did Moses come to them, and they behaved proudly on the earth; but us they could not outstrip;¹⁰

For, every one of them did we seize in his sin. Against some of them did we send a stone-charged wind: Some of them did the terrible cry of Gabriel surprise: for some of them we cleaved the earth; and some of them we drowned. And it was not God who would deal wrongly by them, but they wronged themselves.

The likeness for those who take to themselves guardians instead of God is the likeness of the SPIDER who buildeth her a house: But verily, frailest of all houses surely is the house of the spider. Did they but know this!

God truly knoweth all that they call on beside Him; and He is the Mighty, the Wise.

These similitudes do we set forth to men: and none understand them except the wise.

God hath created the Heavens and the Earth for a serious end.¹¹ Verily in this is a sign to those who believe.

Recite the portions of the Book which have been revealed to thee and discharge the duty of prayer: for prayer restraineth from the filthy and the blame-worthy. And the gravest duty is the remembrance of God; and God knoweth what ye do.

Dispute not, unless in kindly sort, with the people of the Book;¹² save with such of them as have dealt wrongfully with you: And say ye, "We believe in what hath been sent down to us and hath been

sent down to you. Our God and your God is one, and to him are we self-surrendered" (Muslims).

Thus have we sent down the Book of the Koran to thee: and they to whom we have given the Book of the law believe in it: and of these Arabians there are those who believe in it: and none, save the Infidels, reject our signs.

Thou didst not recite any book (of revelation) before it: with that right hand of thine thou didst not transcribe one: else might they who treat it as a vain thing have justly doubted:

But it is a clear sign in the hearts of those whom "the knowledge" hath reached. None except the wicked reject our signs.

And they say, "Unless a sign be sent down to him from his Lord. " SAY: Signs are in the power of God alone. I am only a plain spoken warner.

Is it not enough for them that we have sent down to thee the Book to be recited to them? In this verily is a mercy and a warning to those who believe.

SAY: God is witness enough between me and you.

He knoweth all that is in the Heavens and the Earth, and they who believe in vain things¹³ and disbelieve in God these shall be the lost ones.

They will challenge thee to hasten the punishment: but had there not been a season fixed for it, that punishment had already come upon them. But it shall overtake them suddenly when they look not for it.

They will challenge thee to hasten the punishment: but verily Hell shall be round about the infidels.

One day the punishment shall wrap them round, both from above them and from beneath their feet; and God will say, "Taste ye your own doings."

O my servants who have believed! Vast truly is my Earth:¹⁴ me, therefore! yea worship me.

Every soul shall taste of death. Then to us shall ye return.

But those who shall have believed and wrought righteousness will we lodge in gardens with palaces, beneath which the rivers flow. For ever shall they abide therein. How goodly the reward of those who labour,

Who patiently endure, and put their trust in their Lord!

How many animals are there which provide not¹⁵ their own food! God feedeth them and you. He Heareth, Knoweth all things.

If thou ask them who hath created the Heavens and the Earth, and hath imposed laws on the sun and on the moon, they will certainly say, "God." How then can they devise lies?

God lavisheth supplies on such of his servants as He pleaseth or giveth to them by measure. God knoweth all things.

If thou ask them who sendeth rain from heaven, and by it quickeneth the earth, after it hath been dead, they will certainly answer, "God." SAY: Praise be to God! Yet most of them do not understand.

This present life is no other than a pastime and a disport: but truly the future mansion is life indeed! Would that they knew this!

Lo! when they embark on shipboard, they call upon God, vowing him sincere worship, but when He bringeth them safe to land, behold they join partners with Him.

In our revelation they believe not, yet take their fill of good things. But in the end they shall know their folly.

Do they not see that we have established a safe precinct¹⁶ while all around them men are being spoiled? Will they then believe in vain idols, and not own the goodness of God?

But who acteth more wrongly than he who deviseth a lie against God, or calls the truth when it hath come to him, a lie? Is there not an abode for the infidels in Hell?

And whoso maketh efforts for us, in our ways will we guide them: for God is assuredly with those who do righteous deeds.

1 See Sura lxviii. p. 32. The first ten verses of this Sura were revealed at Medina, after the battles of Bedr and Ohod. N^old. p. 115.

2 Deities for whose worship thou canst shew no authority. Comp. Tr. Jebhamoth, fol. 6. If a father saith to his son, "Defile thyself," or saith, "Make not restitution," shall he obey him? It is said (Lev. xix. 3), Let every man reverence his father and mother, but keep my Sabbaths all of you: ye are all bound to honour me. Thus also Midr. Jalkut, 604. Comp. next Sura, v. 13.

3 The word SAY the usual address of God or Gabriel to Muhammad must either be considered as spoken by God to Abraham, in which case we have a curious instance of the manner in which Muhammad identifies himself with Abraham, and makes Abraham speak in words which he constantly elsewhere uses himself; or, with Wahl, we must suppose that from v. 17 to v. 22 are misplaced.

4 Comp. Ps. cxxxix. 7.

5 Lit. for love among yourselves, or as an object of love, i.e. devout worship.

6 Thus Sura [lxv.] xxi. 71. The Midr. Rabbah on Gen. Par. 18, says that Haran, the father of Lot, was brought by Abraham's deliverance from the furnace to the adoption of his doctrines. Muhammad may have transferred this idea to Lot.

7 The following passages deserve to be compared, as shewing the loose way in which Muhammad could speak of the relationship subsisting between Abraham and the other Patriarchs. See 38 below. Sura [xci.] ii. 127; [lxxxix.] vi. 84; [lviii.] xix. 50; [lxv.]

xxi. 72; [lxxvii.] xii. 6. It is a curious coincidence that in the Sonna 398, 400, Joseph is said to be the Grandson, and Jacob the Son, of Abraham.

8 Lit. was straitened in regard to them.

9 See [lxxv.] xi. 83.

10 So as to fly from our vengeance.

11 Lit. in truth.

12 With the Jews. This passage is quoted by modern Muslims in justification of their indifference with respect to the propagation of their religion. "The number of the faithful," said one of them to Mr. Lane, "is decreed by God, and no act of man can increase or diminish it." Mod. Egypt. i. p. 364. N^oldeke supposes this verse to have been revealed at Medina, and renders, Contend not except in the best way, i.e. not by words but by force.

13 Idols.

14 That is, you may find places of refuge where you may worship the true God in some other parts of the earth, if driven forth from your native city. This verse is very indicative of a late Meccan origin. Flight from Mecca must have been imminent when Muhammad could thus write.

15 Lit. carry not. Comp. Matth. vi. 26; Luke xii. 24.

16 At Mecca.

SURA XXXI. LOKMAN¹ [LXXXII.]

MECCA. 34 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. MIM.² These are the verses (signs) of the wise Book,

A guidance and a mercy to the righteous,

Who observe prayer, and pay the impost,³ and believe firmly in the life to come:

These rest on guidance from their Lord, and with these it shall be well.

But a man there is⁴ who buyeth an idle tale, that in his lack of knowledge he may mislead others from the way of God, and turn it to scorn. For such is prepared a shameful punishment!

And when our signs are rehearsed to him, he turneth away disdainfully, as though he heard them not, as though his ears were heavy with deafness. Announce to him therefore tidings of an afflictive punishment!

But they who shall have believed and wrought good works, shall enjoy the gardens of delight:

For ever shall they dwell therein: it is God's true promise! and He is the Mighty, the Wise.

Without pillars that can be seen hath He created the heavens, and on the earth hath thrown mountains lest it should move with you;5 and He hath scattered over it animals of every sort: and from the Heaven we send down rain and cause every kind of noble plant to grow up therein.

This is the creation of God: Shew me now what others than He have created. Ah! the ungodly are in a manifest delusion.

Of old we bestowed wisdom upon LOKMAN, and taught him thus "Be thankful to God: for whoever is thankful, is thankful to his own behoof; and if any shall be thankless God truly is self-sufficient, worthy of all praise!"

And bear in mind when Lokman said to his son by way of warning, "O my son! join not other gods with God, for the joining gods with God is the great impiety."

(We have commanded6 man concerning his parents. His mother carrieth him with weakness upon weakness; nor until after two years is he weaned.7 Be grateful to me, and to thy parents. Unto me shall all come.

But if they importune thee to join that with Me of which thou hast no knowledge, obey them not: comport thyself towards them in this world as is meet and right; but follow the way of him who turneth unto me. Unto me shall ye return at last, and then will I tell you of your doings;)

"O my son! verily God will bring everything to light, though it were but the weight of a grain of mustard-seed, and hidden in a rock or in the heavens or in the earth; for, God is subtile, informed of all.

O my son! observe prayer, and enjoin the right and forbid the wrong, and be patient under whatever shall betide thee: for this is a bounden duty.

And distort not thy face at men; nor walk thou loftily on the earth; for God loveth no arrogant vain-glorious one.

But let thy pace be middling; and lower thy voice: for the least pleasing of voices is surely the voice of asses."

See ye not how that God hath put under you all that is in the heavens and all that is on the earth, and hath been bounteous to you of his favours, both for soul and body.8 But some are there who dispute of God without knowledge, and have no guidance and no illuminating Book:

And when it is said to them, Follow ye what God hath sent down, they say, "Nay; that religion in which we found our fathers will we follow." What! though Satan bid them to the torment of the flame?

But whoso setteth his face toward God with self-surrender, and is a doer of that which is good, hath laid hold on a sure handle; for unto God is the issue of all things.

But let not the unbelief of the unbelieving grieve thee: unto us shall they return: then will we tell them of their doings; for God knoweth the very secrets of the breast.

Yet a little while will we provide for them: afterwards will we force them to a stern punishment.

If thou ask them who hath created the heavens and the earth, they will certainly reply, "God." SAY: God be praised! But most of them have no knowledge.

God's, whatever is in the Heavens and the Earth! for God, He is the Rich,⁹ the Praiseworthy.

If all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas of ink, His words would not be exhausted: for God is Mighty, Wise.¹⁰

Your creation and your quickening hereafter, are but as those of a single individual. Verily, God Heareth, Seeth!

Seest thou not that God causeth the night to come in upon the day, and the day to come in upon the night? and that he hath subjected the sun and the moon to laws by which each speedeth along to an appointed goal? and that God therefore is acquainted with that which ye do?

This, for that God is the truth; and that whatever ye call upon beside Him is a vain thing; and that God He is the High, the Great.

Seest thou not how the ships speed on in the sea, through the favour of God, that he may shew you of his signs? for herein are signs to all patient, grateful ones.

When the waves cover them like dark shadows they call upon God as with sincere religion; but when He safely landeth them, some of them there are who halt between two opinions.¹¹ Yet none reject our signs but all deceitful, ungrateful ones.

O men! fear ye your Lord, and dread the day whereon father shall not atone for son, neither shall a son in the least atone for his father.

Aye! the promise of God is a truth. Let not this present life then deceive you; neither let the deceiver deceive you concerning God.

Aye! God! with Him is the knowledge of the Hour: and He sendeth down the rain and He knoweth what is in the wombs but no soul knoweth what it shall have gotten on the morrow: neither knoweth any soul in what land it shall die. But God is knowing, informed of all.

¹ Nothing certain is known concerning the history of this fabulist and philosopher. The opinion most generally received is that Lokman is the same person whom the Greeks, not knowing his real name, have called 'sop, i.e., 'thiops. This Sura shews the high degree of respect entertained for Lokman in Arabia at the time of Muhammad, who doubtless aimed to promote the interests of his new religion by connecting the Koran with so celebrated a name.

² See Sura lxviii. 1, p. 32.

³ Beidh. and Itq. suppose this verse to have been revealed at Medina, on account of the precept to pay the impost, required by

Muhammad of his followers as a religious duty, and different from the alms. The former is usually coupled with the duty of observing prayer. Mar. renders, *sacrum census in marg.*

4 Nodhar Ibn El Hareth, who had purchased in Persia the romance of Roustem and Isfendiar, two of the most famous heroes of that land, which he recited to the Koreisch as superior to the Koran.

5 Comp. Ps. civ. 5.

6 This verse and the verse following would seem more naturally to follow verse 18, where Wahl has placed them. See preceding Sura, v. 7.

7 Comp. Talm. Kethuboth, 60, 1, "A woman is to suckle her child two years." Comp. Jos. Ant. ii. 9, 6.

8 Or, the seen and unseen, *lit.*, outwardly and inwardly.

9 Or as rendered in verse 11, "the self-sufficient."

10 Wah. Omar ben Muhammad, Zam. and Beidh. suppose this and the three following verses to have been revealed at Medina, in answer to the Jews, who had affirmed that all knowledge was contained in their own Law. But the accuracy of this supposition is very doubtful, if considered with regard to the preceding and following context.

11 Between idolatry and Islam.

SURA XLII. COUNSEL [LXXXIII.]

MECCA. 53 Verses

In the Name of God, the Compassionate, the Merciful

HA. MIM. AIN. SIN. KAF.1 Thus unto thee as unto those who preceded thee doth God, the Mighty, the Wise, reveal!

All that is in the Heavens and all that is in the Earth is His: and He is the High, the Great!

Ready are the Heavens to cleave asunder from above for very awe: and the angels celebrate the praise of their Lord, and ask forgiveness for the dwellers on earth: Is not God the Indulgent, the Merciful?

But whose take aught beside Him as lords God watcheth them! but thou hast them not in thy charge.

It is thus moreover that we have revealed to thee an Arabic Koran, that thou mayest warn the mother city² and all around it, and that thou mayest warn them of that day of the Gathering, of which there is no doubt when part shall be in Paradise and part in the flame.

Had God so pleased, He had made them one people and of one creed: but He bringeth whom He will within His mercy; and as for the doers of evil, no patron, no helper shall there be for them.

Will they take other patrons than Him? But God is man's only Lord: He quickeneth the dead; and He is mighty over all things.

And whatever the subject of your disputes, with God doth its

decision rest. This is God, my Lord: in Him do I put my trust, and to Him do I turn in penitence;

Creator of the Heavens and of the Earth! he hath given you wives from among your own selves, and cattle male and female by this means to multiply you: Nought is there like Him! the Hearer, the Beholder He!

His, the keys of the Heavens and of the Earth! He giveth with open hand, or sparingly, to whom He will: He knoweth all things.

To you hath He prescribed the faith which He commanded unto Noah, and which we have revealed to thee, and which we commanded unto Abraham and Moses and Jesus, saying, "Observe this faith, and be not divided into sects therein." Intolerable to those who worship idols jointly with God

Is that faith to which thou dost call them. Whom He pleaseth will God choose for it, and whosoever shall turn to Him in penitence will He guide to it.

Nor were they divided into sects through mutual jealousy, till after that "the knowledge" had come to them: and had not a decree from thy Lord gone forth respiting them to a fixed time, verily, there had at once been a decision between them.³ And they who have inherited "the Book" after them, are in perplexity of doubt concerning it.

For this cause summon thou them to the faith, and go straight on as thou hast been bidden, and follow not their desires: and

SAY: In whatsoever Books God hath sent down do I believe: I am commanded to decide justly between you: God is your Lord and our Lord: we have our works and you have your works: between us and you let there be no strife: God will make us all one: and to Him shall we return.

And as to those who dispute about God, after pledges of obedience given to Him,⁴ their disputings shall be condemned by their Lord, and wrath shall be on them, and theirs shall be a sore torment.

It is God who hath sent down the Book with truth, and the Balance:⁵ but who shall inform thee whether haply "the Hour" be nigh?

They who believe not in it, challenge its speedy coming:⁶ but they who believe are afraid because of it, and know it to be a truth. Are not they who dispute of the Hour, in a vast error?

Benign is God towards his servants: for whom He will doth He provide: and He is the Strong, the Mighty.

Whoso will choose the harvest field of the life to come, to him will we give increase in this his harvest field: and whoso chooseth the harvest field of this life, thereof will we give him: but no portion shall there be for him in the life to come.⁷

Is it that they have gods who have sanctioned for them aught in the matter of religion which God hath not allowed? But had it not been for a decree of respite till the day of severance, judgment had ere now taken place among them; and assuredly the impious shall undergo a painful torment.

On that day thou shalt see the impious alarmed at their own works, and the consequence thereof shall fall upon them: but they who believe and do the things that are right, shall dwell in the meadows of paradise: whatever they shall desire awaiteth them with their Lord. This, the greatest boon.

This is what God announceth to his servants who believe and do the things that are right. SAY: For this ask I no wage of you, save the love of my kin. And whoever shall have won the merit of a good deed, we will increase good to him therewith; for God is forgiving, grateful.

Will they say he hath forged a lie of God? If God pleased,

He could then seal up thy very heart.⁸ But God will bring untruth to nought, and will make good the truth by his word: for He knoweth the very secrets of the breast.

He it is who accepteth repentance from his servants, and forgiveth their sins and knoweth your actions:

And to those who believe and do the things that are right will he hearken, and augment his bounties to them:⁹ but the unbelievers doth a terrible punishment await.

Should God bestow abundance upon his servants, they might act wantonly on the earth: but He sendeth down what He will by measure; for he knoweth, beholdeth his servants.

He it is who after that men have despaired of it, sendeth down the rain, and spreadeth abroad his mercy: He is the Protector, the Praiseworthy.

Among his signs is the creation of the Heavens and of the Earth, and the creatures which he hath scattered over both: and, for their gathering together when he will, He is allpowerful!

Nor happeneth to you any mishap, but it is for your own handy-work: and yet he forgiveth many things.

Ye cannot weaken him on the earth: neither, beside God, patron or helper shall ye have.

Among his signs also are the sea-traversing ships like mountains: if such be his will, He lulleth the wind, and they lie motionless on the back of the waves: truly herein are signs to all the constant, the grateful;

Or if, for their ill deserts, He cause them to founder, still He forgiveth much:

But they who gainsay our signs shall know that there will be no escape for them.

All that you receive is but for enjoyment in this life present: but better and more enduring is a portion with God, for those who believe and put their trust in their Lord;

And who avoid the heinous things of crime, and filthiness, and when they are angered, forgive;

And who hearken to their Lord, and observe prayer, and whose

affairs are guided by mutual COUNSEL, and who give alms of that with which we have enriched them;

And who, when a wrong is done them, redress themselves:

Yet let the recompense of evil be only a like evil but he who forgiveth and is reconciled, shall be rewarded by God himself; for He loveth not those who act unjustly.

And there shall be no way open against those who, after being wronged, avenge themselves;

But there shall be a way open against those who unjustly wrong others, and act insolently on the earth in disregard of justice. These! a grievous punishment doth await them.

And whoso beareth wrongs with patience and forgiveth; this verily is a bounden duty;

But he whom God shall cause to err, shall thenceforth have no protector. And thou shalt behold the perpetrators of injustice,

Exclaiming, when they see the torment, "Is there no way to return?"

And thou shalt see them when set before it, downcast for the shame: they shall look at it with stealthy glances: and the believers shall say, "Truly are the losers they who have lost themselves and their families on the day of Resurrection! Shall not the perpetrators of injustice be in lasting torment?"

And no other protectors shall there be to succour them than God; and no pathway for him whom God shall cause to err.

Hearken then to your Lord ere the day come, which none can put back when God doth ordain its coming. No place of refuge for you on that day! no denying your own works!

But if they turn aside from thee, yet we have not sent thee to be their guardian. 'Tis thine but to preach. When we cause man to taste our gifts of mercy, he rejoiceth in it; but if for their by-gone handy-work evil betide them, then lo! is man ungrateful.

God's, the kingdom of the Heavens and of the Earth! He createth what He will! and he giveth daughters to whom He will, and sons to whom He will:

Or He giveth them children of both sexes, and He maketh whom He will to be childless; for He is Wise, Powerful!

It is not for man that God should speak with him but by vision, or from behind a veil:

Or, He sendeth a messenger to reveal, by his permission, what He will: for He is Exalted, Wise!

Thus have we sent the Spirit (Gabriel¹⁰) to thee with a revelation, by our command. Thou knewest not, ere this, what "the Book" was, or what the faith. But we have ordained it for a light: by it will we guide whom we please of our servants. And thou shalt surely guide into the right way,

The way of God, whose is all that the Heaven and the Earth

contain. Shall not all things return to God?

1 See Sura lxviii. 1, p. 32.

2 Mecca.

3 Jews and Christians.

4 Or, nachdem ihm (Mohamed) die Lehre geworden. Ullm.
Postquam responsum fuit illi (id est, Mahumeto de Religione
manifestanda). Mar.

5 The law contained in the Koran.

6 Isai. v. 19.

7 Comp. Gal. vi. 7, 8.

8 That is, deprive thee of the Prophetic mission; or, fortify thee
with patience against the calumny of forging lies of God. Thus
Mar. If this latter interpretation be adopted, the remainder of the
verse must be rendered: And God will abolish the lie and, etc.

9 Lit. he will increase them. Comp. Ps. cxv. 14.

10 Thus Beidhawi.

SURA X. JONAH, PEACE BE ON HIM! [LXXXIV.]

MECCA. 109 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. RA.1 These are the signs of the wise Book!

A matter of wonderment is it to the men of Mecca, that to a person
among themselves We revealed, "Bear warnings to the people:
and, to those who believe, bear the good tidings that they shall
have with their Lord the precedence merited by their sincerity."
The unbelievers say, "Verily this is a manifest sorcerer."

Verily your Lord is God who hath made the Heavens and the Earth
in six days then mounted his throne to rule all things: None can
intercede with him till after his permission: This is God your Lord:
therefore serve him: Will ye not reflect?

Unto Him shall ye return, all together: the promise of God is sure:
He produceth a creature, then causeth it to return again that he may
reward those who believe and do the things that are right, with
equity: but as for the infidels! for them the draught that boileth and
an afflictive torment because they have not believed.

It is He who hath appointed the sun for brightness, and the moon
for a light, and hath ordained her stations that ye may learn the
number of years and the reckoning of time. God hath not created
all this but for the truth.² He maketh his signs clear to those who
understand.

Verily, in the alternations of night and of day, and in all that God
hath created in the Heavens and in the Earth are signs to those who
fear Him.

Verily, they who hope not to meet Us, and find their satisfaction in

this world's life, and rest on it, and who of our signs are heedless;

These! their abode the fire, in recompense of their deeds!

But they who believe and do the things that are right, shall their Lord direct aright because of their faith. Rivers shall flow at their feet in gardens of delight:

Their cry therein, "Glory be to thee, O God!" and their salutation therein, "Peace!"

And the close of their cry, "Praise be to God, Lord, of all creatures!"

Should God hasten evil on men as they fain would hasten their good, then were their end decreed! So leave we those who hope not to meet Us, bewildered in their error.

When trouble toucheth a man, he crieth to us, on his side, or sitting, or standing; and when we withdraw his trouble from him, he passeth on as though he had not called on us against the trouble which touched him! Thus are the deeds of transgressors pre-arranged for them.

And of old destroyed we generations before you, when they had acted wickedly, and their Apostles had come to them with clear tokens of their mission, and they would not believe: thus reward we the wicked.

Then we caused you to succeed them on the earth, that we might see how ye would act.

But when our clear signs are recited to them, they who look not forward to meet Us, say, "Bring a different Koran from this, or make some change in it." SAY: It is not for me to change it as mine own soul prompteth. I follow only what is revealed to me: verily, I fear, if I rebel against my Lord, the punishment of a great day.

SAY: Had God so pleased, I had not recited it to you, neither had I taught it to you. Already have I dwelt among you for years, ere it was revealed to me. Understand ye not?

And who is more unjust than he who coineth a lie against God, or treateth his signs as lies? Surely the wicked shall not prosper!

And they worship beside God, what cannot hurt or help them; and say, "These are our advocates with God!" SAY: Will ye inform God of aught in the Heavens and in the Earth which he knoweth not? Praise be to Him! High be He exalted above the deities they join with Him!

Men were of one religion only:³ then they fell to variance: and had not a decree (of respite) previously gone forth from thy Lord, their differences had surely been decided between them!

They say: "Unless a sign be sent down to him from his Lord. " But SAY: The hidden is only with God: wait therefore: I truly will be with you among those who wait.

And when after a trouble which you befallen them,⁴ we caused this people to taste of mercy, lo! a plot on their part against our signs! SAY: Swifter to plot is God! Verily, our messengers note

down your plottings.

He it is who enableth you to travel by land and sea, so that ye go on board of ships which sail on with them, with favouring breeze in which they rejoice. But if a tempestuous gale overtake them, and the billow come on them from every side, and they think that they are encompassed therewith, they call on God, professing sincere religion: "Wouldst thou but rescue us from this, then will we indeed be of the thankful."

But when we have rescued them, lo! they commit unrighteous excesses on the earth! O men! assuredly your self-injuring excess is only an enjoyment of this life present: soon ye return to us: and we will let you know what ye have done!

Verily, this present life is like the water which we send down from Heaven, and the produce of the earth, of which men and cattle eat, is mingled with it, till the earth hath received its golden raiment, and is decked out: and they who dwell on it deem that they have power over it! but, Our behest cometh to it by night or by day, and we make it as if it had been mown, as if it had not teemed only yesterday! Thus make we our signs clear to those who consider.

And God calleth to the abode of peace;⁵ and He guideth whom He will into the right way.

Goodness⁶ itself and an increase of it for those who do good! neither blackness nor shame shall cover their faces! These shall be the inmates of Paradise, therein shall they abide for ever.

And as for those who have wrought out evil, their recompense shall be evil of like degree, and shame shall cover them no protector shall they have against God: as though their faces were darkened with deep murk of night! These shall be inmates of the fire: therein they shall abide for ever.

And on that day will we gather them all together: then will we say to those who added gods to God, "To your place, ye and those added gods of yours!" Then we will separate between them: and those their gods shall say, "Ye served us not:⁷

And God is a sufficient witness between us and you: we cared not aught for your worship."

There shall every soul make proof of what itself shall have sent on before, and they shall be brought back to God, their true lord, and the deities of their own devising shall vanish from them.

SAY: Who supplieth you from the Heaven and the Earth? Who hath power over hearing and sight? And who bringeth forth the living from the dead, and bringeth forth the dead from the living? And who ruleth all things? They will surely say, "God:" then SAY: "What! will ye not therefore fear him?"

This God then is your true Lord: and when the truth is gone, what remaineth but error? How then are ye so perverted?

Thus is the word of thy Lord made good on the wicked, that they shall not believe.

SAY: Is there any of the gods whom ye add to God who produceth a creature, then causeth it to return to him? SAY: God produceth a creature, then causeth it to return to Him: How therefore are ye

turned aside?

SAY: Is there any of the gods ye add to God who guideth into the truth? SAY: God guideth into the truth. Is He then who guideth into the truth the more worthy to be followed, or he who guideth not unless he be himself guided? What then hath befallen you that ye so judge?

And most of them follow only a conceit: But a conceit attaineth to nought of truth! Verily God knoweth what they say.

Moreover this Koran could not have been devised by any but God: but it confirmeth what was revealed before it, and is a clearing up of the Scriptures there is no doubt thereof from the Lord of all creatures.

Do they say, "He hath devised it himself?" SAY: Then bring a Sura like it; and call on whom ye can beside God, if ye speak truth.

But that which they embrace not in their knowledge have they charged with falsehood, though the explanation of it had not yet been given them. So those who were before them brought charges of imposture: But see what was the end of the unjust!

And some of them believe in it, and some of them believe not in it. But thy Lord well knoweth the transgressors.

And if they charge thee with imposture, then SAY: My work for me, and your work for you! Ye are clear of that which I do, and I am clear of that which ye do.

And some of them lend a ready ear to thee: But wilt thou make the deaf to hear even though they understand not?

And some of them look at thee: But wilt thou guide the blind even though they see not?

Verily, God will not wrong men in aught, but men will wrong themselves.

Moreover, on that day, He will gather them all together: They shall seem as though they had waited but an hour of the day! They shall recognise one another! Now perish they who denied the meeting with God, and were not guided aright!

Whether we cause thee to see some of our menaces against them fulfilled, or whether we first take thee to Ourselves, to us do they return. Then shall God bear witness of what they do.

And every people hath had its apostle.⁹ And when their apostle came, a rightful decision took place between them, and they were not wronged.

Yet they say, "When will this menace be made good? Tell us if ye speak truly."

SAY: I have no power over my own weal or woe, but as God pleaseth. Every people hath its time: when their time is come, they shall neither retard nor advance it an hour.

SAY: How think ye? if God's punishment came on you by night or by day, what portion of it would the wicked desire to hasten on?

When it falleth on you, will ye believe it then? Yes! ye will believe it then. Yet did ye challenge its speedy coming.

Then shall it be said to the transgressors, "Taste ye the punishment of eternity! Shall ye be rewarded but as ye have wrought?"

They will desire thee to inform them whether this be true? SAY: Yes! by my Lord it is the truth: and it is not ye who can weaken Him.

And every soul that hath sinned, if it possessed all that is on earth, would assuredly ransom itself therewith; and they will proclaim their repentance when they have seen the punishment: and there shall be a rightful decision between them, and they shall not be unjustly dealt with.

Is not whatever is in the Heavens and the Earth God's? Is not then the promise of God true? Yet most of them know it not.

He maketh alive and He causeth to die, and to Him shall ye return.

O men! now hath a warning come to you from your Lord, and a medicine for what is in your breasts, and a guidance and a mercy to believers.

SAY: Through the grace of God and his mercy! and in this therefore let them rejoice: better is this than all ye amass.

SAY: What think ye? of what God hath sent down to you for food, have ye made unlawful and lawful? SAY: Hath God permitted you? or invent ye on the part of God?

But what on the day of Resurrection will be the thought of those who invent a lie on the part of God? Truly God is full of bounties to man; but most of them give not thanks.

Thou shalt not be employed in affairs, nor shalt thou read a text out of the Koran, nor shall ye work any work, but we will be witnesses over you when ye are engaged therein: and not the weight of an atom on Earth or in Heaven escapeth thy Lord; nor is there aught that is less than this or greater, but it is in the perspicuous Book.

Are not the friends of God, those on whom no fear shall come, nor shall they be put to grief?

They who believe and fear God

For them are good tidings in this life, and in the next! There is no change in the words of God! This, the great felicity!

And let not their discourse grieve thee: for all might is God's: the Hearer, the Knower, He!

Is not whoever is in the Heavens and the Earth subject to God? What then do they follow who, beside God, call upon deities they have joined with Him? They follow but a conceit, and they are but liars!

It is He who hath ordained for you the night wherein to rest, and the lightsome day. Verily in this are signs for those who hearken.

They say, "God hath begotten children." No! by his glory! He is the

self-sufficient. All that is in the Heavens and all that is in the Earth is His! Have ye warranty for that assertion? What! speak ye of God that which ye know not?

SAY: Verily, they who devise this lie concerning God shall fare ill.

A portion have they in this world! Then to us they return! Then make we them to taste the vehement torment, for that they were unbelievers.

Recite to them the history of Noah,¹⁰ when he said to his people, If, O my people! my abode with you, and my reminding you of the signs of God, be grievous to you, yet in God is my trust: Muster, therefore, your designs and your false gods, and let not your design be carried on by you in the dark: then come to some decision about me, and delay not.

And if ye turn your backs on me, yet ask I no reward from you: my reward is with God alone, and I am commanded to be of the Muslims.

But they treated him as a liar: therefore we rescued him and those who were with him in the ark, and we made them to survive the others; and we drowned those who charged our signs with falsehood. See, then, what was the end of these warned ones!

Then after him, we sent Apostles to their peoples, and they came to them with credentials; but they would not believe in what they had denied aforetime: Thus seal we up the hearts of the transgressors!

Then sent we, after them, Moses and Aaron to Pharaoh and his nobles with our signs; but they acted proudly and were a wicked people:

And when the truth came to them from us, they said, "Verily, this is clear sorcery."

Moses said: "What! say ye of the truth after it hath come to you, 'Is this sorcery?' But sorcerers shall not prosper."

They said: "Art thou come to us to pervert us from the faith in which we found our fathers, and that you twain shall bear rule in this land? But we believe you not."

And Pharaoh said: "Fetch me every skilled magician." And when the magicians arrived, Moses said to them, "Cast down what ye have to cast."

And when they had cast them down, Moses said, "Verily, God will render vain the sorceries which ye have brought to pass: God prospereth not the work of the evildoers.

And by his words will God verify the Truth, though the impious be averse to it.

And none believed on Moses but a race among his own people, through fear of Pharaoh and his nobles, lest he should afflict them: For of a truth mighty was Pharaoh in the land, and one who committed excesses.

And Moses said: "O my people! if ye believe in God, then put your trust in Him if ye be Muslims."

And they said: "In God put we our trust. O our Lord! abandon us not to trial from that unjust people,

And deliver us by thy mercy from the unbelieving people."

Then thus revealed we to Moses and to his brother: "Provide houses for your people in Egypt, and in your houses make a Kebla, and observe prayer and proclaim good tidings to the believers."

And Moses said: "O our Lord! thou hast indeed given to Pharaoh and his nobles splendour and riches in this present life: O our Lord! that they may err from thy way! O our Lord! confound their riches, and harden their hearts that they may not believe till they see the dolorous torment."

He said: "The prayer of you both is heard: pursue ye both therefore the straight path, and follow not the path of those who have no knowledge."

And we led the children of Israel through the sea; and Pharaoh and his hosts followed them in eager and hostile sort until, when the drowning overtook him, he said, "I believe that there is no God but he on whom the children of Israel believe, and I am one of the Muslims."

"Yes, now," said God: "but thou hast been rebellious hitherto, and wast one of the wicked doers.

But this day will we rescue thee with thy body that thou mayest be a sign to those who shall be after thee:11 but truly, most men are of our signs regardless!"

Moreover we prepared a settled abode for the children of Israel, and provided them with good things: nor did they fall into variance till the knowledge (the Law) came to them: Truly thy Lord will decide between them on the day of Resurrection concerning that in which they differed.

And if thou art in doubt as to what we have sent down to thee, inquire at those who have read the Scriptures before thee.12 Now hath the truth come unto thee from thy Lord: be not therefore of those who doubt.

Neither be of those who charge the signs of God with falsehood, lest thou be of those who perish.

Verily they against whom the decree of thy Lord is pronounced, shall not believe,

Even though every kind of sign come unto them, till they behold the dolorous torment!

Were it otherwise, any city, had it believed, might have found its safety in its faith. But it was so, only with the people of JONAS. When they believed, we delivered them from the penalty of shame in this world, and provided for them for a time.

But if thy Lord had pleased, verily all who are in the earth would have believed together. What! wilt thou compel men to become believers?

No soul can believe but by the permission of God: and he shall lay

his wrath on those who will not understand.

SAY: Consider ye whatever is in the Heavens and on the Earth: but neither signs, nor warners, avail those who will not believe!

What then can they expect but the like of such days of wrath as befel those who flourish before them? SAY: WAIT; I too will wait with you:

Then will we deliver our apostles and those who believe. Thus is it binding on us to deliver the faithful.

SAY: O men! if ye are in doubt as to my religion, verily I worship not what ye worship beside God; but I worship God who will cause you to die: and I am commanded to be a believer.

And set thy face toward true religion, sound in faith, and be not of those who join other gods with God:

Neither invoke beside God that which can neither help nor hurt thee: for if thou do, thou wilt certainly then be one of those who act unjustly.

And if God lay the touch of trouble on thee, none can deliver thee from it but He: and if He will thee any good, none can keep back his boons. He will confer them on such of his servants as he chooseth: and He is the Gracious, the Merciful!

SAY: O men! now hath the truth come unto you from your Lord. He therefore who will be guided, will be guided only for his own behoof: but he who shall err will err only against it; and I am not your guardian!

And follow what is revealed to thee: and persevere steadfastly till God shall judge, for He is the best of Judges.

1 See Sura lxviii. n. 3, p. 32.

2 That is, for a serious end, to manifest the Divine Unity.

3 Gen. xi. 1.

4 This refers to the seven years of scarcity with which Mecca had been visited.

5 Paradise.

6 Verses 27, 28 are to be noted, as defining the proportion to be observed in rewards and punishments, the severity of the latter being only in proportion to the crime, the excellence of the former being above and beyond its strict merits.

7 But rather your own lusts. The Muhammadans believe that idols will be gifted with speech at the day of judgment.

8 The ordinary Arabic word for to die seems to be avoided in speaking of Jesus and Muhammad.

9 This is the doctrine of the Rabbins. Comp. Midrasch Rabba, and Midr. Jalkut on Numb. xxii. 2.

10 The preaching of Noah is mentioned by the Rabbins. Sanhedrin,

108. Comp. Midr. Rabbah on Gen. Par. 30 and 33, on Eccl. ix. 14, and in the probably sub. Apostolic 2 Pet. ii. 5.

11 This is in accordance with Talmudic legend. "Recognise the power of repentance, in the case of Pharaoh, King of Egypt, who rebelled excessively against the most High; Who is God that I should hearken to his voice? (Ex. v. 2). But with the same tongue that sinned he did penance: Who is like thee, O Lord, among the Gods? (xv. 11). The Holy One, Blessed be He, delivered him from the dead so that he should not die (ix. 15, 16). For now have I stretched forth my hand, and verily thee have I raised up from among the dead, to proclaim my might." Ex. ix. 15, 16. A strange comment! Pirke R. Eliezer, 43. Comp. Midr. on Ps. cvi. Midr. Jalkut, ch. 238.

12 That is, whether thou art not foretold in the Law and Gospel, and whether the Koran is not in unison with, and confirmatory of, them.

SURA XXXIV. SABAL [LXXXV.]

MECCA. 54 Verses

In the Name of God, the Compassionate, the Merciful

PRAISE be to God! to whom belongeth all that is in the Heavens and all that is on the Earth; and to Him be praise in the next world: for he is the All-wise, the All-informed!

He knoweth what entereth into the earth, and what proceedeth from it; and what cometh down from heaven, and what goeth up into it: and He is the Merciful, the Forgiving!

"Never," say the unbelievers, "will the Hour come upon us!" SAY: Yea, by my Lord who knoweth the unseen, it will surely come upon you! not the weight of a mote either in the Heavens or in the Earth escapeth him; nor is there aught less than this or aught greater, which is not in the clear Book;

To the intent that God may reward those who have believed and done the things that are right: Pardon and a noble provision shall they receive:

But as for those who aim to invalidate our signs, a chastisement of painful torment awaiteth them!

And they to whom knowledge hath been given see that what hath been sent down to thee from thy Lord is the truth, and that it guideth into the way of the Glorious one, the Praiseworthy.

But the unbelievers say to those whom they fall in with, "Shall we shew you a man who will foretell you that when ye shall have been utterly torn and rent to pieces, ye shall be restored in a new form?"

He deviseth a lie about God, or there is a djinn in him," but they who believe not in the next life, shall incur the chastisement, and be lost in the mazes of estrangement from God.

What! have they never contemplated that which is before them and behind them, the Heaven and the Earth? If such were our pleasure, we could sink them into that Earth, or cause a portion of that Heaven to fall upon them! herein truly is a sign for our every returning servant.

Of old bestowed we on David a gift, our special boon: "Ye mountains and ye birds answer his songs of praise." And we made the iron soft for him: "Make coats of mail, and arrange its plates; and work ye righteousness; for I behold your actions."

And unto Solomon did we subject the wind, which travelled in the morning a month's journey, and a month's journey in the evening. And we made a fountain of molten brass to flow for him. And of the Djinn were some who worked in his presence, by the will of his Lord; and such of them as swerved from our bidding will we cause to taste the torment of the flame.

They made for him whatever he pleased, of lofty halls, and images, and dishes large as tanks for watering camels, and cooking pots that stood firmly. "Work," said we, "O family of David with thanksgiving:" But few of my servants are the thankful!

And when we decreed the death of Solomon, nothing shewed them that he was dead but a reptile of the earth that gnawed the staff which supported his corpse.² And when it fell, the Djinn perceived that if they had known the things unseen, they had not continued in this shameful affliction.³

A sign there was to SABA, in their dwelling places: two gardens, the one on the right hand and the other on the left: "Eat ye of your Lord's supplies, and give thanks to him: Goodly is the country, and gracious is the Lord!"

But they turned aside: so we sent upon them the flood of Irem;⁴ and we changed them their gardens into two gardens of bitter fruit and tamarisk and some few jujube trees.

Such was our retribution on them for their ingratitude: but do we thus recompense any except the ungrateful?

And we placed between them and the cities which we have blessed, conspicuous cities, and we fixed easy stages: "Travel ye through them by night and day, secure."

But they said, "O Lord! make the distance between our journeys longer,"⁵ and against themselves did they act unjustly: so we made them a tale, and scattered them with an utter scattering. Truly herein are signs to everyone that is patient, grateful.

And Eblis found that he had judged truly of them: and they all except a remnant of the faithful, followed him:

Yet no power had he over them. Only we would discern him who believed in the life to come, from him who doubted of it; for thy Lord watcheth all things.

SAY: Call ye upon those whom ye deem gods, beside God: their power in the Heavens and in the Earth is not the weight of an atom neither have they any share in either; nor hath He a helper from among them.

No intercession shall avail with Him but that which He shall Himself allow. Until when at last their hearts shall be relieved from terror, they shall say, "What saith your Lord?" they shall say, "The Truth; and He is the High, the Great."

SAY: Who supplieth you out of the Heavens and the Earth? SAY:

God. And either we or ye have guidance, or are in palpable error!

SAY: Not as to our faults shall ye be questioned; neither shall we be questioned as to your actions.

SAY: Our Lord will gather us together: then will He judge between us in justice; for He is the Judge, the Knowing!

SAY: Shew me those whom ye have united with Him as associates: Nay, rather, He is God, the Mighty, the Wise!

And we have sent thee to mankind at large, to announce and to threaten. But most men understand not.

And they say, "When will this threat come to pass? Tell us, if ye be men of truth."

SAY: Ye are menaced with a day, which not for an hour shall ye retard or hasten on.

The unbelievers say, "We will not believe in this Koran, nor in the Books which preceded it." But couldst thou see when the wicked shall be set before their Lord! With reproaches will they answer one another. The weak shall say to the mighty ones, "But for you we had been believers:"

Then shall the mighty ones say to the weak, "What! was it we who turned you aside from the guidance which had reached you? Nay, but ye acted wickedly yourselves."

And the weak shall say to the mighty ones, "Nay, but there was a plot by night and by day, when ye bad us believe not in God, and gave him peers." And they shall proclaim their repentance after they have seen the punishment! And yokes will we place on the necks of those who have not believed! Shall they be rewarded but as they have wrought?

And never have we sent a warner to any city whose opulent men did not say, "In sooth we disbelieve your message."

And they said, "We are the more abundant in riches and in children, nor shall we be among the punished."

SAY: Of a truth my Lord will be liberal or sparing in his supplies to whom he pleaseth: but the greater part of men acknowledge it not.

Neither by your riches nor by your children shall you bring yourselves into nearness with Us; but they who believe and do the thing that is right shall have a double reward for what they shall have done: and in the pavilions of Paradise shall they dwell secure!

But they who shall aim to invalidate our signs, shall be consigned to punishment.

SAY: Of a truth my Lord will be liberal in supplies to whom he pleaseth of his servants, or will be sparing to him: and whatever ye shall give in alms he will return; and He is the best dispenser of gifts.

One day he will gather them all together: then shall he say to the angels, "Did these worship you?"

They shall say, "Glory be to thee! Thou art our master, not these!
But they worshipped the Djinn: it was in them that most of them
believed.

On this day the one of you shall have no power over others for help
or hurt. And we will say to the evil doers, "Taste ye the torment of
the fire, which ye treated as a delusion."

For when our distinct signs are recited to them, they say, "This is
merely a man who would fain pervert you from your father's
Worship." And they say, "This (Koran) is no other than a forged
falsehood." And the unbelievers say to the truth when it is
presented to them, "Tis nothing but palpable sorcery."

Yet have we given them no books in which to study deeply, nor
have we sent any one to them before thee, charged with warnings.

They also flourished before them, treated our apostles as impostors
in like sort: but not to the tenth part of what we bestowed on
them,⁶ have these attained. And yet when they charged my
apostles
with deceit, how terrible was my vengeance:

SAY: One thing in sooth do I advise you: that ye stand up before
God two and two, or singly,⁷ and then reflect that in your fellow
citizen is no djinn:⁸ he is no other than your warner before a
severe
punishment.

SAY: I ask not any wage from you: keep it for yourselves: my
wage is from God alone. And He is witness over all things!

SAY: Truly my Lord sendeth forth the Truth: Knower of things
unseen!

SAY: Truth is come, and falsehood shall vanish and return no
more.

SAY: If I err, verily to my own cost only shall I err: but if I have
guidance, it will be of my Lord's revealing, for He is the Hearer,
the near at hand.

Couldst thou see how they shall tremble and find no escape, and
be taken forth from the place that is so near?⁹

And shall say, "We believe in Him!" But how, in their present
distance, shall they receive the faith,

When they had before denied it, and aimed their shafts at the
mysteries from afar?¹⁰

And a gulf shall be between them and that which they shall
desire

As was done unto their likes of old, who were lost in the
questionings of doubt.

1 In Arabia Felix, three days' journey from Sanaa.

2 The Talmud mentions the worm Shameer, used by Solomon to
cut the stones for building the temple. Pirke Aboth. v. See Buxt.

Lex. Talmud, p. 2456. Tr. Gittin, fol. 68; and Midr. Jalkut on 1 Kings, vi. 7. This passage of Scripture may have suggested the idea that Solomon built, etc., by the aid of Spirits.

3 That is, in their difficult toils.

4 See M. Caussin de Perceval Hist. des Arabes, vol. iii., who, as well as M. de Sacy, fix this event in the second century of our era.

5 The Saba, of verse 14 formed an important branch of the trading population of Yemen. This whole passage, 14 18, alludes to the cessation of traffic between them and Syria, which led to the desire to lengthen the stages and diminish the expense of the journey. See Muir's Life of Muhammad, i. p. cxxxix. Muhammad attributes this desire to covetousness.

6 That is, of strength and material prosperity.

7 That is, so as to form a judgment free from the influence of others.

8 It is very remarkable, that when the power of Muhammad became firmly established, he never reverts to the insinuations against the soundness of his mind which in the earlier Suras he so often rebuts.

9 That is, their graves. Mar. So called because there is but a step into it from the surface of the earth. Ullm.

10 That is, when in this life.

SURA XXXV. THE CREATOR, OR THE ANGELS [LXXXVI.]

MECCA. 45 Verses

In the Name of God, the Compassionate, the Merciful

PRAISE be to God, Maker of the Heavens and of the Earth! Who employeth the ANGELS as envoys, with pairs of wings, two, three, and four: He addeth to his creature what He will! Truly God hath power for all things.

The mercy which God layeth open for man, no one can keep back; and what He shall keep back, none can afterwards send forth. And He is the Mighty, the Wise.

O men! bear in mind the favour of God towards you. Is there a creator other than God, who nourisheth you with the gifts of heaven and earth? There is no God but He! How then are ye turned aside from Him?

If they treat thee as an impostor, then before thee have apostles been treated as impostors. But to God shall all things return.

O men! assuredly the promise of God is true: let not then the present life deceive you: and let not the Deceiver deceive you as to God.

Yes, Satan is your foe. For a foe then hold him. He calleth his followers to him that they may become inmates of the flame.

The unbelievers, for them a terrible punishment!

But believers and doers of good works, for them is mercy, and a great reward!

Shall he, the evil of whose deeds are so tricked out to him that he deemeth them good, be treated like him who seeth things aright? Verily God misleadeth whom He will, and guideth whom He will. Spend not thy soul in sighs for them: God knoweth their doings.

It is God who sendeth forth the winds which raise the clouds aloft: then drive we them on to some land dead from drought,¹ and give life thereby to the earth after its death. So shall be the resurrection.

If any one desireth greatness, all greatness is in God. The good word riseth up to Him, and the righteous deed will He exalt. But a severe punishment awaiteth the plotters of evil things; and the plots of such will He render vain.

Moreover, God created you of dust then of the germs of life then made you two sexes: and no female conceiveth or bringeth forth without his knowledge; and the aged ageth not, nor is aught minished from man's age, but in accordance with the Book. An easy thing truly is this to God.

Nor are the two seas² alike: the one fresh, sweet, pleasant for drink, and the other salt, bitter; yet from both ye eat fresh fish, and take forth for you ornaments to wear, and thou seest the ships cleaving their waters that ye may go in quest of his bounties, and that ye may be thankful.

He causeth the night to enter in upon the day, and the day to enter in upon the night; and He hath given laws to the sun and to the moon, so that each journeyeth to its appointed goal: This is God your Lord: All power is His: But the gods whom ye call on beside Him have no power over the husk of a date stone!

If ye cry to them they will not hear your cry; and if they heard they would not answer you, and in the day of resurrection they will disown your joining them with God: and none can instruct thee like Him who is informed of all.

O men! ye are but paupers in need of God; but God is the Rich, the Praiseworthy!

If He please, He could sweep you away, and bring forth a new creation!

Nor will this be hard for God.

And the burdened soul shall not bear the burden of another: and if the heavy laden soul cry out for its burden to be carried, yet shall not aught of it be carried, even by the near of kin! Thou shalt warn those who fear their Lord in secret, and observe prayer. And whoever shall keep himself pure, he purifieth himself to his own behoof: for unto God shall be the final gathering.

And the blind and the seeing are not alike; neither darkness and light; nor the shade and the hot wind;

Nor are the living and the dead the same thing! God indeed shall make whom He will to hearken, but thou shalt not make those who are in their graves to hearken; for only with warning art thou charged.

Verily we have sent thee with the truth; a bearer of good tidings

and a warner; nor hath there been a people unvisited by its warner.

And if they treat thee as a liar, so did those who were before them threat their Apostles who came to them with the proofs of their mission, and with the Scriptures and with the enlightening Book:3

Then chastised I the unbelievers: and how great was my vengeance!

Seest thou not how that God sendeth down water from the Heaven, and that by it we cause the up-growth of fruits of varied hues, and that on the mountains⁴ are tracks of varied hues, white and red, and others are of a raven black? And of men and reptiles and animals, various likewise are the hues. Such only of his servants as are possessed of knowledge fear God. Lo! God is Mighty, Gracious!

Verily they who recite the Book of God, and observe prayer, and give alms in public and in private from what we have bestowed upon them, may hope for a merchandise that shall not perish:

God will certainly pay them their due wages, and of his bounty increase them: for He is Gracious, Grateful.

And that which we have revealed to thee of the Book is the very Truth, confirmatory of previous Scriptures: for God knoweth and beholdeth his servants.

Moreover, we have made the Book an heritage to those of our servants whom we have chosen. Some of them injure themselves by evil deeds; others keep the midway between good and evil; and others, by the permission of God, outstrip in goodness; this is the great merit!

Into the gardens of Eden shall they enter: with bracelets of gold and pearl shall they be decked therein, and therein shall their raiment be of silk:

And they shall say, "Praise be to God who hath put away sorrow from us. Verily our Lord is Gracious, Grateful,

Who of His bounty hath placed us in a mansion that shall abide for ever: therein no toil shall reach us, and therein no weariness shall touch us."

But for infidels is the fire of Hell; to die shall never be decreed them, nor shall aught of its torment be made light to them. Thus reward we every infidel!

And therein shall they cry aloud, "Take us hence, O our Lord! righteousness will we work, and not what we wrought of old." "Prolonged we not your days that whoever would be warned might be warned therein? And the preacher came to you

Taste it then." There is no protector for the unjust.

God truly knoweth the hidden things both of the Heavens and of the Earth: for He knoweth the very secrets of the breast.

He hath appointed you his vicegerents in the earth: And whoever believeth not, on him shall be his unbelief; and their unbelief shall

only increase for the unbelievers, hatred at the hands of their Lord: and their unbelief shall only increase for the unbelievers their own perdition!

SAY: What think ye of the gods whom ye invoke beside God?

Shew me what part of the earth they have created? Had they a share in the creation of the Heavens? Have we given them a Book in which they can find proofs that they are to be called on? Nay, the wicked promise one another only deceits.

Verily God holdeth fast the Heavens and the Earth that they pass not away: and if they were passing away none could hold them back but He: for He is Kind, Gracious.

They swore by God with their mightiest oath that should a preacher come to them they would yield to guidance more than any people: but when the preacher came to them it only increased in them their estrangement,

Their haughtiness on earth and their plotting of evil! But the plotting of evil shall only enmesh those who make use of it.⁵ Look they then for aught but God's way⁶ of dealing with the peoples of old? Thou shalt not find any change in the way of God,

Yea, thou shalt not find any variableness in the way of God.

Have they never journeyed in the land and seen what hath been the end of those who flourished before them, though mightier in strength than they? God is not to be frustrated by aught in the Heavens or in the Earth; for He is the All-knowing, the All-mighty.

If, moreover, God should chastise men according to their deserts, He would not leave even a reptile on the back of the earth! But to an appointed time doth He respite them.

And when their time shall come, then verily God's eye is on his servants.

1 See note at Sura [xcvii.] iii. 18. This is one of the passages said to have originated with Zayd.

2 Not only seas, properly so called, but the great masses of fresh water in the Nile, Tigris, inland lakes, etc.

3 The Gospel.

4 This idea was probably suggested by Muhammad's reminiscences of the view from the Cave of Hira, to the north and west of which there is a prospect thus described by Burckhardt (Travels, p. 176). "The country before us had a dreary aspect, not a single green spot being visible; barren, black, and grey hills, and white sandy valleys were the only objects in sight."

5 Lit. shall encompass its people.

6 Method of dealing, i.e., first warning, then punishing.

SURA VII. AL ARAF [LXXXVII.]

MECCA. 205 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. MIM. SAD.1 A Book hath been sent down to thee:
therefore let there be no difficulty in thy breast concerning it: to
the intent that thou mayest warn thereby, and that it may be a
monition to the faithful.

Follow ye what hath been sent down to you from your Lord; and
follow no masters beside Him. How little will ye be monished!

How many cities have we destroyed! By night, or while they were
in their midday slumber, did our wrath reach them!

And what was their cry when our wrath reached them, but to say,
"Verily, we have been impious."

Surely, therefore, will we call those to account, to whom an
Apostle hath been sent, and of the sent ones themselves will we
certainly demand a reckoning.

And with knowledge will we tell them of their deeds, for we were
not absent from them.

The weighing² on that day, with justice! and they whose balances
shall be heavy, these are they who shall be happy.

And they whose balances shall be light, these are they who have
lost their souls, for that to our signs they were unjust:

And now have we stabilished you on the earth, and given you
therein the supports of life. How little do ye give thanks!

We created you; then fashioned you; then said we to the angels,
"Prostrate yourselves unto Adam: and they prostrated them all in
worship, save Eblis: He was not among those who prostrated
themselves.

To him said God: "What hath hindered thee from prostrating
thyself in worship at my bidding?" He said, "Nobler am I than he:
me hast thou created of fire; of clay hast thou created him."

He said, "Get thee down hence: Paradise is no place for thy pride:
Get thee gone then; one of the despised shalt thou be."

He said, "Respite me till the day when mankind shall be raised
from the dead."

He said, "One of the respited shalt thou be."

He said, "Now, for that thou hast caused me to err, surely in thy
straight path will I lay wait for them:

Then will I surely come upon them from before, and from behind,
and from their right hand, and from their left, and thou shalt not
find the greater part of them to be thankful."

He said, "Go forth from it, a scorned, a banished one! Whoever of
them shall follow thee, I will surely fill hell with you, one and all.

And, O Adam! dwell thou and thy wife in Paradise, and eat ye
whence ye will, but to this tree approach not, lest ye become of the
unjust doers."

Then Satan whispered them to shew them their nakedness, which

had been hidden from them both. And he said, "This tree³ hath your Lord forbidden you, only lest ye should become angels, or lest ye should become immortals."

And he sware to them both, "Verily I am unto you one who counselleth aright."

So he beguiled them by deceits: and when they had tasted of the tree, their nakedness appeared to them, and they began to sew together upon themselves the leaves of the garden. And their Lord called to them, "Did I not forbid you this tree, and did I not say to you, 'Verily, Satan is your declared enemy.' "

They said, "O our Lord! With ourselves have we dealt unjustly: if thou forgive us not and have pity on us, we shall surely be of those who perish."

He said, "Get ye down, the one of you an enemy⁴ to the other; and on earth shall be your dwelling, and your provision for a season."

He said, "On it shall ye live, and on it shall ye die, and from it shall ye be taken forth."

O children of Adam! now have we sent down to you raiment to hide your nakedness, and splendid garments; but the raiment of piety this is best. This is one of the signs of God, that man haply may reflect.

O children of Adam! let not Satan bring you into trouble, as he drove forth your parents from the Garden, by despoiling them of their raiment, that he might cause them to see their nakedness: He truly seeth you, he and his comrades, whence ye see not them. Verily, we have made the Satans tutelars of those who believe not.

And when the wicked commit some filthy deed, they say, "We found our fathers practising it, and to us hath God commanded it" SAY: God enjoine⁵th not filthy deeds. Will ye speak of God ye know not what?

SAY: My Lord hath enjoined what is right. Turn your faces therefore towards every place where he is worshipped⁵ and call upon him with sincere religion. As he created you, to him shall ye return: some hath he guided, and some hath he justly left in error, because they have taken the Satans as their tutelars beside God, and have deemed that they were guided aright.

O children of Adam! wear your goodly apparel when ye repair to any mosque,⁶ and eat ye and drink; but exceed not, for He loveth not those who exceed.

SAY: Who hath prohibited God's goodly raiment, and the healthful viands which He hath provided for his servants? SAY: These are for the faithful in this present life, but above all on the day of the resurrection. Thus make we our signs plain for people of knowledge.

SAY: Truly my Lord hath forbidden filthy actions whether open or secret, and iniquity, and unjust violence, and to associate with God that for which He hath sent down no warranty, and to speak of God that ye know not.

Every nation hath its set time. And when their time is come, they shall not retard it an hour; and they shall not advance it.

O children of Adam! there shall come to you Apostles from among yourselves, rehearsing my signs to you; and whoso shall fear God and do good works, no fear shall be upon them, neither shall they be put to grief.

But they who charge our signs with falsehood, and turn away from them in their pride, shall be inmates of the fire: for ever shall they abide therein.

And who is worse than he who deviseth a lie of God, or treateth our signs as lies? To them shall a portion here below be assigned in accordance with the Book of our decrees, until the time when our messengers,⁷ as they receive their souls, shall say, "Where are they on whom ye called beside God?" They shall say: "Gone from us." And they shall witness against themselves that they were infidels.

He shall say, "Enter ye into the Fire with the generations of Djinn and men who have preceded you. So oft as a fresh generation entereth, it shall curse its sister, until when they have all reached it, the last comers shall say to the former, 'O our Lord! these are they who led us astray: assign them therefore a double torment of the fire.'" He will say, "Ye shall all have double." But of this are ye ignorant.

And the former of them shall say to the latter, "What advantage have ye over us? Taste ye therefore the torment for that which ye have done."

Verily, they who have charged our signs with falsehood and have turned away from them in their pride, Heaven's gates shall not be opened to them, nor shall they enter Paradise, until the camel⁸ passeth through the eye of the needle. After this sort will we recompense the transgressors.

They shall make their bed in Hell, and above them shall be coverings of fire! After this sort will we recompense the evil doers.

But as to those who have believed and done the things which are right (we will lay on no one a burden beyond his power) These shall be inmates of Paradise: for ever shall they abide therein;

And we will remove whatever rancour was in their bosoms: rivers shall roll at their feet: and they shall say, "Praise be to God who hath guided us hither! We had not been guided had not God guided us! Of a surety the Apostles of our Lord came to us with truth." And a voice shall cry to them, "This is Paradise, of which, as the meed of your works, ye are made heirs."

And the inmates of Paradise shall cry to the inmates of the fire, "Now have we found what our Lord promised us to be true. Have ye too found what your Lord promised you to be true?" And they shall answer, "Yes." And a Herald shall proclaim between them: "The curse of God be upon the evil doers,

Who turn men aside from the way of God, and seek to make it crooked, and who believe not in the life to come!"

And between them shall be a partition; and on the wall AL ARAF⁹ shall be men who will know all,¹⁰ by their tokens, and they shall cry to the inmates of Paradise, "Peace be on you!" but they shall not yet enter it, although they long to do so.

And when their eyes are turned towards the inmates of the Fire, they shall say, "O our Lord! place us not with the offending people."

And they who are upon Al Araf shall cry to those whom they shall know by their tokens, "Your amassings and your pride have availed you nothing.

Are these they on whom ye swear God would not bestow mercy? Enter ye into Paradise! where no fear shall be upon you, neither shall ye be put to grief."

And the inmates of the fire shall cry to the inmates of Paradise: "Pour upon us some water, or of the refreshments¹² God hath given you?" They shall say, "Truly God hath forbidden both to unbelievers,

Who made their religion a sport and pastime, and whom the life of the world hath deceived." This day therefore will we forget them, as they forgot the meeting of this their day, and as they did deny our signs.

And now have we brought them the Book: with knowledge have we explained it; a guidance and a mercy to them that believe.

What have they to wait for now but its interpretation? When its interpretation¹³ shall come, they who aforetime were oblivious of it shall say, "The Prophets of our Lord did indeed bring the truth; shall we have any intercessor to intercede for us? or could we not be sent back? Then would we act otherwise than we have acted." But they have ruined themselves; and the deities of their own devising have fled from them!

Your Lord is God, who in six days created the Heavens and the Earth, and then mounted the throne: He throweth the veil of night over the day: it pursueth it swiftly: and he created the sun and the moon and the stars, subjected to laws by His behest: Is not all creation and its empire His? Blessed be God the Lord of the Worlds!

Call upon your Lord with lowliness and in secret, for He loveth not transgressors.

And commit not disorders on the earth after it hath been well ordered; and call on Him with fear and longing desire: Verily the mercy of God is nigh unto the righteous.

And He it is who sendeth forth the winds as the heralds of his compassion,¹⁴ until they bring up the laden clouds, which we drive along to some dead land and send down water thereon, by which we cause an upgrowth of all kinds of fruit. Thus will we bring forth the dead. Haply ye will reflect.

In a rich soil, its plants spring forth abundantly by the will of its Lord, and in that which is bad, they spring forth but scantily. Thus do We diversify our signs for those who are thankful.

Of old sent We Noah to his people,¹⁵ and he said, "O my people! worship God. Ye have no God but Him: indeed I fear for you the

chastisement of the great day."

The chiefs of his people said, "We clearly see that thou art in a palpable error."

He said, "There is no error in me, O my people! but I am a messenger from the Lord of the Worlds.

I bring to you the messages of my Lord, and I give you friendly counsel; for I know from God what ye know not.

Marvel ye that a Warning should come to you from your Lord through one of yourselves, that he may warn you, and that ye may fear for yourselves, and that haply ye may find mercy?"

But they treated him as a liar: so we delivered him and those who were with him in the ark, and we drowned those who charged our signs with falsehood; for they were a blind people.

And to Ad16 we sent their brother Houd.17 "O my people!" said he,
"worship God: ye have no other god than Him: Will ye not then fear Him?"

Said the unbelieving chiefs among his people, "We certainly perceive that thou art unsound of mind; and we surely deem thee an impostor."

He said, "O my people! it is not unsoundness of mind in me, but I am an Apostle from the Lord of the Worlds.

The messages of my Lord do I announce to you, and I am your faithful18 counsellor.

Marvel ye that a warning hath come to you from your Lord through one of yourselves that He may warn you? Remember how he hath made you the successors of the people of Noah, and increased you in tallness of stature. Remember then the favours of God, that it may haply be well with you."

They said, "Art thou come to us in order that we may worship one God alone, and leave what our fathers worshipped? Then bring that upon us with which thou threatenest us, if thou be a man of truth."

He said, "Vengeance and wrath shall suddenly light on you from your Lord. Do ye dispute with me about names that you and your fathers have given your idols, and for which God hath sent you down no warranty? Wait ye then, and I too will wait with you."

And we delivered him, and those who were on his side, by our mercy, and we cut off, to the last man, those who had treated our signs as lies, and who were not believers.

And to Themoud we sent their brother Saleh.19 He said, O my people! worship God: ye have no other god than Him: now hath a clear proof of my mission come to you from your Lord, this she-camel of God being a sign to you: therefore let her go at large to pasture on God's earth: and touch her not to harm her, lest a grievous chastisement seize you.

And remember how he hath made you successors to the Adites, and

given you dwellings on the earth, so that on its plains ye build castles, and hew out houses in the hills. And bear in mind the benefits of God, and lay not the earth waste with deeds of licence.

Said the chiefs of his people puffed up with pride, to those who were esteemed weak, even to those of them who believed, "What! know ye for certain that Saleh is sent by his Lord?" They said, "Truly we believe in that with which he hath been sent."

Then said those proud men, "Verily, we reject that in which ye believe."

And they ham-strung the she-camel, and rebelled against their Lord's command, and said, "O Saleh, let thy menaces be accomplished upon us if thou art one of the Sent Ones."

Then the earthquake surprised them; and in the morning they were found dead on their faces in their dwellings.

So he turned away from them, and said, "O my people! I did indeed announce to you the message of my Lord: and I gave you faithful counsel, but ye love not faithful counsellors.²⁰

We also sent Lot, when he said to his people, commit ye this filthy deed in which no creature hath gone before you?

Come ye to men, instead of women, lustfully? Ye are indeed a people given up to excess.

But the only answer of his people was to say, "Turn them out of your city, for they are men who vaunt them pure."

And we delivered him and his family, except his wife; she was of those who lingered:

And we rained a rain upon them: and see what was the end of the wicked!

And we sent to Madian²¹ their brother Shoaib. He said, "O my people! worship God; ye have no other God than Him: now hath a clear sign come to you from your Lord: give therefore the full in measures and weights; take from no man his chattels, and commit no disorder on the earth after it has been made so good. This will be better for you, if you will believe it.

And lay not in ambush by every road in menacing sort; nor mislead him who believeth in God, from His way, nor seek to make it crooked; and remember when ye were few and that he multiplied you, and behold what hath been the end of the authors of disorder!

And if a part of you believe in that with which I am sent, and a part of you believe not, then wait steadfastly until God shall judge between us, for He is the best of judges."

Said the chiefs of his people puffed up with pride, "We will surely banish thee, O Shoaib, and thy fellow-believers from our cities, unless indeed ye shall come back to our religion." "What!" said he, "though we abhor it?"

Now shall we have devised a lie concerning God, if after he hath delivered us from your religion we shall return to it; nor can we return to it, unless by the will of God our Lord: our Lord

embraceth all things in his ken. In God have we put our trust: O our Lord! decide between us and between our people, with truth; for the best to decide art Thou."

And the chiefs of his people who believed not, said, "If ye follow Shoaib, ye shall then surely perish."

An earthquake therefore surprised them, and they were found in the morning dead on their faces, in their dwellings.

Those who had treated Shoaib as an impostor, became as though they had never dwelt in them: they who treated Shoaib as an impostor, were they that perished.

So he turned away from them and said, O my people! I proclaimed to you the messages of my Lord, and I counselled you aright; but how should I be grieved for a people who do not believe?

Nor did we ever send a prophet to any city without afflicting its people with adversity and trouble, that haply they might humble them.²²

Then changed we their ill for good, until they waxed wealthy, and said, "Of old did troubles and blessings befall our fathers:" therefore did we seize upon them suddenly when they were unaware.

But if that the people of these cities had believed and feared us, we would surely have laid open to them blessings out of the Heaven and the Earth: but they treated our signs as lies, and we took vengeance on them for their deeds.

Were the people, therefore, of those cities secure that our wrath would not light on them by night, while they were slumbering?

Were the people of those cities secure that our wrath would not light on them in broad day, while they were disporting themselves?

Did they, therefore, deem themselves secure from the deep counsel²³ of God? But none deem themselves secure from the deep counsel of God, save those who perish.

Is it not proved to those who inherit this land after its ancient occupants, that if we please we can smite them for their sins, and put a seal upon their hearts, that they hearken not?

We will tell thee the stories of these cities. Their apostles came to them with clear proofs of their mission; but they would not believe in what they had before treated as imposture. Thus doth God seal up the hearts of the unbelievers

And we found not of their covenant in most of them; but we found most of them to be perverse.

Then after them we sent Moses with our signs to Pharaoh and his nobles, who acted unjustly in their regard. But see what was the end of the corrupt doers!

And Moses said, "O Pharaoh! verily I am an apostle from the Lord of the Worlds.

Nothing but truth is it right for me to speak of God. Now am I

come to you from your Lord with a proof of my mission; send away, therefore, the children of Israel with me." He said, "If thou comest with a sign, shew it if thou art a man of truth."

So he threw down his rod, and lo! it distinctly became a serpent.

Then drew he forth his hand, and lo! it was white²⁴ to the beholders.

The nobles of Pharaoh's people said, "Verily, this is an expert enchanter:

Fain would he expel you from your land: what then do ye order to be done?"

They said, "Put²⁵ him and his brother off awhile, and send round men to your cities who shall muster

And bring to thee every skilled enchanter."

And the enchanters came to Pharaoh. Said they, "Shall we surely be rewarded if we prevail?"

He said, "Yes; and ye certainly shall be near my person."

They said, "O Moses! either cast thou down thy rod first, or we will cast down ours."

He said, "Cast ye down." And when they had cast them down they enchanted the people's eyes, and made them afraid; for they had displayed a great enchantment.

Then spake we unto Moses, "Throw down thy rod;" and lo! it devoured their lying wonders.

So the truth was made strong, and that which they had wrought proved vain:

And they were vanquished on the spot, and drew back humiliated.

But the other enchanters prostrated themselves adoring:

Said they, "We believe on the Lord of the Worlds,

The Lord of Moses and Aaron."

Said Pharaoh, "Have ye believed on him, ere I have given you leave? This truly is a plot which ye have plotted in this my city, in order to drive out its people. But ye shall see in the end what shall happen.

I will surely cut off your hands and feet on opposite sides; then will I have you all crucified."

They said, "Verily, to our Lord do we return;

And thou takest vengeance on us only because we have believed on the signs of our Lord when they came to us. Lord! pour out constancy upon us, and cause us to die Muslims."

Then said the chiefs of Pharaoh's people "Wilt thou let Moses and his people go to spread disorders in our land, and desert thee and thy gods?" He said, "We will cause their male children to be

slain and preserve their females alive: and verily we shall be masters over them."

Said Moses to his people, "Cry unto God for help, and bear up patiently, for the earth is God's: to such of His servants as He pleaseth doth He give it as a heritage; and for those that fear Him is a happy issue."

"We have been oppressed," they said, "before thou camest to us, and since thou hast been with us:" "Perhaps," said he, "your Lord will destroy your enemy, and will make you his successors in the land, and He will see how ye will act therein."

Already had we chastised the people of Pharaoh with dearth and scarcity of fruits, that haply they might take warning:

And when good fell to their lot they said, "This is our due." But if ill befel them, they regarded Moses and his partisans as (the birds) of evil omen.²⁶ Yet, was not their evil omen from God? But most of them knew it not.

And they said, "Whatever sign thou bring us for our enchantment, we will not believe on thee."

And we sent upon them the flood and the locusts and the kummal (lice) and the frogs and the blood, clear signs²⁷ but they behaved proudly, and were a sinful people.

And when any plague fell upon them, they said, "O Moses! pray for us to thy Lord, according to that which he hath covenanted with thee: Truly if thou take off the plague from us, we will surely believe thee, and will surely send the children of Israel with thee." But when we had taken off the plague from them, and the time which God had granted them had expired,²⁸ behold! they broke their promise.

Therefore we took vengeance on them and drowned them in the sea, because they treated our signs as falsehoods and were heedless of them.

And we gave to the people who had been brought so low, the eastern and the western lands, which we had blessed as an heritage: and the good word of thy Lord was fulfilled on the children of Israel because they had borne up with patience: and we destroyed the works and the structures of Pharaoh and his people:

And we brought the children of Israel across the sea, and they came to a people who gave themselves up to their idols. They said, "O Moses! make us a god, as they have gods." He said, "Verily, ye are an ignorant people:

For the worship they practise²⁹ will be destroyed, and that which they do, is vain."

He said, "Shall I seek any other god for you than God, when it is He who hath preferred you above all other peoples?"

And remember when we rescued you from the people of Pharaoh they had laid on you a cruel affliction; they slew your sons, and let only your daughters live, and in this was a great trial from your Lord.

And we appointed a meeting with Moses for thirty nights, which we completed with ten other nights, so that his whole time with his Lord³⁰ amounted to forty nights. Then said Moses to his brother Aaron, "Take thou my place among my people, and act rightly, and follow not the way of the corrupt doers."

And when Moses came at our set time and his Lord spake with him, he said, "O Lord, shew thyself to me, that I may look upon thee." He said, "Thou shalt not see Me; but look towards the mount, and if it abide firm in its place, then shalt thou see Me." And when God manifested Himself to the mountain he turned it to dust! and Moses fell in a swoon.

And when he came to himself, he said, "Glory be to thee! To thee do I turn in penitence, and I am the first of them that believe."

He said, "O Moses! thee above all men have I chosen by my commissions, and by my speaking to thee. Take therefore what I have brought thee, and be one of those who render thanks.

And we wrote for him upon the tables a monition concerning every matter, and said, "Receive them thyself with steadfastness, and command thy people to receive them for the observance of its most goodly precepts: I will shew you the abode of the wicked."

The unjustly proud ones of the earth will I turn aside from my signs, for even if they see every sign they will not believe them; and if they see the path of uprightness, they will not take it for their path, but if they see the path of error, for their path will they take it.

This, for that they treated our signs as lies, and were heedless of them.

Vain will be the works of those who treated our signs, and the meeting of the life to come, as lies! Shall they be rewarded but as they have wrought?

And the people of Moses took during his absence a calf made of their ornaments, and ruddy like gold, and lowing.³¹ Saw they not that it could not speak to them, nor guide them in the way?

Yet they took it for a God and became offenders!

But when they repented, and saw that they had erred, they said, Truly if our Lord have not mercy on us, and forgive us, we shall surely be of those who perish.

And when Moses returned to his people, wrathful, angered, he said, "Evil is it that ye have done next upon my departure. Would ye hasten on the judgments of your Lord?" And he threw down the tables, and seized his brother by the head and dragged him unto him. Said he, "Son of my mother! the people thought me weak, and had well nigh slain me. Make not mine enemies to rejoice over me, and place me not among the wrong doers."

He said, "O Lord, forgive me and my brother, and bring us into thy mercy; for of those who shew mercy thou art the most merciful."

Verily as to those who took the calf as a god, wrath from their Lord shall overtake them, and shame in this present life: for thus recompense we the devisers of a lie.

But to those who have done evil, then afterwards repent and believe, thy Lord will thereafter be Lenient, Merciful.

And when the anger of Moses was stilled, he took up the tables; and in their writing was guidance and mercy for those who dread their Lord.

And Moses chose seventy men of his people for a meeting appointed by us. And when the earthquake overtook them, he said, "O my Lord! if it had been thy pleasure, thou hadst destroyed them and me ere this! wilt thou destroy us for what our foolish ones have done? It is nought but thy trial: thou wilt mislead by it whom thou wilt, and guide whom thou wilt. Our guardian, thou! Forgive us then and have mercy on us; for of those who forgive art thou the best:

And write down for us what is good in this world, as well as in the world to come, for to thee are we guided." He said, "My chastisement shall fall on whom I will, and my mercy embraceth all things, and I write it down for those who shall fear me, and pay the alms, and believe in our signs,

Who shall follow the Apostle, the unlettered³² Prophet whom they shall find described with them in the Law and Evangel. What is right will he enjoin them, and forbid them what is wrong, and will allow them healthful viands and prohibit the impure, and will ease them of their burden, and of the yokes which were upon them; and those who shall believe in him, and strengthen him, and help him,³³ and follow the light³⁴ which hath been sent down with him, these are they with whom it shall be well."

SAY to them: O men! Verily I am God's apostle to you all;

Whose is the kingdom of the Heavens and of the Earth! Therefore believe on God but He! He maketh alive and killeth! Therefore believe on God, and his Apostle the unlettered Prophet who believeth in God and his word. And follow him that ye may be guided aright.

And among the people of Moses there is a certain number³⁵ who guide others with truth, and practise what is right according to it.

And we divided the Israelites into twelve tribes, as nations; and we revealed unto Moses when the people asked drink of him "Strike the rock with thy staff:" and there gushed forth from it twelve fountains the men all knew their drinking places. And we caused clouds to overshadow them, and sent down upon them the manna and the quails. "Eat of the good things with which we have supplied you." But it was not us whom they injured, but they injured their own selves:

And when it was said to them, "Dwell in this city, and eat therefrom what ye will, and say 'Hittat' (forgiveness), and enter the gate with prostrations; then will we pardon your offences, we will give increase to the doers of good:"

But the ungodly ones among them changed that word into another

than that which had been told them:36 therefore sent we forth wrath out of Heaven upon them for their wrong doings.

And-37 ask them about the city that stood by the sea, when its inhabitants broke the Sabbath; when their fish came to them on their Sabbath day appearing openly, but came not to them on the day when they kept no Sabbath. Thus did we make trial of them, for that they were evildoers.38

And when some of them said, why warn ye those whom God would destroy or chastise with terrible chastisement? they said, For our own excuse with your Lord; and that they may fear Him.

And when they forgot their warnings, we delivered those who had forbidden evil; and we inflicted a severe chastisement on those who had done wrong, for that they were evil doers.

But when they proudly persisted in that which was forbidden, we said to them, "Become scouted apes;" and then thy Lord declared that until the day of the resurrection, he would surely send against them39 (the Jews) those who should evil entreat and chastise them: for prompt is thy Lord to punish; and He is Forgiving, Merciful.

And we have divided them upon the Earth as peoples: some of them are upright and some are otherwise; and by good things and by evil things have we proved them, to the intent that they might return to us.

And they have had successors to succeed them: they have inherited the Book: they have received the passing good things of this lower world,40 and say, "It will be forgiven us." Yet if the like good things came to them again, they would again receive them. But hath there not been received on their part a covenant through the Scripture that they should speak nought of God but the truth? And yet they study its contents. But the mansion of the next world hath more value for those who fear God Do ye not then comprehend?

And who hold fast the Book, and observe prayer: verily, we will not suffer the reward of the righteous to perish.

And when we shook the mount41 over them as if it had been a shadow, and they thought it falling upon them, "Receive, said we, with steadfastness what we have brought you, and remember what is therein to the end that ye may fear God."

And when thy Lord brought forth their descendants from the reins of the sons of Adam and took them to witness against themselves, "Am I not," said He, "your Lord?" They said, "Yes, we witness it." This we did, lest ye should say on the day of Resurrection, "Truly, of this were we heedless, because uninformed;"

Or lest ye should say, "Our fathers, indeed, aforesaid joined other gods with our God, and we are their seed after them: wilt thou destroy us for the doings of vain men?"

Thus make we our signs clear: that haply they may return to God.

Recite to them42 the history of him43 to whom we vouchsafed our signs, and who departed from them, so that Satan followed him,

and he became one of the seduced.

Had we pleased, we had certainly thereby exalted him; but he crouched to the earth and followed his own lust: his likeness, therefore, is as that of the dog which lolls out his tongue, whether thou chase him away, or leave him alone! Such is the likeness of those who treat our signs as lies. Tell them this tale then, that they may consider.

Evil the likeness of those who treat our signs as lies! and it is themselves they injure.

He whom God guideth is the guided, and they whom he misleadeth shall be the lost.

Many, moreover, of the Djinn and men have we created for Hell. Hearts have they with which they understand not, and eyes have they with which they see not, and ears have they with which they hearken not. They are like the brutes: Yea, they go more astray: these are the heedless.

Most excellent titles hath God:44 by these call ye on Him, and stand aloof from those who pervert45 his titles. For what they have done shall they be repaid!

And among those whom we have created are a people who guide others with truth, and in accordance therewith act justly.

But as for those who treat our signs as lies, we will gradually bring them down by means of which they know not:

And though I lengthen their days, verily, my stratagem shall prove effectual.

Will they not bethink them that their companion Muhammad is not djinn-possessed? Yes, his office is only that of plain warner.

Will they not look forth on the realms of the Heaven and of the Earth, and on all things which God hath made, to see whether haply their end be not drawing on? And in what other book will they believe46 who reject the Koran?

No other guide for him whom God shall mislead! He will leave them distraught in their wanderings.

They will ask thee of the Hour for what time is its coming fixed? SAY: The knowledge of it is only with my Lord: none shall manifest it in its time but He: it is the burden47 of the Heavens and of the Earth: not otherwise than on a sudden will it come on you.48

They will ask thee as if thou wast privy to it: SAY: The knowledge of it is with none but God. But most men know not this.

SAY: I have no control over what may be helpful or hurtful to me, but as God willeth. Had I the knowledge of his secrets, I should revel in the good, and evil should not touch me. But I am only a warner, and an announcer of good tidings to those who believe.

He it is who hath created you from a single person, and from him brought forth his wife that he might dwell with her: and when he had known her, she bore a light burden, and went about with it; and when it became heavy, they both cried to God their Lord, "If

thou give us a perfect child we will surely be of the thankful."

Yet when God had given them a perfect child,⁴⁹ they⁵⁰ joined partners with Him in return for what he had given them. But high is God above the partners they joined with Him!

What! Will they join those with Him who cannot create anything, and are themselves created, and have no power to help them, or to help themselves?

And if ye summon them to "the guidance," they will not follow you! It is the same to them whether ye summon them or whether ye hold your peace!

Truly they whom ye call on beside God, are, like yourselves, His servants! Call on them then, and let them answer you, if what ye say of them be true!

Have they feet to walk with? Have they hands to hold with? Have they eyes to see with? Have they ears to hear with? SAY: Call on these joint gods of yours; then make your plot against me, and delay it not.

Verily, my Lord is God, who hath sent down "the Book;" and He is the protector of the righteous.

But they whom ye call on beside Him, can lend you no help, nor can they help themselves:

And if ye summon them to "the guidance," they hear you not: thou seest them look towards thee, but they do not see!

Make the best of things;⁵¹ and enjoin what is just, and withdraw from the ignorant:

And if stirrings to evil from Satan stir thee, fly thou for refuge to God: He verily heareth, knoweth!

Verily, they who fear God, when some phantom from Satan toucheth them, remember Him, and lo! they see clearly.

Their Brethren⁵² will only continue them in error, and cannot preserve themselves from it.

And when thou bringest not a verse (sign) of the Koran to them, they say, "Hast thou not yet patched it up?"⁵³ SAY: I only follow my Lord's utterances to me. This is a clear proof on the part of your Lord, and a guidance and a mercy for those who believe.

And when the Koran is read, then listen ye to it and keep silence, that haply ye may obtain mercy.

And think within thine own self on God, with lowliness and with fear and without loud spoken words, at even and at morn; and be not one of the heedless.

Verily they who are round about thy Lord disdain not His service. They praise Him and prostrate themselves before Him.

1 The initial letters, it has been conjectured, of (Amara li

Muhammad sahdig), thus spake to me Muhammad the truthful.

But

see Sura lxviii. p. 32. The first part of this Sura was perhaps revealed when the Arabians were assembled at the Pilgrimage. See verse 29.

2 A figure of frequent occurrence in the Talmud. See Tr. Rosh. Haschana, 17a.

3 Comp. Sura xx. 118, p. 101.

4 Gen. iii. 15.

5 Lit. towards each Mosque, i.e. towards the kibla of each Mosque. The word mosque, mesjid, however, is usually applied only to that of Mecca. The common term in use for larger places of worship is djami, a word unknown, in that sense, to the Koran.

6 For full information as to the clothing of the ancient Arabians see Freyt. Einl. pp. 295 327. The Koreisch (we are told in Sirat Arrasul, fol. 26, and Beidh.), in order to instil a deep respect for the Caaba and other holy places into the minds of the Arabians, had forbidden all food during the processions, and required that no clothes, except those borrowed from Meccans, should be worn, or that those who wore their own should devote them to God as holy vestments. The consequence was that most of the pilgrims visited the holy places in perfect nudity. Hence the precept in the text.

7 The Angels of Death.

8 Comp. Matth. xix. 24; Mark x. 25; Luke xviii. 25. By the change of a single vowel in the Arabic word for camel, we obtain the rendering, cable. In the Rabbinic form of the proverb, however, the elephant is substituted for the camel, which confirms the usual rendering and reading.

9 "On this wall (the name of which is derived from Arafa, 'to know,' with allusion to the employment of those upon it) will stand those whose good and evil works are equal, and are not, therefore, deserving of either Paradise or Gehenna. The idea, which is analogous to that of Purgatory, may be derived from the Talmud. Thus in the Midrasch on Eccl. vii. 14, 'How much space is there between the two' (Paradise and Hell)? R. Jochanan saith, a wall; R. Acha, a span: others hold them to be so close that a person may see from one into the other." See Plato's Phaed. 62.

10 That is, they will know the inmates of Paradise by their whiteness, and the people of Hell by the blackness of their faces.

11 That is, ye believers: to whom the speakers on Al Araf are supposed to turn.

12 The fruits of Paradise. Comp. Luke xvi. 19.

13 The fulfilment of its promises and threats.

14 The rain. Thus, the Rabbins call the rain "the might and power of God," Comp. Tract Tanith, fol. I, and connect it with the Resurrection, Tract Berachoth, fol. 33.

15 The Rabbins in like manner describe the mission of Noah. Comp. Sanhedr. 108. Midr. Rabbah on Gen. par. 30, 33; and on

Eccl. 9, 14. See Sura [lxxv.] xi. 40.

16 The two tribes of Ad and Themoud the latter of whom is mentioned by Diod. Sic. and Ptolemy lay to the north of Mecca in the direct line of traffic between the countries to the north and to the south, and both probably disappeared with its cessation, when the Arabs were no longer held in check by the Romans. The traditions adopted by Muhammad attribute this to the divine vengeance, throughout the Koran, and were derived by him from the popular legends of Arabia. See Freyt. Einl. p. 12.

17 On Houd, see Geiger, pp. 113 119. He supposes him to be the Eber of the Bible. But Mr. Muir suggests that both Houd and Saleh may have been persecuted Jewish or Christian emissaries and teachers, whose rejection was thus recast by Muhammad. See note on verse 71.

18 Or, entrusted, i.e. with the office of apostle.

19 Saleh according to Bochart, the Peleg of Gen. xi. 16. D'Herbelot, B. O. 740, makes him the Schelah of Gen. xi. 13. See v. 63, n. and p. 220, n.

20 It is just possible that the act of Koleib, chief of the Banu Taghlib tribe, in killing the milch camel of Bas-s, a female relative of his wife of Bani-Bakr lineage which led to a forty years' war between these two tribes, A.D. 490 may have been worked up by Muhammad into this account of the persecutions of Saleh.

21 See Sura xxiv. 176, p. 109.

22 This verse may contain an implied reference to the famine with which Mecca had been visited, and fix the date of this part of the Sura. Comp. verse 127.

23 Lit. plot, stratagem.

24 Comp. the passage from Pirke R. Eliezer, c. 48, who makes Moses perform this miracle in the presence of Pharaoh, which the Scripture (Ex. vii.) account does not. The Muhammadan tradition is that Moses was a black.

25 Lit. cause him to hope, temporise with him.

26 Lit. male ominati sunt. Mar. They traced their calamities to Moses. So Sale. Kas. But Ullmann. renders, they attributed their misfortunes to the predictions of Moses.

27 In Suras [lxvii.] xvii. and [lxviii.] Muhammad speaks of nine plagues. The flood is not mentioned in the Scripture.

28 Lit. when we removed from them the plague until a period at which they should arrive.

29 Lit. that in which these are.

30 Lit. the set time of his Lord was fulfilled in forty nights.

31 Sale and others render having a body, corporeal, of which the commentators give no satisfactory explanation. I have adopted that given by Freytag in v. That the calf lowed in consequence of Sama&l having entered into it, is one of the traditions of the

Talmud. Pirke R. Eliezer, c. 45.

32 Compare Sura [lxxxii.] xxix. 47, [xciv.] lxxii. 2, [xci.] ii. 73.

The word ummy is derived from ummah, a nation, and means Gentile; it here refers to Muhammad's ignorance, previous to the revelation of Islam, of the ancient Scriptures. It is equivalent to the Gr. laic, ethnic, and to the term gojim, as applied by the Jews to those unacquainted with the Scriptures. There can, however, be no doubt that Muhammad in spite of his assertions to the contrary, with the view of proving his inspiration was well acquainted with the Bible histories. He wished to appear ignorant in order to raise the elegance of the Koran into a miracle. For the passages of Scripture said to foretel Muhammad, see Pocock's Sp. Hist. Ar. p. 188, ed. White.

33 If these words, as N"ldeke supposes, contain an allusion to the Ansars, it is likely that this verse was added at Medina. The epithet Al-Uummy (the unlettered) does not, thus, occur in Meccan Suras.

34 The Koran.

35 Pirke R. Eliezer, 45, explains Ex. xxxii. 26, of the tribe of Levi, as not having been implicated with the other tribes in the sin of the golden calf.

36 The Jews changed hittat, absolution, indulgence, into habbat, corn.

37 This and the next six verses are supposed to have been added at Medina.

38 Comp. Sura [xci.] ii. 61. No trace of this legend is to be found in the Talmudists. The city is said to have been Aila (Elath) on the Red Sea.

39 Perhaps in allusion to Deut. xxviii. 49, 50.

40 As bribes to pervert Scripture, etc.

41 Sinai which, however, is not mentioned in the Koran as the place where the law was given. Comp. "I will cover you with the mountain like a roof." Abodah Sar. 2, 2. Thus also in Tract Sabbath, f. 88, 1, "R. Avdimi saith, These words teach us that the Holy One, blessed be He, turned the mountain over them like a vessel, and said to them, If ye will receive the law, well; but if not, there shall be your grave." This tradition is still held by the Jews. See D. Lewis Pent. Prayers, fol. 150. Its origin is a misunderstanding of Ex. xix. 17, rightly rendered in the E. version at the nether part of the mountain.

42 To the Jews.

43 Balaam. But according to others, a Jew who renounced his faith in Muhammad.

44 The 99 titles of God, taken from the Koran, are to be found in Maracci, vol. 11, p. 414, or in Macbride's Religion of the Mohammedans, p. 121. To facilitate the repetition of these names, the Muslims use a rosary.

45 In altering the names of God, changing allah into Allat, Elaziz into Alozza, Mennan into Menat, etc.

46 Lit. and in what declaration after it will they believe?

47 That is, it weighs heavily on the hopes and fears of men, djinn, and angels.

48 Probably the usual final clause, whence ye looked not for it, should here be added to make good the rhyme, which is otherwise interrupted in the original.

49 Some render salihan, well made, rightly shaped; others, virtuous, morally perfect.

50 And their idolatrous posterity. Beidh.

51 Take or use indulgence; i.e. take men and their actions as they are, and make all due allowances. Some understand it, of Muhammad's accepting such voluntary and superfluous alms as the people could spare.

52 That is, those under Satanic influence.

53 Collected or sought it out. Beidh.

SURA XLVI. AL AHKAF [LXXXVIII.]

MECCA. 35 Verses

In the Name of God, the Compassionate, the Merciful

HA. MIM.1 The Revelation (sending down) of this Book is from the
Mighty, the Wise!

We have not created the Heavens and the Earth and all that is between them otherwise than in truth and for a settled term. But they who believe not, turn away from their warning.

SAY: What think ye? As for those whom ye invoke beside God, shew me what part of the earth it is which they have created? Had they a share in the Heavens? Bring me a Book sent down by them before this Koran, or traces of their knowledge;2 if ye are men of truth.

And who erreth more than he who, beside God, calleth upon that which shall not answer him until the day of Resurrection? Yes, they regard not their invocations;

And when mankind shall be assembled together, they will become their enemies, and ungratefully disown their worship.

And when our clear signs are recited to them, they who believe not say of the truth when it cometh to them, "This is plain sorcery."

Will they say, "He hath devised It?" SAY: If I have devised the Koran, then not one single thing shall ye ever obtain for me from God! He best knoweth what ye utter in its regard! Witness enough is He between me and you! And He is the Gracious, the Merciful.

SAY: I am no apostle of new doctrines: neither know I what will be done with me or you. Only what is revealed to me do I follow, and I am only charged to warn openly.

SAY: What think ye? If this Book be from God, and ye believe it not, and a witness of the children of Israel³ witness to its conformity with the Law, and believe, while ye proudly disdain it? Ah! God guideth not the people guilty of such a wrong!

But the infidels say of the believers, "If it were a good Book they would not have been before us in believing it:"⁴ And not having submitted to guidance, they proceed to say, "It is an old lying legend!"

But before the Koran was the Book of Moses, a rule and a mercy; and this Book confirmeth it (the Pentateuch) in the Arabic tongue that those who are guilty of that wrong may be warned, and as glad tidings to the doers of good.

Assuredly they who say, "Our Lord is God," and take the straight way to Him no fear shall come on them, neither shall they be put to grief:

These shall be the inmates of Paradise to remain therein for ever, the recompense of their deeds!

Moreover, we have enjoined on man to shew kindness to his parents. With pain his mother beareth him; with pain she bringeth him forth: and his bearing and his weaning is thirty months; until when he attaineth his strength, and attaineth to forty years,⁵ he saith, "O my Lord! stir me up to be grateful for thy favours wherewith thou hast favoured me and my parents, and to do good works which shall please thee: and prosper me in my offspring: for to thee am I turned, and am resigned to thy will" (am a Muslim).

These are they from whom we will accept their best works, and whose evil works we will pass by; among the inmates shall they be of Paradise: a true promise which they are promised.

But he who saith to his parents, "Fie on you both! Promise ye me that I shall be taken forth from the grave alive, when whole generations have already passed away before me?" But they both will implore the help of God, and say, "Alas for thee! Believe: for the promise of God is true." But he saith, "It is no more than a fable of the ancients."

These are they in whom the sentence passed on the nations, djinn and men, who flourished before them, is made good. They shall surely perish.⁶

And there are grades for all, according to their works, that God may repay them for their works; and they shall not be dealt with unfairly.

And they who believe not shall one day be set before the fire. "Ye made away your precious gifts during your life on earth; and ye took your fill of pleasure in them: This day, therefore, with punishment of shame shall ye be rewarded, for that ye behaved you proudly and unjustly on the earth, and for that ye were given to excesses."

Remember, too, the brother of Ad⁷ when he warned his people in AL AHKAF⁸ and before and since his time there have been warners "Worship none but God: verily I fear for you the punishment of the great day."

They said, "Art thou come to us to turn us away from our Gods?"

Bring on us now the woes which thou threatenest if thou speakest truth."

"That knowledge," said he, "is with God alone: I only proclaim to you the message with which I am sent. But I perceive that ye are a people sunk in ignorance."

So when they saw a cloud coming straight for their valleys, they said, "It is a passing cloud that shall give us rain." "Nay, it is that whose speedy coming ye challenged a blast wherein is an afflictive punishment:

It will destroy everything at the bidding of its Lord!" And at morn nought was to be seen but their empty dwellings! Thus repay we a wicked people.

With power had we endued them, even as with power have we endued you; and we had given them ears and eyes and hearts: yet neither their eyes, nor their ears, nor their hearts aided them at all, when once they gainsaid the signs of God; but that punishment which they had mocked at enveloped them on all sides.

Of old, too, did we destroy the cities which were round about you; and, in order that they might return to us, we varied our signs before them.

But did those whom they took for gods beside God as his kindred deities, help them? Nay, they withdrew from them. Such was their delusion, and their device!

And remember when we turned aside a company of the djinn to thee, that they might hearken to the Koran: and no sooner were they present at its reading than they said to each other, "Hist;" and when it was ended, they returned to their people with warnings.

They said, "O our people! verily we have been listening to a book sent down since the days of Moses, affirming the previous scriptures; it guideth to the truth, and to the right way.

O our people! Obey the Summoner of God, and believe in him, that He may forgive your sins, and rescue you from an afflictive punishment.

And he who shall not respond to God's preacher, yet cannot weaken God's power on earth, nor shall he have protectors beside Him. These are in obvious error."

See they not that God who created the Heavens and the Earth, and was not wearied with their creation, is of power to quicken the dead? Yea, he is for all things Potent.

And a day is coming when the infidels shall be set before the fire. "Is not this it in truth?" They shall say, "Aye, by our Lord." He said, "Taste then the punishment for that ye would not believe."

Bear thou up, then, with patience, as did the Apostles endued with firmness, and seek not to accelerate their doom. For, on the day when they shall see that with which they have been menaced,

It shall be as though they had waited but an hour of the day.

Enough! shall any perish save they who transgress?

1 See Sura lxviii. p. 32.

2 Of a divine revelation, authorising the worship of other gods than God

3 Abdallah bin Salma, say the commentators.

4 Comp. John vii. 48.

5 Thus Mischn. Aboth, v. 21, "at forty years of age a man comes to intelligence." This verse refers, it is said by the Sonnites, to Abu Bekr, afterwards Chalif, who embraced Islam in his 40th year. But this interpretation was probably invented after his accession to power.

6 Lit. suffer loss.

7 The Prophet Houd.

8 That is, Sandhills; at Taief, to which Muhammad had retired in consequence of the opposition, etc., of the Meccans. Verses 20 31 are probably misplaced, as they interrupt the connection between 19 and 32, but appear to belong to the same period as the rest of the Sura.

9 Thus Ullm. als naheverwandte G"tter. But Wahl, denen sie sich mit gottesdienstlichen Opfer n„herten. Ad appropinquandum (magis ipsi Deo), by intercession. Mar. Beidh.

SURA VI. CATTLE [LXXXIX.]

Mecca. 165 Verses

In the Name of God, the Compassionate, the Merciful

PRAISE be to God, who hath created the Heavens and the Earth, and ordained the darkness and the light! Yet unto their Lord do the infidels give peers!

He it is who created you of clay then decreed the term of your life: and with Him is another prefixed term for the resurrection. Yet have ye doubts thereof!

And He is God in the Heavens and on the Earth! He knoweth your secrets and your disclosures! and He knoweth what ye deserve.

Never did one single sign from among the signs of their Lord come to them, but they turned away from it;

And now, after it hath reached them, have they treated the truth itself as a lie. But in the end, a message as to that which they have mocked, shall reach them.

See they not how many generations we have destroyed before them? We had settled them on the earth as we have not settled you, and we sent down the very heavens upon them in copious rains, and we made the rivers to flow beneath their feet: yet we destroyed them in their sins, and raised up other generations to succeed them.

And had we sent down to thee a Book written on parchment, and they had touched it with their hands, the infidels had surely said, "This is nought but plain sorcery."

They say, too, "Unless an angel be sent down to him. " But if we had sent down an angel, their judgment would have come on them at once,¹ and they would have had no respite:

And if we had appointed an angel, we should certainly have appointed one in the form of a man, and we should have clothed him before them in garments like their own.²

Moreover, apostles before thee have been laughed to scorn: but that which they laughed to scorn encompassed the mockers among them!

SAY: Go through the land: then see what hath been the end of those who treated them as liars.

SAY: Whose is all that is in the Heavens and the Earth?

SAY: God's. He had imposed mercy on Himself as a law. He will surely assemble you on the Resurrection day; there is no doubt of it. They who are the authors of their own ruin, are they who will not believe.

His, whatsoever hath its dwelling in the night and in the day! and He, the Hearing, the Knowing!

SAY: Other than God shall I take as Lord, maker of the Heavens and of the Earth, who nourisheth all, and of none is nourished?

SAY: Verily, I am bidden to be the first of those who surrender them to God (profess Islam): and, be not thou of those who join gods with God.

SAY: Verily, I fear, should I rebel against my Lord, the punishment of the great day.

From whomsoever it shall be averted on that day, He will have had mercy on him: and this will be the manifest bliss.

If God touch thee with trouble, none can take it off but He: and if He visit thee with good it is He whose power is over all things;

And He is the Supreme over his servants; and He is the Wise, the Cognisant!

SAY: What thing is weightiest in bearing witness? SAY: God is witness between me and you; and this Koran hath been revealed to me that I should warn you by it, and all whom it shall reach. What! will ye really bear witness that there are other gods with God?

SAY: I bear no such witness. SAY: Verily, He is one God, and truly am guiltless of what ye join with Him.

They to whom we have given the Book, recognise him (Muhammad) as they do their own children: ³ but they who are the authors of their own perdition are they who will not believe.

And who more wicked than he who inventeth a lie concerning God, or who treateth our signs as lies? Verily those wicked ones shall

not prosper.⁴

And on "the Day" we will gather them all together: then will we say to those who joined gods with God, "Where are those companion-gods of yours, as ye supposed them?"

Then shall they find no other excuse than to say, "By God our Lord! we joined not companions with Him."

Behold! how they lie against themselves and the gods of their own inventing desert them!

Some among them hearken unto thee: but we have cast veils over their hearts that they should not understand the Koran, and a weight into their ears: and though they should see all kinds of signs, they will refuse all faith in them, until when they come to thee, to dispute with thee, the infidels say, "Verily, this is nothing but fables of the ancients."

And they will forbid it, and depart from it: but they are only the authors of their own perdition, and know it not.

If thou couldst see when they shall be set over the fire, and shall say, "Oh! would we might be sent back! we would not treat the signs of our Lord as lies! we would be of the believers."

Aye! that hath become clear⁵ to them which they before concealed;
but though they should return, they would surely go back to that which was forbidden them; for they are surely liars!

And they say, "There is no other than our life in this world, neither shall we be raised again."

But if thou couldst see when they shall be set before their Lord! He shall say to them, "Is not this it⁶ in truth?" They shall say, "Yea, by our Lord!" "Taste then," saith He, "the torment, for that ye believed not!"

Lost are they who deny the meeting with God until "the Hour" cometh suddenly upon them! Then will they say, "Oh, our sighs for past negligence of this hour!" and they shall bear their burdens on their back! Will not that be evil with which they shall be burdened?

The life in this world is but a play and pastime; and better surely for men of godly fear will be the future mansion! Will ye not then comprehend?

Now know we that what they speak vexeth thee:⁷ But it is not merely thee whom they charge with falsehood, but the ungodly gainsay the signs of God.

Before thee have apostles already been charged with falsehood: but they bore the charge and the wrong with constancy, till our help came to them; for none can change the words of God. But this history of His Sent Ones hath already reached thee.

But if their estrangement be grievous to thee, and if thou art able to seek out an opening into the earth or a ladder into Heaven,⁸ that thou mightest bring them a sign. yes! But if God pleased, He would surely bring them, one and all, to the guidance! therefore be not thou one of the ignorant.

To those only who shall lend an ear will He make answer: as for the dead, God will raise them up; then unto Him shall they return.

They say, "Unless a sign be sent down to him from his Lord. "SAY: Verily, God is able to send down a sign; but the greater part of them know it not.

No kind of beast is there on earth nor fowl that flieth with its wings, but is a folk⁹ like you: nothing have we passed over in the Book: ¹⁰ then unto their Lord shall they be gathered.

They who gainsay our signs are deaf, and dumb, in darkness: God will mislead whom He pleaseth, and whom He pleaseth He will place upon the straight path.

SAY: What think ye? If the punishment of God were to come upon you, or "the Hour" were to come upon you, will ye cry to any other than God? Tell me, if ye speak the truth?

Yes! to Him will ye cry: and if He please He will deliver you from that ye shall cry to Him to avert, and ye shall forget the partners ye joined with Him.

Already have we sent apostles to nations that were before thee, and we laid hold on them with troubles and with straits in order that they might humble themselves:

Yet, when our trouble came upon them, they did not humble themselves; but their hearts were hardened, and Satan pre-arranged for them¹¹ their course of conduct.

And when they had forgotten their warnings, we set open to them the gates of all things, until, as they were rejoicing in our gifts, we suddenly laid hold upon them, and lo! they were plunged into despair,

And the uttermost part of that impious people was cut off. All praise be to God, the Lord of the Worlds!

SAY: What think ye? If God should take away your hearing and your sight and set a seal upon your hearts, what god beside God would restore them to you? See! how we vary our wondrous verses (signs)! yet they turn away from them!

SAY: What think ye? If the punishment of God come on you suddenly or foreseen,¹² shall any perish except the impious?

We send not our Sent Ones but as heralds of good news and warners; and whoso shall believe and amend, on them shall come no fear, neither shall they be sorrowful:

But whoso shall charge our signs with falsehood, on them shall fall a punishment for their wicked doings.

SAY: I say not to you, "In my possession are the treasures of God;" neither say I, "I know things secret;" neither do I say to you, "Verily, I am an angel:" Only what is revealed to me do I follow. SAY: Shall the blind and the seeing be esteemed alike? Will ye not then reflect?

And warn those who dread their being gathered to their Lord, that patron or intercessor they shall have none but Him, to the intent that they may fear Him!

And thrust not thou away those who cry to their Lord at morn and even, craving to behold his face. It is not for thee in anything to judge of their motives, nor for them in anything to judge of thee. If thou thrust them away thou wilt be of the doers of wrong.

Thus have we made proof of some of them by others, that they may say, "Are these they among us to whom God hath been gracious?" Doth not God best know the thankful?

And when they who believe in our signs come to thee, SAY:

Peace be upon you! Your Lord hath laid down for himself a law of mercy; so that if any one of you commit a fault through ignorance, and afterwards turn and amend, He surely will be Gracious, Merciful.

Thus have we distinctly set forth our signs, that the way of the wicked might be made known.

SAY: Forbidden am I to worship those whom ye call on beside God. SAY: I will not follow your wishes; for then should I have gone astray, and should not be of the guided.

SAY: I act upon proofs from my Lord, but ye treat them as falsehoods. That punishment which ye desire to be hastened is not in my power; judgment is with God only: He will declare the truth; and He is the best settler of disputes.

SAY: If what ye would hasten on, were in my power, the matter between me and you had been decided: but God best knoweth the impious.

And with Him are the keys¹³ of the secret things; none knoweth them but He: He knoweth whatever is on the land and in the sea; and no leaf falleth but He knoweth it; neither is there a grain in the darkneses of the earth, nor a thing green or sere, but it is noted in a distinct writing.¹⁴

It is He who taketh your souls at night,¹⁵ and knoweth what ye have merited in the day: then he awaketh you therein, that the set life-term may be fulfilled: then unto Him shall ye return; and then shall be declare to you that which ye have wrought.

Supreme over his servants, He sendeth forth guardians who watch over you, until, when death overtaketh any one of you, our messengers take his soul, and fail not:

Then are they returned to God their Lord, the True. Is not judgment His? Swiftest He, of those who take account!

SAY: Who rescueth you from the darkness of the land and of the sea, when humbly and secretly ye cry to Him "If thou rescue us from this, we will surely be of the thankful?"

SAY: God rescueth you from them, and from every strait: yet afterwards ye give Him companions!

SAY: It is He who hath power to send on you a punishment from

above you, or from beneath your feet, or to clothe you with discord,¹⁶ and to make some of you to taste the violence of others. See how variously we handle the wondrous verses, that haply they may become wise!

But thy people hath accused the Koran of falsehood, though it be the truth: SAY: I am not in charge of you: To every prophecy is its set time, and bye-and-bye ye shall know it!

And when thou seest those who busy themselves with cavilling at our signs, withdraw from them till they busy themselves in some other subject: and if Satan cause thee to forget this, sit not, after recollection, with the ungodly people:¹⁷

Not that they who fear God are to pass any judgment upon them, but the object of recollection is that they may continue to fear Him.

And quit those who make their religion a sport and a pastime, and whom this present life hath deceived: warn them hereby that every soul will be consigned to doom for its own works: patron or intercessor, beside God, shall it have none: and could it compensate with fullest compensation, it would not be accepted from it. They who for their deeds shall be consigned to doom for them are draughts of boiling water, and a grievous torment; for that they believed not!

SAY: Shall we, beside God, call upon those who can neither help nor hurt us? Shall we turn upon our heel after that God hath guided us? Like some bewildered man whom the Satans have spell-bound in the desert, though his companions call him to the true guidance, with, "Come to us!" SAY: Verily, guidance from God, that is the true guidance; and we are commanded to surrender ourselves to the Lord of the Worlds.

And observe ye the times of prayer, and fear ye God: for it is He to whom ye shall be gathered.

And it is He who hath created the Heavens and the Earth, in truth, and when He saith to a thing, "Be," it is.

His word is the truth: and His the kingdom, on the day when there shall be a blast on the trumpet: He knoweth alike the unseen and the seen: and He is the Wise, the Cognisant.

And remember when Abraham said to his father Azar,¹⁸ Takest thou images as gods? Verily, I see that thou and thy people are in manifest error.

And thus did we shew Abraham the kingdom of the Heavens and of the Earth,¹⁹ that he might be stablished in knowledge.

And when the night overshadowed him, he beheld a star. "This," said he, "is my Lord:" but when it set, he said, "I love not gods which set."

And when he beheld the moon uprising, "This," said he, "is my Lord:" but when it set, he said, "Surely, if my Lord guide me not, I shall surely be of those who go astray."

And when he beheld the sun uprise, he said, "This is my Lord; this is greatest." But when it set, he said, "O my people! I share not

with you the guilt of joining gods with God;

I turn my face to him who hath created the Heavens and the Earth, following the right religion:20 I am not one of those who add gods to God."

And his people disputed with him. He said: "Dispute ye with me about God, when He hath guided me? And I fear not the deities whom ye join with Him, for only by the will of my Lord have they any power:21 My Lord embraceth all things in His knowledge.

Will ye not then consider?

And how should I fear what ye have joined with God, since ye fear not for having joined with Him that for which He hath sent you down no warranty? Which, therefore, of the two parties is more worthy of safety? Know ye that?

They who believe, and who clothe not their faith with error.22 theirs is safety, and they are guided aright."

This is our reasoning with which we furnished Abraham against his people: We uplift to grades of wisdom whom we will; Verily thy Lord is Wise, Knowing.

And we gave him Isaac and Jacob, and guided both aright; and we had before guided Noah; and among the descendants of Abraham, David and Solomon, and Job and Joseph, and Moses and Aaron: Thus do we recompense the righteous:

And Zachariah, John, Jesus, and Elias: all were just persons:

And Ismael and Elisha and Jonas and Lot: all these have we favoured above mankind:

And some of their fathers, and of their offspring, and of their brethren: and we chose them, and guided them into the straight way.

This is God's guidance: He guideth by it such of his servants as he will: But if they join others god with Him, vain assuredly shall be all their works.

These are they to whom we gave the Scripture and Wisdom and Prophecy: but if these their posterity believe not therein, we will entrust these gifts to a people who will not disbelieve therein.

These are they whom God hath guided: follow therefore their guidance. SAY: No pay do I ask of you for this:23 Verily it is no other than the teaching for all creatures.

No just estimate do they form of God when they say, "Nothing hath God sent down to man." SAY: Who sent down the Book which Moses brought, a light and guidance to man, which ye set down on paper, publishing part, but concealing most: though ye have now been taught that which neither ye nor your fathers knew? SAY: It is God: then leave them in their pastime of cavillings.24

And this Book which we have sent down is blessed, confirming that which was before it; and in order that thou mightest warn the

mother-city and those who dwell round about it. They who believe in the next life will believe in It, and will keep strictly to their Prayers.

But is any more wicked than he who deviseth a lie of God, or saith, "I have had a revelation," when nothing was revealed to him?²⁵ And who saith, "I can bring down a book like that which God hath sent down"? But couldst thou see when the ungodly are in the floods of death, and the angels reach forth their hands, saying, "Yield up your souls: this day shall ye be recompensed with a humiliating punishment for your untrue sayings about God, and for proudly rejecting his signs!"

"And now are ye come back to us, alone, as we created you at first, and ye leave behind you the good things which we had given you, and we see not with you your intercessors whom ye regarded as the companions of God among you. There is a severance between you now, and those whom ye regarded as partners with God have deserted you."

Verily God causeth the grain and the date stone to put forth: He bringeth forth the living from the dead, and the dead from the living! This is God! Why, then, are ye turned aside from Him?

He causeth the dawn to appear, and hath ordained the night for rest, and the sun and the moon for computing time! The ordinance of the Mighty, the Wise!

And it is He who hath ordained the stars for you that ye may be guided thereby in the darkneses of the land and of the sea! clear have we made our signs to men of knowledge.

And it is He who hath produced you from one man, and hath provided for you an abode and resting-place!²⁶ Clear have we made our signs for men of insight.

And it is He who sendeth down rain from Heaven: and we bring forth by it the buds of all the plants, and from them bring we forth the green foliage, and the close growing grain, and palm trees with sheaths of clustering dates, and gardens of grapes, and the olive and the pomegranate, like and unlike.²⁷ Look ye on their fruits when they fruit and ripen. Truly herein are signs unto people who believe.

Yet have they assigned the Djinn to God as his associates, though He created them; and in their ignorance have they falsely ascribed to him sons and daughters. Glory be to Him! And high let Him be exalted above that which they attribute to Him!

Sole maker of the Heavens and of the Earth! how, when He hath no consort, should He have a son? He hath created everything, and He knoweth everything!

This is God your Lord. There is no God but He, the creator of all things: therefore worship Him alone; and He watcheth over all things.

No vision taketh in Him, but He taketh in all vision:²⁸ and He is the Subtile, the All-informed.

Now have proofs that may be seen, come to you from your Lord; whoso seeth them, the advantage will be his own: and whoso is

blind to them, his own will be the loss: I am not made a keeper over you.

Thus variously do we apply our signs,²⁹ that they may say, "Thou hast studied deep:" and that to people of understanding we may make them clear.

Follow thou that which hath been revealed to thee by thy Lord: there is no god but He! and withdraw from those who join other gods with Him.

Had God pleased, they had not joined other gods with Him: and we have not made thee keeper over them, neither art thou a guardian over them.

Revile not those whom they call on beside God,³⁰ lest they, in their ignorance, despitefully revile Him. Thus have we planned out their actions for every people; then shall they return to their Lord, and He will declare to them what those actions have been.

With their most solemn oath have they sworn by God, that if a sign come unto them they will certainly believe it; SAY: Signs are in the power of God alone; and He teacheth you not thereby, only because when they were wrought, ye did not believe.³¹

And we will turn their hearts and their eyes away from the truth, because they did not believe therein at first, and we will leave them in their transgressions, wandering in perplexity.

And though we had sent down the angels to them, and the dead had spoken to them, and we had gathered all things about them in tribes, they had not believed, unless God had willed it! but most of them do not know it.

Thus have we given an enemy to every prophet Satans among men and among Djinn: tinsel discourses do they suggest the one to the other, in order to deceive: and had thy Lord willed it, they would not have done it. Therefore, leave them and their vain imaginings

And let the hearts of those who believe not in the life to come incline thereto, and let them find their content in this, and let them gain what they are gaining.

What! shall I seek other judge than God, when it is He who hath sent down to you the distinguishing Book? They to whom we have given the Book know that it is sent down from thy Lord with truth. Be not thou then of those who doubt.

And the words of thy Lord are perfect in truth and in justice: none can change his words: He is the Hearing, Knowing.

But if thou obey most men in this land, from the path of God will they mislead thee: they follow but a conceit, and they are only liars.

Thy Lord! He best knoweth those who err from his path, and He knoweth the rightly guided.

Eat³² of that over which the name of God hath been pronounced, if

ye believe in his signs.

And why eat ye not of that over which the name of God hath been pronounced, since He hath made plain to you what He hath forbidden you, save as to that which is forced upon you? But indeed many mislead others by their appetites, through lack of knowledge. Verily, thy Lord! He best knoweth the transgressors.

And abandon the semblance of wickedness, and wickedness itself.³³ They, verily, whose only acquirement is iniquity, shall be rewarded for what they shall have gained.

Eat not therefore of that on which the name of God has not been named, for that is assuredly a crime: the Satans will indeed suggest to their votaries to wrangle with you; but if ye obey them, ye will indeed be of those who join gods with God.

Shall the dead, whom we have quickened, and for whom we have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth? Thus have the doings of the unbelievers been prepared for them.

Even so have we placed in every city, ringleaders of its wicked ones, to scheme therein: but only against themselves shall they scheme! and they know it not.

And when a sign cometh to them they say, "We will not believe, till the like of what was accorded to the apostles of God, be accorded to us." God best knoweth where to place his mission. Disgrace with God, and a vehement punishment shall come on the transgressors for their crafty plottings.

And whom God shall please to guide, that man's breast will He open to Islam; but whom He shall please to mislead, strait and narrow will He make his breast, as though he were mounting up into the very Heavens! Thus doth God inflict dire punishment on those who believe not.

And this is the right way of thy Lord. Now have we detailed our signs unto those who will consider.

For them is a dwelling of peace with their Lord! and in recompense for their works, shall he be their protector.

On the day whereon God shall gather them all together "O race of Djinn," will He say, "much did ye exact from mankind." And their votaries from among men shall say, "O our Lord! we rendered one another mutual services: but we have reached our set term, which thou hast set for us." He will say, "Your abode the fire! therein abide ye for ever: unless as God shall will." Verily, thy Lord is Wise, Knowing.

Even thus place we some of the wicked over others, as the meed of their doings.

O race of Djinn and men! came not apostles to you from among yourselves, rehearsing my signs to you, and warning you of the meeting of this your day? They shall say, "We bear witness against ourselves." This world's life deceived them; and they shall bear witness against themselves that they were infidels:

This,³⁴ because thy Lord would not destroy the cities in their sin,

while their people were yet careless.

And for all, are grades of recompense as the result of their deeds;
and of what they do, thy Lord is not regardless.

And thy Lord is the Rich one, full of compassion! He can destroy
you if He please, and cause whom He will to succeed you, as he
raised you up from the offspring of other people:

Verily, that which is threatened you shall surely come to pass,
neither shall ye weaken its might.

SAY: O my people! Act as ye best can: I verily will act my part,
and hereafter shall ye know

Whose will be the recompense of the abode! Verily, the ungodly
shall not prosper.

Moreover, they set apart a portion of the fruits and cattle³⁵ which
he hath produced, and say, "This for God" so deem they "And
this for his companions, whom we associate with Him." But that
which is for these companions of theirs, cometh not to God; yet
that which is for God, cometh to the companions! Ill do they judge.

Thus have the companion-gods induced many of these, who join
them with God, to slay their children, that they might ruin them,
and throw the cloak of confusion over their religion. But if God
had pleased, they had not done this. Therefore, leave them and
their devices.

They also say, "These cattle and fruits are sacred: none may taste
them but whom we please:" so deem they "And there are cattle,
whose backs should be exempt from labour." And there are cattle
over which they do not pronounce the name of God: inventing in
all this a lie against Him. For their inventions shall He reward
them.

And they say, "That which is in the wombs of these cattle is
allowed to our males, and forbidden to our wives;" but if it prove
abortive, both partake of it. God shall reward them for their
distinctions! Knowing, Wise is He.

Lost are they who, in their ignorance, have foolishly slain their
children, and have forbidden that which God hath given them for
food, devising an untruth against God! Now have they erred; and
they were not rightly guided.

He it is who produceth gardens of the vine trellised and
untrellised, and the palm trees, and the corn of various food, and
olives, and pomegranates, like and unlike. Eat of their fruit when
they bear fruit, and pay the due thereof on the day of its
ingathering: and be not prodigal, for God loveth not the prodigal.

And there are cattle for burdens and for journeys. Eat of what God
hath given you for food; and follow not the steps of Satan, for he is
your declared enemy.

You have four sorts of cattle in pairs: of sheep a pair, and of goats
a pair. SAY: Hath He forbidden the two males or the two females;
or that which the wombs of the two females enclose? Tell me with
knowledge, if ye speak the truth:

And of camels a pair, and of oxen a pair. SAY: Hath He forbidden

the two males or the two females; or that which the wombs of the two females enclose?36 Were ye witnesses when God enjoined you this? Who then is more wicked than he who, in his ignorance, inventeth a lie against God, to mislead men? God truly guideth not the wicked.

SAY: I find not in what hath been revealed to me aught forbidden to the eater to eat, except it be that which dieth of itself, or blood poured forth, or swine's flesh; for this is unclean or profane, being slain in the name of other than God. But whoso shall be a forced partaker, if it be without wilfulness, and not in transgression, verily, thy Lord is Indulgent, Merciful!

To the Jews did we forbid every beast having an entire hoof, and of both bullocks and sheep we forbade them the fat, save what might be on their backs, or their entrails, and the fat attached to the bone. With this have we recompensed them, because of their transgression: and verily, we are indeed equitable.

If they treat thee as an impostor, then SAY: Your Lord is of all-embracing mercy: but his severity shall not be turned aside from the wicked.

They who add gods to God will say, "If God had pleased, neither we nor our fathers had given him companions, nor should we have interdicted anything." Thus did they who flourished before them charge with imposture, until they had tasted our severity! SAY: Have ye any knowledge that ye can produce to us? Verily, ye follow only a conceit: ye utter only lies!

SAY: Peremptory proof is God's! Had He pleased He had guided you all aright.

SAY: Bring hither your witnesses who can witness that God hath forbidden these animals; but if they bear witness, witness not thou with them, nor witness to the conceits of those who charge our signs with falsehood, and who believe not in the life to come, and give equals to our Lord.

SAY: Come, I will rehearse what your Lord hath made binding on you that ye assign not aught to Him as partner; and that ye be good to your parents; and that ye slay not your children, because of poverty: for them and for you will we provide:37 and that ye come not near to pollutions, outward or inward:38 and that ye slay not anyone whom God hath forbidden you, unless for a just cause. This hath he enjoined on you, to the intent that ye may understand.

And come not nigh to the substance of the orphan, but to improve it, until he come of age: and use a full measure, and a just balance: We will not task a soul beyond its ability. And when ye give judgment, observe justice, even though it be the affair of a kinsman, and fulfil the covenant of God. This hath God enjoined you for your monition

And, "this is my right way." Follow it then; and follow not other paths lest ye be scattered from His path. This hath he enjoined you, that ye may fear Him.

Then39 gave we the Book to Moses complete for him who should do right, and a decision for all matters, and a guidance, and a mercy, that they might believe in the meeting with their Lord.

Blessed, too, this Book which we have sent down. Wherefore follow it and fear God, that ye may find mercy:

Lest ye should say, "The Scriptures were indeed sent down only unto two peoples before us, but we were not able to go deep into their studies:"⁴⁰

Or lest ye should say, "If a book had been sent down to us, we had surely followed the guidance better than they." But now hath a clear exposition come to you from your Lord, and a guidance and a mercy. Who then is more wicked than he who treateth the signs of God as lies, and turneth aside from them? We will recompense those who turn aside from our signs with an evil punishment, because they have turned aside.

What wait they for, but the coming of the angels to them, or the coming of thy Lord Himself, or that some of the signs of the Lord should come to pass? On the day when some of thy Lord's signs shall come to pass, its faith shall not profit a soul which believed not before, nor wrought good works in virtue of its faith. SAY: Wait ye. Verily, we will wait also.

As to those who split up their religion and become sects, have thou nothing to do with them: their affair is with God only. Hereafter shall he tell them what they have done.

He who shall present himself with good works shall receive a tenfold reward; but he who shall present himself with evil works shall receive none other than a like punishment: and they shall not be treated unjustly.

SAY: As for me, my Lord hath guided me into a straight path; a true religion, the creed of Abraham, the sound in faith; for he was not of those who join gods with God.

SAY: My prayers and my worship and my life and my death are unto God, Lord of the Worlds. He hath no associate. This am I commanded, and I am the first of the Muslims.

SAY: Shall I seek any other Lord than God, when He is Lord of all things? No soul shall labour but for itself; and no burdened one shall bear another's burden. At last ye shall return to your Lord, and he will declare that to you about which you differ.

And it is He who hath made you the successors of others on the earth, and hath raised some of you above others by various grades, that he may prove you by his gifts. Verily thy Lord is swift to punish. But He is also Gracious, Merciful!

1 Lit. their affair would have been decided. In that case there would no longer have been an opportunity for the warnings of the prophets and for repentance, but the angels would at once have executed the divine judgments.

2 See Sura xli. 13, p. 193.

3 See Sura [xc.] xiii. 36.

4 This denunciation is repeated in eleven other passages of the Koran, and coupled with the known reverence of the early

Muslims for what they considered as the word of God, must have greatly tended to secure the revelations of the Prophet from being in any way tampered with and corrupted.

5 They are self-convicted of their own hypocrisy and of the hollowness of their professions.

6 The Resurrection, etc.

7 Abu Jahl had said: "Muhammad speaks truth, and he never said a falsehood; but, if the Banu Chosai, who enjoy already the offices of bearing the standard, of providing the pilgrims with water, and of keeping the keys of the Kaaba, should also obtain the Prophetship, what would remain for the other Koreisch." Kashaf in 1.

8 See Sura lii. 38, p. 65. These passages may allude to the ladder set up in a tower by Wacih ben Salamah, one of the ancient doorkeepers of the Caaba, by which he professed to mount up to God and receive divine Oracles. Freyt. Einl. p. 371.

9 A community. Comp. Prov. xxx. 25, 26. Animals as well as mankind are under the control of God, are held within the limits of his decrees, are accountable to him, and will stand before him in the judgment.

10 Of the Eternal decrees.

11 Or, embellished, made it fair-seeming.

12 Lit. openly, i.e. preceded by some sign.

13 The Rabbins speak of the three keys in the hand of God. Tr. Tanith, fol. x.

14 On the preserved tablet, on which are written the decrees of God.

15 That is, during sleep. See Sura xxxix. 43, p. 258. Or, layeth to rest. Mar. renders literally, defungi faciet vos, id est, obdormiscere. Thus also Beidh. But see the use of the same word in the next verse.

16 Or, to perplex you (by dividing you into) sects.

17 Comp. Sura [cx.] lx. 13.

18 Azar. This form is probably borrowed from Athar, as Terah is called by Eusebius. See Maracci Prodr. iv. 90. Compare a similar narrative (Midr. Rabbah on Gen. par. 17) in which Abraham is given over by his idolatrous father Zarah to Nimrod, who says, "We will adore the Fire:" "Rather," said Abraham, "the water which puts out fire." "The Water then" "Rather the clouds that bear the water." "The Clouds then" "Rather the wind which scatters the clouds." "The Wind then" "Rather man who endures the wind." Whereupon Abraham was thrown into the furnace. It is quite possible that in what follows, Muhammad may have intended to imply that Abraham had renounced the Sabian starworship of his fathers, and to vindicate him from the habit of consulting the stars attributed to him by the Talmudists. Shabbath, fol. 156, col. 1. "Abraham replied, I have consulted my Astrology." Comp. Rashi on Gen. xv. 5. See Maim. Yad Hachaz. vii. 6.

19 Comp. Gen. xv. 5.

20 See Sura xxi. 52.

21 Lit. unless that my Lord shall will anything.

22 Or, confuse not their faith with wrong, injustice, i.e. idolatry.

23 Koran.

24 This verse and the following were probably added at Medina after the Hejira; at least it is difficult to conceive that Muhammad would have ventured thus to have written at Mecca.

25 This verse is said to have been revealed at Medina and to be aimed at the false prophets Moseilama, Aswad and Amsi; also at Abdallah Ibn Saad, Muhammad's secretary, who for corrupting the sacred text and apostacy, was one of the ten proscribed at the taking of Mecca.

26 In the womb.

27 Of all sorts.

28 Lit. attaineth to Mr. Lane renders, "the eyes see not Him, but He seeth the eyes."

29 The verses of the Koran.

30 Comp. Ex. xxii. 28.

31 Notwithstanding this disclaimer, the Muslim tradition, etc. speak of many of their Prophet's miracles. See Maracci's Prodr. p. ii. p. 16, and 30 46.

32 Verses 118 121 seem misplaced, and should probably follow 154.

33 Lit. the outside of iniquity and its inside. Some understand these words of open sins, and secret sins.

34 That is, God's method of dealing with the guilty was to send apostles previous to the execution of his judgments.

35 It appears to have been the custom of the idolatrous Arabs to set apart one portion of their fields for the Supreme God, and the other for the inferior gods represented by their idols. If any of the fruit happened to fall from the part consecrated to the idols into that consecrated to God, they restored it, but if the reverse occurred, they gave it to the idols. God, said they, is rich and can dispense with it. The secret, however, was that the idols' portion was reserved for the priests, Beidhawi. Freytag mentions the names of 73 idols worshipped by the Arab tribes, previous to Islam (Einl. pp. 270 and 342 357) and generally with Allah, as Supreme God.

36 Comp. Sura [cxiv.] v. 102.

37 Comp. Sura xvii. 33, p. 167.

38 See verse 120 above.

39 This very abrupt transition to Jewish history seems to indicate that a passage between this and the preceding verse is lost.

40 Lit. we were careless of their studiesSURA XIII. THUNDER [XC.]

MECCA. 43 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. MIM. RA.1 These, the signs of the Book! And that which hath been sent down to thee from thy Lord is the very truth: But the greater part of men will not believe.

It is God who hath reared the Heavens without pillars thou canst behold; then mounted his throne, and imposed laws on the sun and moon: each travelleth to its appointed goal. He ordereth all things. He maketh his signs clear, that ye may have firm faith in a meeting with your Lord.

And He it is who hath outstretched the earth, and placed on it the firm mountains, and rivers: and of every fruit He hath placed on it two kinds: He causeth the night to enshroud the day. Verily in this are signs for those who reflect.

And on the earth hard by each other are its various portions: gardens of grapes and corn, and palm trees single or clustered. Though watered by the same water, yet some make we more excellent as food than other: Verily in all this are signs for those who understand.

If ever thou dost marvel, marvellous surely is their saying, "What! when we have become dust, shall we be restored in a new creation?"

These are they who in their Lord believe not: these! the collars shall be on their necks; and these shall be inmates of the fire, to abide therein for aye.

To hasten evil rather than good will they challenge thee: but, before their time have been like examples. Full, truly, of mercy is thy Lord unto men, despite their sins; but verily, thy Lord is right vehement to punish.

And they who believe not say: "If a sign from his Lord be not sent down to him !" Thou art a warner only. And every people hath its guide.

God knoweth the burden of every female, and how much their wombs lessen and enlarge: with Him everything is by measure:

Knower of the Hidden and the Manifest! the Great! the Most High!

Alike to Him is that person among you who concealeth his words, and he that telleth them abroad: he who hideth him in the night, and he who cometh forth in the day.

Each hath a succession of Angels before him and behind him, who watch over him by God's behest. Verily, God will not change his gifts to men, till they change what is in themselves: and when God willeth evil unto men, there is none can turn it away, nor have they any protector beside Him.

He it is who maketh the lightning to shine unto you; for fear and hope: and who bringeth up the laden clouds.

And the THUNDER uttereth his praise, and the Angels also, for awe of Him: and he sendeth his bolts and smiteth with them whom he will² while they are wrangling about God! Mighty is he in prowess.

Prayer is His of right: but these deities to whom they pray beside Him give them no answer, otherwise than as he is answered who stretcheth forth his hands to the water that it may reach his mouth, when it cannot reach it! The prayer of the Infidels only wandereth, and is lost.

And unto God doth all in the Heavens and on the Earth bow down in worship, willingly or by constraint: their very shadows also morn and even!

SAY: Who is Lord of the Heavens and of the Earth? SAY: God.
SAY: Why then have ye taken beside Him protectors, who even for their own selves have no power for help or harm? SAY: What! shall the blind and the seeing be held equal? Shall the darkness and the light be held equal? Or have they given associates to God who have created as He hath created, so that their creation appear to them like His? SAY: God is the Creator of all things! He is the One! the Conquering!

He sendeth down the rain from Heaven: then flow the torrents in their due measure, and the flood beareth along a swelling foam. And from the metals which are molten in the fire for the sake of ornaments or utensils, a like scum ariseth. In this way doth God depict (set forth) truth and falsehood. As to the foam, it is quickly gone: and as to what is useful to man, it remaineth on the earth. Thus doth God set forth comparisons! To those who respond to their Lord shall be an excellent reward; but those who respond not to his call, had they all that the earth containeth twice over, they would surely give it for their ransom. Evil their reckoning! and Hell their home! And wretched the bed!

Shall he then who knoweth that what hath been sent down to thee from thy Lord is the truth, act like him who is blind? Men of insight only will bear this in mind,

Who fulfil their pledge to God, and break not their compact:

And who join together what God hath bidden to be joined, and who fear their Lord, and dread an ill reckoning;

And who, from desire to see the face of their Lord, are constant amid trials, and observe prayer and give alms, in secret and openly, out of what we have bestowed upon them, and turn aside evil by good: for these is the recompense of that abode,

Gardens of Eden into which they shall enter together with the just of their fathers, and their wives, and their descendants: and the angels shall go in unto them at every portal:

"Peace be with you!" say they, "because ye have endured all things!" Charming the recompense of their abode!

But those who, after having contracted it, break their covenant with God, and cut asunder what God hath bidden to be united, and

commit misdeeds on the earth, these, a curse awaiteth them, and an ill abode!

God is open-handed with supplies to whom he will, or is sparing. They rejoice in the life that now is, but this present life is but a passing good, in respect of the life to come!3

And they who believe not say, "Unless a sign be sent down to him from his Lord. " SAY: God truly will mislead whom he will; and He will guide to Himself him who turneth to Him,

Those who believe, and whose hearts rest securely on the thought of God. What! Shall not men's hearts repose in the thought of God? They who believe and do the things that be right blessedness awaiteth them, and a goodly home.

Thus have we sent thee to a people whom other peoples have preceded, that thou mightest rehearse to them our revelations to thee. Yet they believe not on the God of Mercy.4 SAY: He is my Lord. There is no God but He. In Him do I put my trust. To Him must I return.

If there were a Koran by which the mountains could be set in motion, or the earth cleft, or the dead be made to speak ! But all sovereignty is in the hands of God. Do then believers doubt5 that had He pleased God would certainly have guided all men aright?

Misfortune shall not cease to light on the unbelievers for what they have done, or to take up its abode hard by their dwellings, until the threat of God come to pass. Verily, God will not fail his plighted word.

Before thee indeed have apostles been mocked at; but though I bore long with the unbelievers, at last I seized upon them; and how severe was my punishment!

Who is it then that is standing over every soul to mark its actions? Yet have they set up associates with God. SAY: Name them.

What!
Would ye inform God of that which He knoweth not on the Earth? Or are they not a mere empty name? But prepared of old for the infidels was this fraud of theirs; and they are turned aside from the path; and whom God causeth to err, no guide shall there be for him!

Chastisement awaiteth them in this present life, and more grievous shall be the chastisement of the next: and none shall screen them from God.

A picture of the Paradise which God hath promised to them that fear Him. The rivers flow beneath its bowers: its food and its shades are perpetual. This is the reward of those who fear God; but the reward of the unbelievers is the Fire.

They to whom we have given the Book rejoice6 in what hath been sent down to thee; yet some are banded together who deny a part of it. SAY: I am commanded to worship God, and not to associate any creature with Him. On Him do I call, and to Him shall I return.

Thus, then, as a code in the Arabic tongue have we sent down the Koran; and truly, if after the knowledge that hath reached thee thou follow their desires, thou shalt have no guardian nor

protector against God.

Apostles truly have we already sent before thee, and wives and offspring have we given them. Yet no apostle had come with miracles unless by the leave of God. To each age its Book.

What He pleaseth will God abrogate or confirm: for with Him is the source of revelation.⁷

Moreover, whether we cause thee to see the fulfilment of part of our menaces, or whether we take thee hence, verily, thy work is preaching only, and ours to take account.

See they not that we come into their land and cut short its borders?⁸ God pronounceth a doom, and there is none to reverse his doom. And swift is He to take account.

Those who lived before them made plots: but all plotting is controlled by God: He knoweth the works of every one, and the infidels shall know whose will be the recompense of the abode.

The infidels, moreover, will say; Thou art not sent of God. SAY: God is witness enough betwixt me and you, and, whoever hath knowledge of the Book.

1 See Sura lxviii. p. 32.

2 This is said by the traditionists and commentators generally, to refer to Amir and Arbad ben Kais, who in the year 9 or 10 conspired against Muhammad's life, and were struck dead by lightning. See the authorities in N^old. p. 120: Weil, 256; Caussin, iii. 295. But this explanation may have been suggested by the words of the text, which must, if the comment be correct, have been revealed at Medina.

3 Thus, "one hour of bliss in the world to come is better than all life in this world." Mischnah Aboth, iv. 17. Comp. Sura [cxiii.] ix. 38.

4 See Sura xvii. 109. This verse is said to have been occasioned by the refusal of the Meccans at Hudaibiya to adopt the formula prescribed by Muhammad In the Name of the God of Mercy, the Merciful declaring that they knew not who the God of Mercy (Arrahman) was. This was in Hej. 6. See n. p. 173.

5 Lit. despair.

6 That is, the Jews, who at this period of Muhammad's prophetic function, must have been highly gratified at the strong leaning towards, and respect for, their Scriptures and Histories, which shews itself increasingly in the later Meccan Suras.

7 Lit. Mother, or Prototype of the Book. Either God's knowledge or Prescience, or the fabled preserved tablet, on which is written the original of the Koran, and all God's decrees. The Jews have a tradition that the Law existed before the Creation. Midr. Jalkut, 7.

8 That is, the progressive conquests of the Muslims trench more and more on the territories of the idolatrous Arabians.

SURA II. THE COW¹ [XCI.]

MEDINA. 286 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. MIM.2 No doubt is there about this Book: It is a guidance to the God-fearing,

Who believe in the unseen,³ who observe prayer, and out of what we have bestowed on them, expend for God;

And who believe in what hath been sent down to thee, and in what hath been sent down before thee, and full faith have they in the life to come:

These are guided by their Lord; and with these it shall be well.

As to the infidels, alike is it to them whether thou warn them or warn them not they will not believe:

Their hearts and their ears hath God sealed up; and over their eyes is a covering. For them, a severe chastisement!

And some⁴ there are who say, "We believe in God, and in the latter day:" Yet are they not believers!

Fain would they deceive God and those who have believed; but they deceive themselves only, and know it not.

Diseased are their hearts! And that disease hath God increased creased to them. Their's a sore chastisement, for that they treated their prophet as a liar!

And when it is said to them, "Cause not disorders in the earth:" they say, "Nay, rather do we set them right."

Is it not that they are themselves the authors of disorder? But they perceive it not!

And when it is said to them, "Believe as other men have believed;" they say, "Shall we believe as the fools have believed?" Is it not that they are themselves the fools? But they know it not!

And when they meet the faithful they say, "We believe;" but when they are apart with their Satans⁵ they say, "Verily we hold with you, and at them we only mock."

God shall mock at them, and keep them long in their rebellion, wandering in perplexity.

These are they who have purchased error at the price of guidance: but their traffic hath not been gainful, neither are they guided at all.

They are like one⁶ who kindleth a fire, and when it hath thrown its light on all around him. God taketh away their light and leaveth them in darkness they cannot see!

Deaf, dumb, blind: therefore they shall not retrace their steps from error!

Or like those who, when there cometh a storm-cloud out of the Heaven, big with darkness thunder and lightning, thrust their fingers into their ears because of the thunder-clap, for fear of

death! God is round about the infidels.

The lightning almost snatcheth away their eyes! So oft as it gleameth on them they walk on in it, but when darkness closeth upon them, they stop! And if God pleased, of their ears and of their eyes would he surely deprive them: verily God is Almighty! O men of Mecca⁷ adore your Lord, who hath created you and those who were before you: haply ye will fear Him

Who hath made the earth a bed for you, and the heaven a covering, and hath caused water to come down from heaven, and by it hath brought forth fruits for your sustenance! Do not then wittingly give peers to God.

And if ye be in doubt as to that which we have sent down to our servant, then produce a Sura like it, and summon your witnesses, beside God, if ye are men of truth:

But if ye do it not, and never shall ye do it, then fear the fire prepared for the infidels, whose fuel is men and stones:⁸

But announce to those who believe and do the things that are right, that for them are gardens 'neath which the rivers flow! So oft as they are fed therefrom with fruit for sustenance, they shall say, "This same was our sustenance of old:" And they shall have its like given to them.⁹ Therein shall they have wives of perfect purity, and therein shall they abide for ever.

Verily God is not ashamed to set forth as well the instance of a gnat¹⁰ as of any nobler object: for as to those who have believed, they know it to be the truth from their Lord; but as to the unbelievers, they will say, "What meaneth God by this comparison?" Many will He mislead by such parables and many guide: but none will He mislead thereby except the wicked,

Who, after its establishment, violate the covenant of God,¹¹ and cut in sunder what God hath bidden to be joined, and act disorderly on the Earth. These are they who shall suffer loss!

How can ye withhold faith from God? Ye were dead and He gave you life; next He will cause you to die; next He will restore you to life: next shall ye return to Him!

He it is who created for you all that is on Earth, then proceeded to the Heaven, and into seven¹² Heavens did He fashion it: and He knoweth all things.

When thy Lord said to the angels, "Verily, I am about to place one in my stead on earth,"¹³ they said, "Wilt thou place there one who will do ill therein and shed blood, when we celebrate thy praise and extol thy holiness?" God said, "Verily, I know what ye know not."

And he taught Adam the names of all things, and then set them before the angels,¹⁴ and said, "Tell me the names of these, if ye are endued with wisdom."¹⁵

They said, "Praise be to Thee! We have no knowledge but what Thou hast given us to know. Thou! Thou art the Knowing, the Wise."

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not say to you that I know the hidden things of the Heavens and of the Earth, and that I know what ye bring to light, and what ye hide?"

And when we said to the angels, "Bow down and worship Adam," then worshipped they all, save Eblis.¹⁶ He refused and swelled with pride, and became one of the unbelievers.

And we said, "O Adam! dwell thou and thy wife in the Garden, and eat ye plentifully therefrom wherever ye list; but to this tree come not nigh, lest ye become of the transgressors."

But Satan¹⁷ made them slip from it, and caused their banishment from the place in which they were. And we said, "Get ye down, the one of you an enemy to the other: and there shall be for you in the earth a dwelling-place, and a provision for a time."

And words of prayer learned Adam from his Lord: and God turned to him; for He loveth to turn, the Merciful.

We said, "Get ye down from it, all together: and if

Guidance shall come to you from me, whoso shall follow my guidance, on them shall come no fear, neither shall they be grieved:

But they who shall not believe, and treat our signs as false-hoods, these shall be inmates of the fire; in it shall they remain for ever."

O children of Israel! remember my favour wherewith I shewed favour upon you, and be true to your covenant with me; I will be true to my covenant with you; me therefore, revere me! and believe in what I have sent down confirming your Scriptures, and be not the first to disbelieve it, neither for a mean price barter my signs: me therefore, fear ye me!

And clothe not the truth with falsehood, and hide not the truth when ye know it:¹⁸

And observe prayer and pay the legal impost, and bow down with those who bow.

Will ye enjoin what is right upon others, and forget yourselves? Yet ye read the Book: will ye not understand?

And seek help with patience and prayer: a hard duty indeed is this, but not to the humble,

Who bear in mind that they shall meet their Lord, and that unto Him shall they return.

O children of Israel! remember my favour wherewith I shewed favour upon you; for verily to you above all human beings have I been bounteous.

And fear ye the day when soul shall not satisfy for soul at all, nor shall any intercession be accepted from them, nor shall any ransom be taken, neither shall they be helped.

And remember when we rescued you from the people of Pharaoh,

who had laid on you a cruel chastisement. They slew your male children, and let only your females live: and in this was a great trial from your Lord:

And when we parted the sea for you, and saved you, and drowned the people of Pharaoh, while ye were looking on:

And when we were in treaty with Moses forty nights: then during his absence took ye the calf and acted wickedly:

Yet after this we forgave you, that ye might be grateful:

And when we gave Moses the Book and the Illumination¹⁹ in order to your guidance:

And remember when Moses said to his people, "O my people! verily ye - have sinned to your own hurt, by your taking the calf to worship it: Be turned then to your creator, and slay the guilty among you;²⁰ this will be best for you with your creator:" Then turned He unto you, for He is the one who turneth, the Merciful:

And when ye said, "O Moses! we will not believe thee until we see God plainly;" the thunderbolt fell upon you while ye were looking on:

Then we raised you to life after ye had been dead,²¹ that haply ye might give thanks:

And we caused the clouds to overshadow you, and we sent down manna and quails upon; "Eat of the good things we have give you for sustenance;" and they injured not us but they injured themselves.²²

And when we said, "Enter this city,²³ and eat therefrom plentifully, at your will, and enter the gate with prostrations, and say, 'Forgiveness;' and we will pardon you your sins, and give an increase to the doers of good:"

But the evil-doers changed that word into another than that spoken to them,²⁴ and we sent down upon those evil-doers wrath from heaven, for that they had done amiss:

And when Moses asked drink for his people, we said, "Strike the rock with thy rod;" and from it there gushed twelve fountains: each tribe²⁵ knew their drinking-place: "Eat and drink," said we, "of what God hath supplied, and do no wrong on the earth by licentious deeds:"

And when ye said, "O Moses! we will not put up with one sort of food: pray, therefore, thy Lord for us, that He would bring forth for us of that which the earth groweth, its herbs and its cucumbers and its garlic and its lentils and its onions:" He said, "What! will ye exchange that which is worse for what is better? Get ye down into Egypt; for ye shall have what ye have asked:" Vileness and poverty were stamped upon them, and they returned with wrath from God: This, for that they disbelieved the signs of God, and slew the Prophets²⁶ unjustly: this, for that they rebelled and transgressed!

Verily, they who believe (Muslims), and they who follow the Jewish religion, and the Christians, and the Sabeites²⁷ whoever

of these believeth in God and the last day, and doeth that which is right, shall have their reward with their Lord: fear shall not come upon them, neither shall they be grieved.

Call to mind also when we entered into a covenant with you, and lifted up the mountain²⁸ over you: "Take hold," said we, "on what we have revealed to you, with resolution, and remember what is therein, that ye may fear:"

But after this ye turned back, and but for God's grace and mercy toward you, ye had surely been of the lost! Ye know too those of you who transgressed on the Sabbath, and to whom we said, "Be changed into scouted apes:"²⁹

And we made them a warning to those of their day, and to those who came after them, and a caution to the God-fearing:

And when Moses said to his people, "Verily, God bids you sacrifice a COW;"³⁰ they said, "Makest thou a jest of us?" He said, "God keep me from being one of the foolish." They said, "Call on thy Lord for us that He would make plain to us what she is." He said, "God saith, 'She is a cow neither old nor young, but of the middle age between the two:' do therefore what ye are bidden."

They said, "Call on your Lord for us, that he would make plain to us what is her colour." He said, "God saith, 'She is a fawn-coloured cow; her colour is very bright; she rejoiceth the beholders.' "

They said, "Call on they Lord for us that He would make plain to us what cow it is for to us are cows alike, and verily, if God please, we shall be guided rightly:"

He said, "God saith, 'She is a cow not worn by ploughing the earth or watering the field, sound, no blemish in her.' " They said, "Now hast thou brought the truth:" Then they sacrificed her; Yet nearly had they done it not:

And when ye slew a man, and strove among yourselves about him, God brought to light what he had hidden:

For we said, "Strike the corpse with part of her." So God giveth life to the dead, and sheweth you his signs, that haply ye may understand.

Then after that your hearts became hard like rocks, or harder still: for verily, from rocks have rivers gushed; others, verily, have been cleft, and water hath issued from them; and others, verily, have sunk down through fear of God: And God is not regardless of your actions.

Desire ye then that for your sakes³¹ the Jews should believe? Yet a part of them heard the word of God, and then, after they had understood it, perverted it, and knew that they did so.

And when they fall in with the faithful, they say, "We believe;" but when they are apart³² one with another, they say, "Will ye acquaint them with what God hath revealed to you, that they may dispute with you about it in the presence of your Lord?" Understand ye their aim?

Know they not that God knoweth what they hide, as well as what they bring to light?

But there are illiterates among them who are unacquainted with the Book,³³ but with lies only, and have but vague fancies. Woe to those who with their own hands transcribe the Book corruptly, and then say, "This is from God," that they may sell it for some mean price! Woe then to them for that which their hands have written! and, Woe to them for the gains which they have made!

And they say, "Hell fire shall not touch us, but for a few days:"³⁴ SAY: Have ye received such a promise from God? for God will not revoke his promise: or, Speak ye of God that which ye know not?

But they whose only gains are evil works, and who are environed by their sins, they shall be inmates of the fire, therein to abide for ever:

But they who have believed and done the things that be right, they shall be the inmates of Paradise, therein to abide for ever.

And when we entered into covenant with the children of Israel, we said, "Worship none but God, and be good to your parents and kindred, and to orphans, and to the poor, and speak with men what is right, and observe prayer, and pay the stated alms." Then turned ye away, except a few of you, and withdrew afar off.

And when we made a covenant with you that ye should not shed your own blood,³⁵ nor expel one another from your abodes, then ye ratified it and yourselves were witnesses.

Then were ye the very persons who slew one another; and ye drove out a part of your own people from their abodes; ye lent help against them with wrong and hatred; but if they come captives to you, ye redeem them! Yet it was forbidden you to drive them out.³⁶ Believe ye then part of the Book, and deny part? But what shall be the meed of him among you who doth this, but shame in this life? And on the day of the Resurrection they shall be sent to the most cruel of torments, for God is not regardless of what ye do.

These are they who purchase this present life at the price of that which is to come: their torment shall not be lightened, neither shall they be helped.

Moreover, to Moses gave we "the Book," and we raised up apostles after him; and to Jesus, son of Mary, gave we clear proofs of his mission, and strengthened him by the Holy Spirit.³⁷ So oft then as an apostle cometh to you with that which your souls desire not, swell ye with pride, and treat some as impostors, and slay others?

And they say, "Uncircumcised are our hearts." Nay! God hath cursed them in their infidelity: few are they who believe!

And when a Book had come to them from God, confirming that which they had received already although they had before prayed for victory over those who believed not yet when that Koran come to them, of which they had knowledge, they did not recognise it. The curse of God on the infidels!

For a vile price have they sold themselves, by not believing what God hath sent down, envious of God's sending down his grace on

such of his servants as he pleaseth:38 and they have brought on themselves wrath upon wrath. And for the unbelievers is a disgraceful chastisement.

And when it is said to them, "Believe in what God hath sent down," they say, "In that which hath been sent down to us we believe:" but what hath since been sent down they disbelieve, although it be the truth confirmatory of their own Scriptures. SAY: Why then have ye of old slain God's prophets,39 if ye are indeed believers?

Moreover, Moses came unto you with proofs of his mission. Then in his absence ye took the calf for your God, and did wickedly.

And when we accepted your covenant, and uplifted40 the mountain over you, we said, "Take firm hold on what we have given you, and hearken." They said, "We have hearkened and have rebelled:" then were they made to drink down the calf into their hearts for their ingratitude. SAY: A bad thing hath your faith commanded you, if ye be indeed believers.

SAY: If the future dwelling place with God be specially for you, but not for the rest of mankind, then wish for death, if ye are sincere:

But never can they wish for it, because of that which their own hands have sent on before them!41 And God knoweth the offenders.

And thou wilt surely find them of all men most covetous of life, beyond even the polytheists. To be kept alive a thousand years might one of them desire: but that he may be preserved alive, shall no one reprieve himself from the punishment! And God seeth what they do.

SAY: Whoso is the enemy of Gabriel For he it is who by God's leave hath caused the Koran to descend on thy heart, the confirmation of previous revelations, and guidance, and good tidings to the faithful

Whoso is an enemy to God or his angels, or to Gabriel, or to Michael, shall have God as his enemy: for verily God is an enemy to the Infidels.

Moreover, clear signs have we sent down to thee, and none will disbelieve them but the perverse.

Oft as they have formed an engagement with thee, will some of them set it aside? But most of them believe not.

And when there came to them an apostle from God, affirming the previous revelations made to them, some of those to whom the Scriptures were given, threw the Book of God behind their backs as if they knew it not:

And they followed what the Satans read42 in the reign of Solomon: not that Solomon was unbelieving, but the Satans were unbelieving. Sorcery did they teach to men, and what had been revealed to the two angels, Harut and Marut, at Babel. Yet no man did these two teach until they had said, "We are only a temptation.

Be not then an unbeliever." From these two did men learn how to cause division between man and wife: but unless by leave of God, no man did they harm thereby. They learned, indeed, what would harm and not profit them; and yet they knew that he who bought that art should have no part in the life to come! And vile the price for which they have sold themselves, if they had but known it!

But had they believed and feared God, better surely would have been the reward from God, if they had but known it!

O ye who believe! say not to our apostle, "Raina"⁴³ (Look at us); but say, "Ondhorna" (Regard us). And attend to this; for, the Infidels shall suffer a grievous chastisement.

The unbelievers among the people of the Book, and among the idolaters, desire not that any good should be sent down to you from your Lord: but God will shew His special mercy to whom He will, for He is of great bounty.

Whatever verses we cancel,⁴⁴ or cause thee to forget, we bring a better or its like. Knowest thou not that God hath power over all things?

Knowest thou not that the dominion of the Heavens and of the Earth is God's? and that ye have neither patron nor helper, save God?

Would ye ask of your apostle what of old was asked of Moses? But he who exchangeth faith for unbelief,⁴⁵ hath already erred from the even way.

Many of the people of the Book desire to bring you back to unbelief after ye have believed, out of selfish envy, even after the truth hath been clearly shewn them. But forgive them, and shun them till God shall come in with His working. Truly God hath power over all things.

And observe prayer and pay the legal impost:⁴⁶ and whatever good thing ye have sent on before for your soul's sake, ye shall find it with God. Verily God seeth what ye do.

And they say, "None but Jews or Christians shall enter Paradise:" This is their wish. SAY: Give your proofs if ye speak the truth.

But they who set their face with resignation Godward, and do what is right, their reward is with their Lord; no fear shall come on them, neither shall they be grieved.

Moreover, the Jews say, "The Christians lean on nought:" "On nought lean the Jews," say the Christians: Yet both are readers of the Book. So with like words say they who have no knowledge.⁴⁷ But on the resurrection day, God shall judge between them as to that in which they differ.

And who committeth a greater wrong than he who hindereth God's name from being remembered in his temples, and who hasteth to ruin them?⁴⁸ Such men cannot enter them but with fear. Their's is shame in this world, and a severe torment in the next.

The East and the West is God's: therefore, whichever way ye turn, there is the face of God:⁴⁹ Truly God is immense and knoweth all.

And they say, "God hath a son:" No! Praise be to Him! But His, whatever is in the Heavens and the Earth! All obeyeth Him,

Sole maker of the Heavens and of the Earth! And when He decreeth a thing, He only saith to it, "Be," and it is.

And they who have no knowledge say, "Unless God speak to us, or thou shew us a sign !" So, with like words, said those who were before them: their hearts are alike: Clear signs have we already shewn for those who have firm faith:

Verily, with the Truth have we sent thee, a bearer of good tidings and a warner: and of the people of Hell thou shalt not be questioned.

But until thou follow their religion, neither Jews nor Christians will be satisfied with thee. SAY: Verily, guidance of God, that is the guidance! And if, after "the Knowledge" which hath reached thee, thou follow their desires, thou shalt find neither helper nor protector against God.

They to whom we have given the Book, and who read it as it ought to be read, these believe therein: but whoso believeth not therein, shall meet with perdition.

O children of Israel! remember my favour wherewith I have favoured you, and that high above all mankind have I raised you:

And dread the day when not in aught shall soul satisfy for soul, nor shall any ransom be taken from it, nor shall any intercession avail, and they shall not be helped.

When his Lord made trial of Abraham by commands which he fulfilled, He said, "I am about to make thee an Imam to mankind:" he said, "Of my offspring also:" "My covenant," said God, "embraceth not the evil doers."

And remember when we appointed the Holy House⁵⁰ as man's resort and safe retreat, and said, "Take ye the station of Abraham for a place of prayer:" And we commanded Abraham and Ismael, "Purify my house for those who shall go in procession round it, and those who shall abide there for devotion, and those who shall bow down and prostrate themselves."

And when Abraham said, "Lord! make this secure land, and supply its people with fruits, such of them as believe in God and in the last day:" He said, "And whoso believeth not, for a little while will I bestow good things on him; then will I drive him to the torment of the Fire!" An ill passage!

And when Abraham, with Ismael, raised the foundations⁵¹ of the House, they said, "O our Lord! accept it from us; for thou art the Hearer, the Knower.

O our Lord! make us also Muslims, and our posterity a Muslim people; and teach us our holy rites, and be turned towards us, for thou art He who turneth, the Merciful.

O our Lord! raise up among them an apostle⁵² who may rehearse thy signs unto them, and teach them 'the Book,' and Wisdom, and purify them: for thou art the Mighty, the Wise."

And who but he that hath debased his soul to folly will mislike the

faith of Abraham, when we have chosen him in this world, and in the world to come he shall be of the Just?

When his Lord said to him, "Resign thyself to me," he said, "I resign myself to the Lord of the Worlds."

And this to his children did Abraham bequeath, and Jacob also, saying, "O my children! truly God hath chosen a religion for you; so die not unless ye be also Muslims."

Were ye present when Jacob was at the point of death?⁵³ when he said to his sons, "Whom will ye worship when I am gone?" They said, "We will worship thy God and the God of thy fathers Abraham and Ismael and Isaac, one God, and to Him are we surrendered (Muslims)."

That people have now passed away; they have the reward of their deeds, and ye shall have the meed of yours: but of their doings ye shall not be questioned.

They say, moreover, "Become Jews or Christians that ye may have the true guidance." SAY: Nay! the religion of Abraham, the sound in faith,⁵⁴ and not one of those who join gods with God!

Say ye: "We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes: and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No difference do we make between any of them: and to God are we resigned (Muslims)."

If therefore they believe even as ye believe, then have they true guidance; but if they turn back, then do they cut themselves off from you: and God will suffice to protect thee against them, for He is the Hearer, the Knower.⁵⁵

Islam is the Baptism of God,⁵⁶ and who is better to baptise than God? And Him do we serve.

SAY: Will ye dispute with us about God? when He is our Lord and your Lord! We have our works and ye have your works; and we are sincerely His.

Will ye say, "Verily Abraham, and Ismael, and Isaac, and Jacob, and the tribes, were Jews or Christians?" SAY: Who knoweth best, ye, or God? And who is more in fault than he who concealeth the witness which he hath from God? But God is not regardless of what ye do.

That people have now passed away: they have the reward of their deeds, and for you is the meed of yours; but of their doings ye shall not be questioned.

The foolish ones will say, "What hath turned them from the kebla which they used?" SAY: The East and the West are God's. He guideth whom he will into the right path.

Thus have we made you a central people,⁵⁷ that ye may be witnesses in regard to mankind, and that the apostle may be a witness in regard to you.

We appointed the kebla which thou formerly hadst, only that we might know him who followeth the apostle, from him who turneth

on his heels: The change is a difficulty, but not to those whom God hath guided. But God will not let your faith⁵⁸ be fruitless; for unto man is God Merciful, Gracious.

We have seen thee turning thy face towards every part of Heaven; but we will have thee turn to a kebla which shall please thee. Turn then thy face towards the sacred Mosque,⁵⁹ and wherever ye be, turn your faces towards that part. They, verily, to whom "the Book" hath been given, know this to be the truth from their Lord: and God is not regardless of what ye do.

Even though thou shouldest bring every kind of sign to those who have received the Scriptures, yet thy kebla they will not adopt; nor shalt thou adopt their kebla; nor will one part of them adopt the kebla of the other. And if, after the knowledge which hath come to thee, thou follow their wishes, verily then wilt thou become of the unrighteous.

They to whom we have given the Scriptures know him the apostle even as they know their own children: but truly a part of them do conceal the truth, though acquainted with it.⁶⁰

The truth is from thy Lord. Be not then of those who doubt.

All have a quarter of the Heavens to which they turn them; but wherever ye be, hasten emulously after good: God will one day bring you all together; verily, God is all-powerful.

And from whatever place thou comest forth, turn thy face toward the sacred Mosque; for this is the truth from thy Lord; and God is not inattentive to your doings.

And from whatever place thou comest forth, turn thy face toward the sacred Mosque; and wherever ye be, to that part turn your faces, lest men have cause of dispute against you: but as for the impious among them, fear them not; but fear me, that I may perfect my favours on you, and that ye may be guided aright.

And we sent to you an apostle from among yourselves to rehearse our signs unto you, and to purify you, and to instruct you in "the Book," and in the wisdom, and to teach you that which ye knew not:

Therefore remember me: I will remember you; and give me thanks and be not ungrateful.

O ye who believe! seek help with patience and with prayer, for God is with the patient.

And say not of those who are slain on God's path⁶¹ that they are Dead; nay, they are Living! But ye understand not.

With somewhat of fear and hunger, and loss of wealth, and lives, and fruits, will we surely prove you: but bear good tidings to the patient,

Who when a mischance chanceth them, say, "Verily we are God's, and to Him shall we return:"⁶²

On them shall be blessings from their Lord, and mercy: and these! they are the rightly guided.

Verily, Safa and Marwah⁶³ are among the monuments of God: whoever then maketh a pilgrimage to the temple, or visiteth it, shall not be to blame if he go round about them both. And as for him who of his own accord doeth what is good God is Grateful, Knowing.

They who conceal aught that we have sent down, either of clear proof or of guidance, after what we have so clearly shewn to men in the Book,⁶⁴ God shall curse them, and they who curse shall curse them.

But as for those who turn to me, and amend and make known the truth, even unto them will I turn me, for I am He who Turneth, the Merciful.

Verily, they who are infidels and die infidels, these! upon them shall be the malison of God and of angels and of all men:

Under it shall they remain for ever: their torment shall not be lightened, and God will not even look upon them!

Your God is one God:⁶⁵ there is no God but He, the Compassionate, the Merciful.

Assuredly in the creation of the Heavens and of the Earth; and in the alternation of night and day; and in the ships which pass through the sea with what is useful to man; and in the rain which God sendeth down from Heaven, giving life by it to the earth after its death, and by scattering over it all kinds of cattle; and in the change of the winds, and in the clouds that are made to do service between the Heaven and the Earth; are signs for those who understand.

Yet there are men who take to them idols along with God, and love them with the love of God: But stronger in the faithful is the love of God. Oh! the impious will see, when they see their chastisement, that all power is God's, and that God is severe in chastising.

When those who have had followers⁶⁶ shall declare themselves clear from their followers after that they have seen the chastisement, and when the ties between them shall be cut asunder;

The followers shall say, "Could we but return to life we would keep ourselves clear from them, as they have declared themselves clear of us." So will God shew them their works! Sighing is upon them! but, forth from the fire they come not.

Oh men! eat of that which is lawful and good on the earth, but follow not the steps of Satan, for he is your avowed enemy:

He only enjoineth you evil and wickedness, and that ye should aver of God that which ye know not.

And when it is said to them, "Follow ye that which God hath sent down;" they say, "Nay, we follow the usages which we found with our fathers." What! though their fathers were utterly ignorant and devoid of guidance?

The infidels resemble him who shouteth aloud to one who heareth no more than a call and cry! Deaf, Dumb, blind: therefore they have no understanding.

O ye who believe! eat of the good things with which we have supplied you, and give God thanks if ye are His worshippers.

But that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked, is forbidden you. But he who shall partake of them by constraint, without lust or wilfulness, no sin shall be upon him. Verily God is Indulgent, Merciful.

They truly who hide the Scriptures which God hath sent down, and barter them for a mean price these shall swallow into their bellies nought but fire. God will not speak to them, or assoil them, on the day of the Resurrection: and theirs shall be a grievous torment.

These are they who have bartered guidance for error, and pardon for torment; But how great their endurance in fire!⁶⁷

This shall be their doom, because God had sent down "the Book" with the very truth. And verily they who dispute about that Book are in a far-gone severance from it.

There is no piety in turning your faces toward the east or the west, but he is pious who believeth in God, and the last day, and the angles, and the Scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord.

O believers! retaliation for bloodshedding is prescribed to you: the free man for the free, and the slave for the slave, and the woman for the woman: but he to whom his brother shall make any remission,⁶⁸ is to be dealt with equitably; and to him should he pay a fine with liberality.

This is a relaxation⁶⁹ from your Lord and a mercy. For him who after his shall transgress,⁷⁰ a sore punishment!

But in this law of retaliation is your security for life, O men of understanding! to the intent that ye may fear God.

It is prescribed to you, when any one of you is at the point of death, if he leave goods, that he bequeath equitably to his parents and kindred. This is binding on those who fear God. But as for him who after he hath heard the bequest shall change it, surely the wrong of this shall be on those who change it: verily, God Heareth, Knoweth.

But he who feareth from the testator any mistake or wrong, and shall make a settlement between the parties that shall be no wrong in him: verily, God is Lenient, Merciful.

O believers! a Fast is prescribed to you as it was prescribed to those before you, that ye may fear God,

For certain days. But he among you who shall be sick, or on a journey, shall fast that same number of other days: and as for

those who are able to keep it and yet break it, the expiation of this shall be the maintenance of a poor man. And he who of his own accord performeth a good work, shall derive good from it: and good shall it be for you to fast if ye knew it.

As to the month Ramadhan in which the Koran was sent down to be man's guidance, and an explanation of that guidance, and of that illumination,⁷¹ as soon as any one of you observeth the moon, let him set about the fast; but he who is sick, or upon a journey, shall fast a like number of other days. God wisheth you ease, but wisheth not your discomfort, and that you fulfil the number of days, and that you glorify God for his guidance, and that you be thankful.

And when my servants ask thee concerning me, then will I be nigh unto them. I will answer the cry of him that crieth, when he crieth unto me: but let them hearken unto me, and believe in me, that they may proceed aright.

You are allowed on the night of the fast to approach your wives: they are your garment and ye are their garment.⁷² God knoweth that ye defraud yourselves therein, so He turneth unto you and forgiveth you! Now, therefore, go in unto them with full desire for that which God hath ordained for you; and eat and drink until ye can discern a white thread from a black thread⁷³ by the daybreak: then fast strictly till night, and go not in unto them, but rather pass the time in the Mosques. These are the bounds set up by God: therefore come not near them. Thus God maketh his signs clear to men that they may fear Him.⁷⁴

Consume not your wealth among yourselves in vain things, nor present it to judges that ye may consume a part of other men's wealth unjustly, while ye know the sin which ye commit.

They will ask thee of the new moons. SAY: They are periods fixed for man's service and for the Pilgrimage. There is no piety in entering your houses at the back,⁷⁵ but piety consists in the fear of God. Enter your houses then by their doors; and fear God that it may be well with you.

And fight for the cause of God against those who fight against you: but commit not the injustice of attacking them first: God loveth not such injustice:

And kill them wherever ye shall find them, and eject them from whatever place they have ejected you; for civil discord⁷⁶ is worse than carnage: yet attack them not at the sacred Mosque, unless they attack you therein; but if they attack you, slay them. Such the reward of the infidels.

But if they desist, then verily God is Gracious, Merciful.

Fight therefore against them until there be no more civil discord, and the only worship be that of God: but if they desist, then let there be no hostility, save against the wicked.

The sacred month and the sacred precincts are under the safeguard of reprisals:⁷⁷ whoever offereth violence to you, offer ye the like violence to him, and fear God, and know that God is with those who fear Him.

Give freely for the cause of God, and throw not yourselves with your own hands into ruin;78 and do good, for God loveth those who do good.

Accomplish the Pilgrimage and the Visitation79 of the holy places in honour of God: and if ye be hemmed in by foes, send whatever offering shall be the easiest: and shave not your heads until the offering reach the place of sacrifice. But whoever among you is sick, or hath an ailment of the head, must satisfy by fasting, or alms, or an offering. And when ye are safe from foes, he who contents himself with the Visitation of the holy places, until the Pilgrimage, shall bring whatever offering shall be the easiest. But he who findeth nothing to offer, shall fast three days in the Pilgrimage itself, and seven days when ye return: they shall be ten days in all. This is binding on him whose family shall not be present at the sacred Mosque. And fear God, and know that God is terrible in punishing.

Let the Pilgrimage be made in the months already known:80 whoever therefore undertaketh the Pilgrimage therein, let him not know a woman, nor transgress, nor wrangle in the Pilgrimage. The good which ye do, God knoweth it. And provide for your journey; but the best provision is the fear of God: fear me, then, O men of understanding!

It shall be no crime in you if ye seek an increase from your Lord;81 and when ye pour swiftly on from Arafat, then remember God near the holy monument; and remember Him, because He hath guided you who before this were of those who went astray:

Then pass on quickly82 where the people quickly pass, and ask pardon of God, for God is Forgiving, Merciful.

And when ye have finished your holy rites, remember God as ye remember your own fathers, or with a yet more intense remembrance! Some men there are who say, "O our Lord! give us our portion in this world:" but such shall have no portion in the next life:

And some say, "O our Lord! give us good in this world and good in the next, and keep us from the torment of the fire."

They shall have the lot which they have merited: and God is swift to reckon.

Bear God in mind during the stated days: but if any haste away83 in two days, it shall be no fault in him: And if any tarry longer, it shall be no fault in him, if he fear God. Fear God, then, and know that to Him shall ye be gathered.

A man there is84 who surpriseth thee by his discourse concerning this life present. He taketh God to witness what is in his heart; yet is he the most zealous in opposing thee:

And when he turneth his back on thee, he runneth through the land to enact disorders therein, and layeth waste the fields and flocks: but God loveth not the disorder.

And when it is said to him, "Fear God," the pride of sin seizeth him: but he shall have his fill of Hell; and right wretched the

couch!

A man, too, there is⁸⁵ who selleth his very self out of desire to please God: and God is good to his servants.

O believers! enter completely into the true religion, and follow not the steps of Satan, for he is your declared enemy.

But if ye lapse after that our clear signs⁸⁶ have come to you, know that God is Mighty, Wise.

What can such expect but that God should come down to them overshadowed with clouds, and the angels also, and their doom be sealed? And to God shall all things return.

Ask the children of Isreal how many clear signs we have given them. But if any man shall alter the boon⁸⁷ of God after it shall have reached him, assuredly God will be vehement in punishing him.

This present life is prepared for those who believe not, and who mock at the faithful. But they who fear God shall be above them on the day of resurrection; and God is bounteous without measure to whom He will.

Mankind was but one people;⁸⁸ and God sent prophets to announce glad tidings and to warn; and He sent down with them the Book of Truth, that it might decide the disputes of men; and none disputed but those to whom the Book had been given, after the clear tokens had reached them, being full of mutual jealousy. And God guided those who believed to the truth of that about which, by his permission, they had disputed; for God guideth whom he pleaseth into the straight path.

Think ye to enter Paradise, when no such things have come upon you, as on those who flourish before you? Ills and troubles tried them; and so tossed were they by trials, that the Apostle and they who shared his faith, said, "When will the help of God come?" Is not the help of God nigh?

They will ask thee what they shall bestow in alms. SAY: Let the good which ye bestow be for parents, and kindred, and orphans, and the poor, and the wayfarer; and whatever good ye do, of a truth God knoweth.

War is prescribed to you: but from this ye are averse.

Yet haply ye are averse from a thing, though it be good for you, and haply ye love a thing though it be bad for you: And God knoweth; but ye, ye know not.

They will ask thee concerning war in the Sacred Month. SAY: To war therein is bad, but to turn aside from the cause of God, and to have no faith in Him, and in the Sacred Temple, and to drive out its people, is worse in the sight of God; and civil strife is worse than bloodshed. They will not cease to war against you until they turn you from your religion, if they be able: but whoever of you shall turn from his religion and die an infidel, their works shall be fruitless in this world, and in the next: they shall be consigned to the fire; therein to abide for aye.

But they who believe, and who fly their country, and fight in the cause of God may hope for God's mercy: and God is Gracious, Merciful.

They will ask thee concerning wine⁸⁹ and games of chance. SAY:
In both is great sin, and advantage also, to men; but their sin is greater than their advantage. They will ask thee also what they shall bestow in alms:

SAY: What ye can spare. Thus God sheweth you his signs that ye may ponder

On this present world, and on the next. They will also ask thee concerning orphans. SAY: Fair dealing with them is best;

But if ye mix yourselves up (in their affairs) they are your brethren: God knoweth the foul dealer from the fair: and, if God pleased, he could indeed afflict you! Verily, God is Mighty, Wise.

Marry not idolatresses until they believe; a slave who believeth is better than an idolatress, though she please you more. And wed not your daughters to idolaters until they believe; for a slave who is a believer, is than better an idolater, though he please you.

They invite to the Fire; but God inviteth to Paradise, and to pardon, if he so will, and maketh clear his signs to men that they may remember.

They will also question thee as to the courses of women. SAY:
They are a pollution. Separate yourselves therefore from women and approach them not, until they be cleansed. But when they are cleansed, go in unto them as God hath ordained for you. Verily God loveth those who turn to Him, and loveth those who seek to be clean.

Your wives are your field: go in, therefore, to your field as ye will; but do first some act for your souls' good: and fear ye God, and know that ye must meet Him; and bear these good tidings to the faithful.

Swear not by God, when ye make oath, that ye will be virtuous and fear God, and promote peace among men; for God is He who Heareth, Knoweth.

God will not punish you for a mistake in your oaths: but He will punish you for that which your hearts have done. God is Gracious, Merciful.

They who intend to abstain from their wives shall wait four months; but if they go back from their purpose, then verily God is Gracious, Merciful:

And if they resolve on a divorce, then verily God is He who Heareth, Knoweth.

The divorced shall wait the result, until they have had their courses thrice, nor ought they to conceal what God hath created in their wombs, if they believe in God and the last day; and it will be more just in their husbands to bring them back when in this state, if they desire what is right. And it is for the women to act as they

(the husbands) act by them, in all fairness; but the men are a step above them. God is Mighty, Wise.

Ye may divorce your wives twice: Keep them honourably, or put them away with kindness. But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they cannot keep within the bounds⁹⁰ set up by God. And if ye fear that they cannot observe the ordinances of God, no blame shall attach to either of you for what the wife shall herself give for her redemption. These are the bounds of God: therefore overstep them not; for whoever oversteppeth the bounds of God, they are evil doers.

But if the husband divorce her a third time, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her, then shall no blame attach to them if they return to each other, thinking that they can keep within the bounds fixed by God. And these are the bounds of God; He maketh them clear to those who have knowledge.

But when ye divorce women, and the time for sending them away is come, either retain them with generosity, or put them away with generosity: but retain them not by constraint so as to be unjust towards them. He who doth so, doth in fact injure himself. And make not the signs of God a jest; but remember God's favour toward you, and the Book and the Wisdom which He hath sent down to you for your warning, and fear God, and know that God's knowledge embraceth everything.

And when ye divorce your wives, and they have waited the prescribed time, hinder them not from marrying their husbands when they have agreed among themselves in an honourable way. This warning is for him among you who believeth in God and in the last day. This is most pure for you, and most decent. God knoweth, but ye know not.

Mothers, when divorced, shall give suck to their children two full years,⁹¹ if the father desire that the suckling be completed; and such maintenance and clothing as is fair for them, shall devolve on the father. No person shall be charged beyond his means. A mother shall not be pressed unfairly for her child, nor a father for his child: And the same with the father's heir. But if they choose to wean the child by consent and by bargain, it shall be no fault in them. And if ye choose to have a nurse for your children, it shall be no fault in you, in case ye pay what ye promised her according to that which is fair. Fear God, and know that God seeth what ye do.

If those of you who die leave wives, they must await their state during four months and ten days; and when this their term is expired, you shall not be answerable for the way in which they shall dispose of themselves fairly. And God is cognisant of what ye do.

And then shall no blame attach to you in making proposals of marriage⁹² to such women, or in keeping such intention to yourselves? God knoweth that ye will not forget them. But promise them not in secret, unless ye speak honourable words;

And resolve not on the marriage tie until the prescribed time be reached; and know that God knoweth what is in your minds:

therefore, beware of Him; and know that God is Gracious, Mild!

It shall be no crime in you if ye divorce your wives so long as ye have not consummated the marriage, nor settled any dowry on them. And provide what is needful for them he who is in ample circumstances according to his means, and he who is straitened, according to his means with fairness: This is binding on those who do what is right.

But if ye divorce them before consummation, and have already settled a dowry on them, ye shall give them half of what ye have settled, unless they make a release, or he make a release in whose hand is the marriage tie. But if ye make a release, it will be nearer to piety. And forget not generosity in your relations one towards another; for God beholdeth your doings.

Observe strictly the prayers, and the middle⁹³ prayer, and stand up full of devotion towards God.

And if you have any alarm, then pray on foot or riding: but when you are safe, then remember God, how he hath made you to know what ye knew not.

And⁹⁴ such of you as shall die and leave wives, shall bequeath their wives a year's maintenance without causing them to quit their homes; but if they quit them of their own accord, then no blame shall attach to you for any disposition they may make of themselves in a fair way. And God is Mighty, Wise.

And for the divorced let there be a fair provision. This is a duty in those who fear God.

Thus God maketh his signs clear to you that ye may understand.

Hast thou not thought on those who quitted their dwellings and they were thousands for fear of death?⁹⁵ God said to them, "Die:" then He restored them to life, for full of bounty towards man is God. But most men give not thanks!

Fight for the cause of God; and know that God is He who Heareth, Knoweth.

Who is he that will lend to God a goodly loan? He will double it to him again and again: God is close, but open handed also: and to Him shall ye return.

Hast thou not considered⁹⁶ the assembly of the children of Israel after the death of Moses, when they said to a prophet of theirs, "Set up for us a king; we will do battle for the cause of God?" He said, "May it not be that if to fight were ordained you, ye would not fight?" They said, "And why should we not fight in the cause of God, since we and our children are driven forth from our dwellings?" But when fighting was commanded them, they turned back, save a few of them: But God knew the offenders!

And their prophet said to them, "Now hath God set (Talout) Saul king over you." They said, "How shall he reign over us, when we are more worthy of the kingdom than he, and of wealth he hath no abundance?" He said, "Verily God hath chosen him to be over you, and hath given him increase in knowledge and stature; God giveth his kingdom to whom he pleaseth; and God is Liberal, Knowing!"

And their prophet said to them, "Verily, the sign of his kingship shall be that the Ark shall come to you: in it is a pledge of security⁹⁷ from your Lord and the relics⁹⁸ left by the family of Moses, and the family of Aaron; the angels shall bear it: Truly herein shall be a sign indeed to you if ye are believers."

And when Saul marched forth with his forces, he said, "God will test you by a river: He who drinketh of it shall not be of my band; but he who shall not taste it, drinking a drink out of the hand excepted, shall be of my band."⁹⁹ And, except a few of them, they drank of it. And when they had passed it, he and those who believed with him, the former said, "We have no strength this day against (Djalout) Goliath and his forces:" But they who held it as certain that they must meet God, said, "How oft, by God's will, hath a small host vanquished a numerous host! and God is with the steadfastly enduring."

And when they went forth against Goliath and his forces, they said, "O our Lord! pour out steadfastness upon us, and set our feet firm, and help us against the infidels!"

And by the will of God they routed them; and (Daood) David slew Goliath; and God gave him the kingship and wisdom, and taught him according to His will: and were it not for the restraint of one by means of the other, imposed on men by God, verily the earth had been utterly corrupted. But God is bounteous to his creatures.

Such are the signs of God: with truth do we rehearse them to thee, for one of the Sent Ones art Thou.

Some of the apostles we have endowed more highly than others: Those to whom God hath spoken, He hath raised to the loftiest grade, and to Jesus the Son of Mary we gave manifest signs, and we strengthened him with the Holy Spirit.¹⁰⁰ And if God had pleased, they who came after them would not have wrangled, after the clear signs had reached them. But into disputes¹⁰¹ they fell: some of them believed, and some were infidels; yet if God had pleased, they would not have thus wrangled: but God doth what he will.

O Believers! give alms of that with which we have supplied you, before the day cometh when there shall be no trafficking, nor friendship, nor intercession. And the infidels are the wrong-doers.

God! There is no God but He; the Living, the Eternal; Nor slumber seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them; yet nought of His knowledge shall they grasp, save what He willeth. His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not; and He is the High, the Great!

Let there be no compulsion in Religion.¹⁰² Now is the right way made distinct from error. Whoever therefore shall deny Thagout¹⁰³

and believe in God he will have taken hold on a strong handle that shall not be broken: and God is He who Heareth, Knoweth.

God is the patron of believers: He shall bring them out of darkness into light:

As to those who believe not, their patrons are Thagout: they shall bring them out of light into darkness: they shall be given over to the fire: they shall abide therein for ever.

Hast thou not thought on him¹⁰⁴ who disputed with Abraham about his Lord, because God had given him the kingdom? When Abraham said, "My Lord is He who maketh alive and cause to die:" He said, "It is I who make alive and cause to die!" Abraham said, "Since God bringeth the sun from the East, do thou, then, bring it from the West." The infidel was confounded; for God guideth not the evil doers:

Or how he¹⁰⁵ demeaned him who passed by a city which had been laid in ruins.¹⁰⁶ "How," said he, "shall God give life to this city, after she hath been dead?" And God caused him to die for an hundred years, and then raised him to life. And God said, "How long hast thou waited?" He said, "I have waited a day or part of a day." He said, "Nay, thou hast waited an hundred years. Look on thy food and thy drink; they are not corrupted; and look on thine ass: we would make thee a sign unto men: And look on the bones of thine ass, how we will raise them, then clothe them with flesh." And when this was shewn to him, he said, "I acknowledge that God hath power to do all things."

When Abraham said, "O Lord, shew me how thou wilt give life to the dead!" He said, "Hast thou not believed?"

He said, "Yes; but I have asked thee, that my heart may be well assured." He said, "Take, then, four birds,¹⁰⁷ and draw them towards thee, and cut them in pieces; then place a part of them on every mountain; then call them and they shall come swiftly to thee: and know thou that God is Might, Wise!"

The likeness of those who expend their wealth for the cause of God, is that of a grain of corn which produceth seven ears, and in each ear a hundred grains; and God will multiply to whom He pleaseth: God is Liberal, Knowing!

They who expend their wealth for the cause of God, and never follow what they have laid out with reproaches or harm, shall have their reward with their Lord; no fear shall come upon them, neither shall they be put to grief.

A kind speech and forgiveness is better than alms followed by injury. God is Rich, Clement.

O ye who believe! make not your alms void by reproaches and injury, like him who spendeth his substance to be seen of men, and believeth not in God and in the latter day. The likeness of such an one is that of a rock with a thin soil upon it, on which a heavy rain falleth but leaveth it hard: No profit from their works shall they be able to gain; for God guideth not the unbelieving people.

And the likeness of those who expend their substance from a desire to please God, and for the stablishing of their souls, is as a garden on a hill, on which the heavy rain falleth, and it yieldeth its fruits twofold; and even if a heavy rain fall not on it, yet is there a dew: God beholdeth your actions.

Desireth any one of you a garden of palms and vines through

which rivers flow, in which he may have every fruit, and that old age should surprise him there, and that his offspring should be weakly, and that then a fiery violent wind shall strike it so that it shall be burned? Thus God maketh plain his signs to you that ye may reflect.

O ye who believe! bestow alms of the good things which ye have acquired, and of that which we have brought forth for you out of the earth, and choose not the bad for almsgiving, 270 Such as ye would accept yourselves only by connivance: and know that God is Rich, Praiseworthy.

Satan menaceth you with poverty,108 and enjoineth base actions: but God promiseth you pardon from himself and abundance: God is All-bounteous, Knowing.

He giveth wisdom to whom He will: and he to whom wisdom is given, hath had much good given him; but none will bear it in mind, except the wise of heart.

And whatever alms ye shall give, or whatever vow ye shall vow, of a truth God knoweth it: but they who act unjustly shall have no helpers. Give ye your alms openly?109 it is well. Do ye conceal them and give them to the poor? This, too, will be of advantage to you, and will do away your sins: and God is cognisant of your actions.

Their guidance is not thine affair, O Muhammad; but God guideth whom he pleaseth. And the good that ye shall give in alms shall redound unto yourselves; and ye shall not give but as seeking the face of God; and whatever good thing ye shall have given in alms, shall be repaid you, and ye shall not be wronged. There are among you the poor, who being shut up to fighting for the cause of God, have it not in their power to strike out into the earth for riches. Those who know them not, think them rich because of their modesty. By this their token thou shalt know them they ask not of men with importunity: and of whatever good thing ye shall give them in alms, of a truth God will take knowledge.

They who give away their substance in alms, by night and day, in private and in public, shall have their reward with their Lord: no fear shall come on them, neither shall they be put to grief.

They who swallow down usury, shall arise in the resurrection only as he ariseth whom Satan hath infected by his touch. This, for that they say, "Selling is only the like of usury:" and yet God hath allowed selling, and forbidden usury. He then who when this warning shall come to him from his Lord, abstaineth, shall have pardon for the past, and his lot shall be with God. But they who return to usury, shall be given over to the fire; therein shall they abide for ever.

God will bring usury to nought, but will increase alms with usury, and God loveth no infidel, or evil person. But they who believe and do the things that are right, and observe the prayers, and pay the legal impost, they shall have their reward with their Lord: no fear shall come on them, neither shall they be put to grief.

O believers! fear God and abandon your remaining usury, if ye are indeed believers.

But if ye do it not, then hearken for war on the part of God and his apostle: yet if ye repent, ye shall have the principal of your money. Wrong not, and ye shall not be wronged.

If any one find difficulty in discharging a debt, then let there be a delay until it be easy for him: but if ye remit it as alms it will be better for you, if ye knew it.

Fear the day wherein ye shall return to God: then shall every soul be rewarded according to its desert, and none shall have injustice done to them.

O ye who believe! when ye contract a debt (payable) at a fixed date, write it down, and let the notary faithfully note between you: and let not the notary refuse to note, even as God hath taught him; but let him note it down, and let him who oweth the debt dictate, and let him fear God his Lord, and not diminish aught thereof. But if he who oweth the debt be foolish or weak, or be not able to dictate himself, let his friend dictate for him with fairness; and call to witness two witnesses of your people: but if there be not two men, let there be a man, and two women of those whom ye shall judge fit for witnesses: if the one of them should mistake, the other may cause her to recollect. And the witnesses shall not refuse, whenever they shall be summoned. And disdain not to put the debt in writing, be it large or small, with its time of payment: this will be more just for you in the sight of God, better suited for witnessing, and the best for avoiding doubt. But if the goods be there present, and ye pass them from hand to hand then it shall be no fault in you not to write it down. And have witnesses when ye sell, and harm not writer or witness: it will be a crime in you to do this. But fear God and God will give you knowledge, for God hath knowledge of all things.

And if ye be on a journey and shall find no notary, let pledges be taken: but if one of you trust the other, let him who is trusted, restore what he is trusted with, and fear God his Lord. And refuse not to give evidence. He who refuseth is surely wicked at heart: and God knoweth your deeds.

Whatever is in the Heavens and in the Earth is God's: and whether ye bring forth to light what is in your minds or conceal it, God will reckon with you for it; and whom He pleaseth will He forgive, and whom He pleaseth will He punish; for God is All-powerful.

The apostle believeth in that which hath been sent down from his Lord, as do the faithful also. Each one believeth in God, and His Angels, and His Books, and His Apostles: we make no distinction between any of His Apostles.110 And they say, "We have heard and we obey. Thy mercy, Lord! for unto thee must we return."

God will not burden any soul beyond its power. It shall enjoy the good which it hath acquired, and shall bear the evil for the acquirement of which it laboured. O our Lord! punish us not if we forget, or fall into sin; O our Lord! and lay not on us a load like that which thou hast laid on those who have been before us; O our Lord! and lay not on us that for which we have not strength: but blot out our sins and forgive us, and have pity on us. Thou art our protector: give us victory therefore over the infidel nations.

1 The greater part of this, the oldest of the Medina Suras, was revealed in the early part of the second year of the Hejira and previously to the battle of Bedr. The Hejira took place in the beginning of Muharram, or middle of April, A.D. 622. The numbers who emigrated with Muhammad at first, were about 150 persons. Medina is 250 miles north of Mecca, and ten days' journey.

2 Said to mean A mara li Muhammad, i.e. at the command of Muhammad; but see Sura lxviii. p. 32.

3 Death, Resurrection, Judgment, etc.

4 The Jews.

5 The Jews and Christians, hostile to the mission of Muhammad.

6 Lit. the similitude of them is as the similitude of, etc.

7 The people of Medina are generally addressed with "O ye who believe;" the Meccans, with "O men." Hence it has been inferred that from verse 19 (O men) to 37 inclusively, is of the Meccan period. The subjects treated of also lead to this conclusion.

8 The statues of false gods.

9 It will be an agreeable surprise to the blessed to have fruits, which at first sight resemble those of earth, but are infinitely more delicious,.

10 Muhammad had been reproached for having drawn illustrations from the Ant, Bee, Spider, etc.

11 Concerning faith in Muhammad. See verse 39 below, note.

12 The number of the Heavens is borrowed from the Talmud, or traditions based upon it; but the idea probably has its root in the Scriptural expression, "Heaven of Heavens."

13 Lit. a caliph, vicegerent. "When the Holy One, Blessed be He, would create man, He took counsel with the Angels and said to them, We will make man in our image." Midr. Rabbah on Numb. iv. par. 19. Comp. Midr. on Gen. 1, par. 8, 17. Sanhedr. 38.

14 "God said to the Angels, 'His wisdom is greater than yours.' Then brought he before them beasts, cattle, and birds, and asked for their names, but they knew them not. But when he had created man," etc. Midr. as above.

15 Or, if ye are truthful, or can make good a better claim to the vicegerency.

16 In the name Eblis (diabolos) and in the honour claimed for Adam as a kind of Godman, there are traces of a Christian original, as well as in the identification of the serpent with Satan. Comp. Ps. civ. 4; Heb. i. 6. The Talmudists also enlarge on the honour paid to Adam. "Adam sat in the garden and the Angels brought him flesh and cooling wine." Sanhedr. 29. "In the hour when the Holy One, Blessed be He, created man, the Angels went astray in regard to him, and essayed to say before him, 'O Holy One!' then God permitted sleep to fall on him, and all knew that he was of earth." Midr. Rabbah on Gen. par. 8. It is possible that the

Arabic word *balas*, a profligate, wicked person, may have influenced Muhammad in the formation of the word *Eblis*. See note, p. 185. *Eblis* is used in the Arabic version of the New Testament, for the probable date of which, see Tischendorf, *Prol.* p. 78.

17 Observe the change from *Eblis*, the calumniator, to Satan, the hater.

18 Muhammad rarely accused the Jews and Christians of corrupting, but often of misinterpreting, their Sacred Books, in order to evade his claims. His charges, however, are always very vaguely worded, and his utterances upon this subject are tantamount to a strong testimony in favour of the unimpeachable integrity of the sacred books, both of the Jews and Christians, so far as he knew them. See Sura [lxxxvii.] vii. 168, and v. 73 below.

19 See Sura [lxv.] xxi. 49.

20 Lit. slay one another.

21 The Talmudists relate how the Israelites who had died, on hearing the divine voice, etc., were restored by the intercession of the Law itself. *Sanh.* 5.

22 By storing them up in violation of God's command.

23 Jericho according to some commentators, Jerusalem according to others, but see verse 58.

24 See Sura [lxxxvii.] vii. 162.

25 Lit. all men. This incident is perhaps inadvertently borrowed from *Ex.* xv. 27.

26 This passage (comp. xxvi. 59) is one of the numerous anachronisms which abound in the Koran and prove the gross ignorance of the Arabian Prophet.

27 The Sabeites are identical with the Mendaïtes, or so-called Christians of S. John, residing in the marshy district at the mouth of the Euphrates, but are not the same with the star-worshipping Sabians of Harran in Mesopotamia. See D'Herbelot, *Bibl. Or.* under the word *Sabi*; *Assemani, Bibl. Or.* iii. 2, 609. For curious details as to the elements of the Sabeite religion, see Chwolson's *SSabier* and *SSabaismus I.*

28 See Sura [lxxxvii.] vii. 170.

29 See Sura [lxxxvii.] vii. 164.

30 Compare *Numb.* xix.; *Deut.* xxii. 19. The cow was to be sacrificed in order that a murderer might be discovered through the miracle to be wrought on the corpse by a piece of her flesh.

31 To please you, O Muslims.

32 This is one of the passages which shews great familiarity with the habits of the Jews, on the part of Muhammad. See Maracci's *Prodr.* i. 44. *Wahl's Einleitung*, xxx. xxxv.

33 The Pentateuch. This passage shews that the art of writing was known in Medina shortly after the Hejira.

34 Forty days; the period during which they worshipped the calf.

35 The blood of those who are as your own flesh.

36 Two Jewish tribes (Koreidha and Nadhir) in alliance with certain Arab tribes who were at war, destroyed one another's abodes, but redeemed the Jewish captives, professing that they were commanded to do this by the Law. So the commentators.

37 Gabriel. Muhammad either knowingly rejected the divinity of the Holy Ghost, or confounded Gabriel announcing the conception, with the Holy Spirit that overshadowed Mary. It is probable that Muhammad's ideas of the Spirit were at first indefinite, but that the two expressions, Gabriel and the Holy Spirit, became ultimately synonymous. See note on Sura [lxvii.] xvii. 87. Geiger (p. 82) quotes an instance in which the Jewish expositors understand the distinctly-speaking Spirit (Sanhedr. 44) of Gabriel.

38 The gift of the prophetic office, etc., to a pagan Arab and not to a Jew.

39 Matt. xxiii. 37.

40 See Sura vii. 170, p. 309.

41 Comp. 1 Tim. v. 24.

42 In Solomon's Books of Magic. This story has been supposed to be of Persian origin. See Hyde de Rel. Vet. Pers. ch. xii. But from a passage in the Midr. Abhkhir quoted in the Midr. Jalkut, ch. 44, and from a quotation in Maracci's Prodr. iv. 82, Geiger infers that Muhammad has transferred to the time of Solomon, the Rabbinic traditions concerning the influence of angels upon men at the time of the Deluge. p. 106. "Babel is regarded by the Muslims as the fountain head of the science of magic. They suppose Haroot and Maroot to be two angels who, in consequence of their want of compassion for the frailties of mankind, were sent down to earth to be tempted. They both sinned; and being permitted to choose whether they would be punished now or hereafter, chose the former, and are still suspended by the feet at Babel in a rocky pit, and are the great teachers of magic." (Lane on ch. iii. note 14 of the 1001 Nights.)

43 Raina, as pronounced in Hebrew, "our bad one;" but in Arabic, "look upon us," a kind of salutation of the same signification as ondhorna, which, however, does not admit of any secondary bad sense like raina.

44 Comp. Sura xvi. 103; iv. 84. The Muslims admit that there are 225 verses cancelled by later ones. The doctrine of "abrogation" is taught in the Talmud. Thus Hilchoth Mamrim, ii. 1, 2, etc.

45 That is, does not weigh the evidence for Muhammad's mission already given, but demands, as the Jews did, to see God himself.

46 In all Muhammadan countries the first time of prayer is the moghreb or sunset, or rather, four minutes later; the second the eshe, when it has become quite dark; the third the soobh or feqr, the daybreak; the fourth, doohr, or a little after noon, when the sun has begun to decline; the fifth, the asr, midway between noon and nightfall. The obligatory legal alms or impost are called, as

here, zekah (lit. purity), the voluntary, sudackah. It is, however, left to the conscience of individuals to give and to apply them as they think fit.

47 The idolatrous Arabs.

48 If this verse is aimed at the Meccans who, in the 6th year of the Hejira, forbade Muhammad and his followers to enter the temple of Mecca in the expedition of Hodeibiya, it is misplaced here.

49 Abrogated by verse 139 below.

50 The Caaba.

51 Freytag (Einl. p. 339) says that there is no good reason for doubting that the Caaba was founded as stated in this passage. See note on Sura [xcviii.] iii. 90.

52 Deut. xviii. 15.

53 "At the time when our father Jacob quitted this world, he summoned his twelve sons and said to them, Hearken to your father Israel (Gen. xlix. 2). Have ye any doubts in your hearts concerning the Holy One, Blessed be He! They said, Hear, O Israel, our Father. As there is no doubt in thy heart, so neither is there in ours. For the Lord is our God, and He is one." Midr. Rabbah on Gen. par. 98, and on Deut. par. 2. Comp. also Targ. Jer. on Deut. vi. 4. Tract. Pesachim, 56.

54 See Sura [lxxiii.] xvi. 121, n., p. 209.

55 Ibn Batutah assures us (vol. ii. 10) that when in the 14th century he visited Basra, he saw in the mosque the copy of the Koran which the Caliph Othman had in his hands when murdered, and that the marks of his blood were still visible at the words of this verse. Othman's originals are also said to be preserved in Egypt, Morocco, Damascus, Mecca, and Medina. See M. Quatremere in Journ. Asiatique, Juillet, 1838.

56 The original simply has Baptism of God. This may be understood either of Islam generally, or, with Ullmann, in the more restricted sense of circumcision. Perhaps Muhammad used the word advisedly as a hint to the Christians of his land, that in the reception of his religion consisted the true new birth.

57 Or, intermediate, i.e., according to the commentators, not addicted to excess, just. Ullm. ein vermittelndes Volk, zwischen Juden und Christen die Mitte haltend.

58 In having prayed towards Jerusalem.

59 Of Mecca. This change of the Kebla from Jerusalem to Mecca shows that this part of the Sura was revealed at a time when the breach between Muhammad and the Jews was past healing; i.e. in the first half of the second year of the Hejira. See Thilo's. Cod. Apoc. p. 21, n.

60 That is, the Jews are really convinced of the truth of Muhammad's mission.

61 That is, warring with the infidels. The precise date of verses 148 152 depends upon whether this passage refers to the battle of Bedr or Ohod.

62 These words are constantly used by the pious Muslims when in any trouble.

63 Hills in the sacred territory of Mecca, which had long been objects of superstitious reverence to the idolatrous Arabs, on which account the Muslims were at first unwilling to include them among the sacred places.

64 The Pentateuch. See verse 141.

65 This and the three following verses are probably Meccan, as also verses 167 171.

66 The ringleaders of infidelity and idolatrous faiths.

67 Freyt. Lex. vol. ii. p. 477 Quid eos agere coegit quemadmodum damnati agunt? But Mar. Quanta erit sustinentia eorum!

68 To whom his brother, that is, any Arab or believer, shall remit the penalty of death.

69 Of the stricter Mosaic lex talionis, as well of the ante-Islamic Arabian custom, by which the killing of a slave was avenged by the death of a free man, and the killing of a woman by taking the life of a man. See Freyt. Einl. p. 193. Comp. Ex. xxi. 23.

70 That is, by killing the manslayer.

71 On the word Furqan, see Sura [lxv.] xxi. 49.

72 A mutual comfort to each other.

73 Thus Misch. Berachoth, 1, 2, "Prayer is to be said as soon as one can distinguish between a blue and white thread."

74 Judging from the minuteness of the precepts laid down in this and the following verses to 193, it would appear that they were added at a late period of Muhammad's residence at Medina.

75 Such appears to have been the superstitious custom of the Arabs after their return from pilgrimages to Mecca.

76 Their driving you out of Mecca; or, the temptation (to idolatry).

77 Lit. the sacred month for the sacred month, and the sacred precincts or things (for) reprisals. The meaning of this difficult passage is that in wars for the cause of religion, the sacred month and the temple of Mecca may be made the time and scene of contests, which then and there are usually prohibited. For the most accurate information as to the Pilgrimage, see Freytag, Einl. 418.

78 This shows that Muhammad inculcated the doctrine of entire freedom of the will.

79 The greater Pilgrimage, which every Muslim is bound to perform once in his life, is the Hadjat el Farz (the one obligatory Pilgrimage), or the Hadjat el Islam. The Umrah, or little pilgrimage, may be performed at any time except the pilgrimage season, and its ceremonies are much fewer. They are described by Lieut. Burton in his "Pilgrimage," vol. iii. ch. xxviii.

80 Namely, Shawfl, Dhu'lkaada, and Dhu'lhajja.

81 By trading during the Hadj.

82 The pilgrims move on very rapidly when in the immediate neighbourhood of the Holy Places.

83 From the valley of Mina.

84 Said to have been one Al Akhnas Ibn Shoraik, a dissembler with Muhammad.

85 Sohaib, when he joined the standard of Muhammad, left all his property in the hands of the infidels.

86 Verses 204 210 are probably addressed to those Muslims who were desirous to observe certain parts of the Jewish law.

87 The Koran.

88 That is, there was originally but one religion in the world.

89 Comp. Sura [c.] iv. 42, and [cxiv.] v. 99, 100.

90 Limits, fences. The word is Talmudic. Thus Pirke Aboth, i. "The men of the great synagogue said Make a fence for the law;" and iii. 13, "Tradition is a fence to the law."

91 Comp. Sura [lxxxii.] xxxi. 13.

92 Within the four months and ten days.

93 Either the asr, midway between noon and nightfall (see verse 104 above) or the prayer immediately after midday. See note on Sura [c.] iv. 46.

94 This verse is certainly older than the commencement of Sura iv. which alters the law here laid down.

95 Comp. Ezek. xxxvii. 1 10. These Jews are said by some commentators to have abandoned their dwellings through fear of a pestilence (comp. Talmud Sanhed. 92); by others, for fear of being compelled to serve in the wars of God.

96 This and the seven following verses shew that Muhammad, foreseeing an open rupture with the people of Medina at no distant period, felt it necessary to stimulate the zeal and courage of his partisans by examples from Jewish history.

97 Ar. Shechinah. See Freytag Lex. in v. This word, as well as the Arabic word for ark (p. 95, n.) betray in their form a Rabbinic origin.

98 The shoes and rod of Moses, the mitre of Aaron, the vase of manna, the fragments of the two tables of the law.

99 Observe the confusion between Gideon and Saul.

100 See verse 81.

101 The drift of these words, which are of such frequent recurrence in the Koran, is, that the former revelations had been abused, and instead of leading them to Islam broke them up into sects and dissentient parties.

102 This verse must have been revealed before Muhammad felt himself secure in his new position at Medina.

103 A name applied to an idol or idols especially Allat and Ozza, the ancient idols of the Meccans. The termination of the word Thagout is more Hebraic than pure Arabic, and literally means error.

104 Nimrod.

105 Ozair or Esdras doubted whether Jerusalem could be rebuilt after its destruction by Nebuchadnezzar, and the miracle here narrated, was wrought for his assurance. The fable has its origin in the circuit made by Nehemiah around the ruined city. Neh. ii. 13.

106 Lit. it was falling on its roofs.

107 Comp. Gen. xv. 9.

108 That is, Satan would dissuade you from liberal contributions by instilling the fear of poverty.

109 Comp. Matt. vi. 3, 4.

110 This contradicts verse 254, as well as several verses in Sura [lviii.] xix.

SURA XCVIII. CLEAR EVIDENCE [XCII.]

MEDINA. 8 Verses

In the Name of God, the Compassionate, the Merciful

THE unbelievers among the people of the Book, and the Polytheists, did not waver, until the CLEAR EVIDENCE had come to them;

A messenger from God, reciting to them the pure pages wherein are true Scriptures!

Neither were they to whom the Scriptures were given divided into sects, till after this clear evidence had reached them!

Yet was not aught enjoined on them but to worship God with sincere religion, sound in faith; and to observe prayer and pay the stated alms. For this is true religion.

But the unbelievers among the people of the Book, and among the Polytheists, shall go into the fire of Gehenna to abide therein for aye. Of all creatures are they the worst!

But they who believe and do the things that are right these of all creatures are the best!

Their recompense with their Lord shall be gardens of Eden, 'neath which the rivers flow, in which they shall abide for evermore.

God is well pleased in them and they in Him! This, for him who feareth his Lord.

SURA LXIV. MUTUAL DECEIT [XCIII.]

MEDINA.1 18 Verses

In the Name of God, the Compassionate, the Merciful

ALL that is in the Heavens, and all that is in the Earth, praiseth God: His the Kingdom and His the Glory! And He hath power over all things!

It is He who hath created you all; yet some of you are infidel and others believers: but God beholdeth all your actions.

He hath created the Heavens and the Earth in Truth; and He hath fashioned you and given you goodly forms; and to Him must ye all return.

He knoweth all that passeth in the Heavens and in the Earth; and He knoweth what ye hide and what ye bring to light; and God knoweth the very secrets of men's breasts.

Hath not the story reached you of those who disbelieved of yore, and therefore tasted the evil consequences of their doings? And a sore punishment doth await them.

This, for that when their apostles came to them with the clear tokens, they said, "What! shall men be our guides?" And they believed not and turned their backs. But God can dispense with them; for God is the Rich, the Praiseworthy!

The infidels pretend that they shall not be raised from the dead. SAY: Yea, by my Lord, ye shall surely be raised; then shall ye surely be told of your deeds! And easy is this for God.

Believe then in God and his apostle and in the light which we have sent down; for God is fully aware of all ye do.

The day when He shall gather you together for the day of mutual gathering, will be the day of MUTUAL DECEIT,² and whoso shall have believed in God and done what is right, for him will He cancel his deeds of evil; and He will bring him into the gardens beneath whose shades the rivers flow, to abide therein for evermore. This will be the great bliss!

But the unbelieving those who gave the lie to our signs shall be the inmates of the fire, wherein they shall remain for ever. And a wretched passage thither!

No mischance chanceth but by God's permission; and whoso believeth in God, that man's heart will he guide: and God knoweth all things.

Obeys God then and obeys the apostle: but if ye turn away, our apostle is not to blame, for he is only charged with plain preaching.

God! there is no God but He! On God, then, let the faithful trust.

O ye who believe! Verily, in your wives and your children ye have an enemy: wherefore beware of them. But if ye pass it³ over and pardon, and are lenient, then God too is Lenient, Merciful.

Your wealth and your children are only a source of trial! but God! with Him is the great recompense.

Fear God, then, with all your might, and hear and obey: and give alms for your own weal; for such as are saved from their own

greed, shall prosper.

If ye lend God a generous loan, He will double it to you and will forgive you, for God is Grateful, Long-suffering.

He knoweth alike the Hidden and the Manifest: the Mighty, the Wise!

1 The first verse of this Sura, and the phrase obey God and the Apostle (verses 8, 12), which usually occurs only in Medina Suras, the phrases in verse 16 compared with Sura [cii.] lix. 9, as well as the subject matter, incline me to follow those Muslim commentators who are of opinion that the whole Sura was revealed at Medina. Weil and Muir suppose it to be Meccan.

2 That is, the day on which it will be found that if the just had been wicked they would have taken the place of the reprobates, while the reprobates will see that if they had been just persons they would have gone to Paradise.

3 Their occasionally beguiling you from your duty, especially that of contending for the faith. Comp. 1 Cor. vii. 32.

SURA LXII. THE ASSEMBLY [XCIV.]

MEDINA. II Verses

In the Name of God, the Compassionate, the Merciful

ALL that is in the Heavens, and all that is on the Earth, uttereth the Praise of God, the King! the Holy! the Mighty! the Wise!

It is He who hath sent to the pagan folk (Arabs) an Apostle from among themselves, to rehearse His signs to them, and to purify them, and to impart to them a knowledge of "the Book" and wisdom; for aforesaid were they in manifest error.

And others among them have not yet overtaken those who preceded them in the faith. But He is the Mighty, the Wise!

This is the goodness of God: He bestoweth it on whom He will: God is of immense goodness!

They on whom the burden of the law was laid, and would not bear it, are like an ass beneath a load of books. A sorry likeness this, for the people who give the lie to the signs of God! God guideth not the people who do this wrong!

SAY: O ye Jews, if ye profess that ye rather than other men are the friends of God, then wish for death if ye are men of truth.

But never on account of their previous handywork will they wish for it, and God knoweth the wrong doers.

SAY: Verily the death from which ye flee will surely meet you. Then shall ye be brought back to Him who knoweth alike the things done in secret and openly: and He will tell you of your actions.

O ye who believe! When ye are summoned to prayer on the day of THE ASSEMBLY, haste to the commemoration of God, and quit your traffic. This, if ye knew it, will be best for you.

And when the Prayer is ended, then disperse yourselves abroad and go in quest of the bounties of God; and, that it may be well with you, oft remember God.

But when they get a sight of merchandise or sport, they disperse after it, and leave thee standing alone.² SAY: God hath in reserve what is better than sport or wares. And God is the best provider!

¹ Friday; the day on which Muhammad made his first entry into Medina, and the day on which creation was finished.

² It is said that when Muhammad was preaching, Dahya Alkalbi, while yet a heathen, came, on a Friday, into Medina at the head of a caravan, and that all the congregation, attracted by the music of the tambours which preceded it, left the sermon for the spectacle. Muqftil ap. Alfarrf. If this account be accurate, we may approximate to the date of this Sura as in Hej. 5 (towards the close). Dahya is known to have fought in the ranks of the Muslims at the battle of the Ditch. And as the former part is aimed at the Jews, it is probably of the same period as Sura [xci.] ii.

SURA VIII. THE SPOILS¹ [XCV.]

MEDINA 76 Verses

In the Name of God, the Compassionate, the Merciful

THEY will question thee about THE SPOILS. SAY: The spoils are God's and the apostle's. Therefore, fear God, and settle this among yourselves; and obey God and his apostle, if you are believers.

Believers are they only whose hearts thrill with fear when God is named, and whose faith increaseth at each recital of his signs, and who put their trust in their Lord;

Who observe the prayers, and give alms out of that with which we have supplied them;

These are the believers: their due grade awaiteth them in the presence of their Lord, and forgiveness, and a generous provision.

Remember how thy Lord caused thee to go forth from thy home² on a mission of truth, and part of the believers were quite averse to it:

They disputed with thee about the truth³ which had been made so clear, as if they were being led forth to death, and saw it before them:

And remember when God promised you that one of the two troops⁴ should fall to you, and ye desired that they who had no arms should fall to you: but God purposed to prove true the truth of his words, and to cut off the uttermost part of the infidels;

That he might prove his truth to be the truth, and bring to nought that which is nought,⁵ though the impious were averse to it:

When ye sought succour of your Lord, and he answered you, "I

will verily aid you with a thousand6 angels, rank on rank:"

And God made this promise as pure good tidings, and to assure your hearts by it: for succour cometh from God alone! Verily God is Mighty, Wise.

Recollect when sleep, a sign of security from Him, fell upon you, and he sent down upon you water from Heaven that he might thereby cleanse you, and cause the pollution of Satan to pass from you, and that he might gird up your hearts, and stablish your feet by it:

When thy Lord spake unto the angels, "I will be with you: therefore stablish ye the faithful. I will cast a dread into the hearts of the infidels." Strike off their heads then, and strike off from them every finger-tip.

This, because they have opposed God and his apostle: And whoso shall oppose God and his apostle. Verily, God will be severe in punishment.

"This for you! Taste it then! and for the infidels is the torture of the fire!"

O ye who believe! when ye meet the marshalled hosts of the infidels, turn not your backs to them:

Whoso shall turn his back to them on that day, unless he turn aside to fight, or to rally to some other troop, shall incur wrath from God: Hell shall be his abode and wretched the journey thither!

So it was not ye who slew them, but God slew them; and those shafts were God's, not thine!⁷ He would make trial of the faithful by a gracious trial from Himself: Verily, God Heareth, Knoweth.

This befel, that God might also bring to nought the craft of the infidels.

O Meccans! if ye desired a decision, now hath the decision come to you.⁸ It will be better for you if ye give over the struggle. If ye return to it, we will return; and your forces, though they be many, shall never avail you aught, for God is with the faithful.

O ye faithful! obey God and his apostle, and turn not away from Him, now that ye hear the truth;

And be not like those who say "We hear," when they hear not;

For the vilest beasts in God's sight, are the deaf, the dumb, who understand not.

Had God known any good in them, he would certainly have made them hear. But even if He had made them hear, they would certainly have turned back and withdrawn afar.

O ye faithful! make answer to the appeal of God and his apostle when he calleth you to that which giveth you life. Know that God cometh in between a man and his own heart, and that to him shall ye be gathered.

And be afraid of temptation: the evil doers among you will not be the only ones on whom it will light: And know ye that God is severe in punishment.

And remember when ye were few, and reputed weak in the land:9
ye feared lest men should pluck you away; then was it that He took
you in and strengthened you with his help, and supplied you with
good things, that haply ye might give thanks.

O ye who believe! deal not falsely with God and his apostle; and
be not false in your engagements, with your own knowledge:

And know that your wealth and your children are a temptation;
and that God! with Him is a glorious recompense.

O ye who believe! if ye fear God he will make good your
deliverance, and will put away your sins from you, and will forgive
you. God is of great bounteousness!

And call to mind when the unbelievers plotted against thee, to
detain thee prisoner, or to kill thee, or to banish thee: They
plotted but God plotted: and of plotters is God the best!

And oft as our signs were rehearsed to them, they said, "Now have
we heard: if we pleased we could certainly utter its like! Yes, it is
mere tales of the ancients."

And when they said, "God! if this be the very truth from before
thee, rain down stones upon us from Heaven, or lay on us some
grievous chastisement."

But God chose not to chastise them while thou wast with them, nor
would God chastise them when they sued for pardon.

But because they debarred the faithful from the holy temple, albeit
they are not its guardians, nothing is there on their part why God
should not chastise them. The Godfearing only are its guardians;
but most of them know it not.

And their prayer at the house of God is no other than whistling
through the fingers and clapping of the hands "Taste then the
torment, for that ye have been unbelievers."

The infidels spend their riches¹⁰ with intent to turn men aside
from
the way of God: spend it they shall; then shall sighing be upon
them, and then shall they be overcome.

And the infidels shall be gathered together into Hell,

That God may separate the bad from the good, and put the bad one
upon the other, and heap them all up and put them into Hell!
These are they who shall be lost.

SAY to the infidels: If they desist from their unbelief, what is now
past shall be forgiven them; but if they return to it, they have
already before them¹¹ the doom of the ancients!

Fight then against them till strife be at an end, and the religion be
all of it God's. If they desist, verily God beholdeth what they do:

But if they turn their back, know ye that God is your protector:
Excellent protector! excellent helper!

And know ye, that when ye have taken any booty, a fifth¹² part
belongeth to God and to the Apostle, and to the near of kin, and to

orphans, and to the poor, and to the wayfarer, if ye believe in God, and in that which we have sent down to our servant on the day of the victory,¹³ the day of the meeting of the Hosts. Over all things is God potent.

When ye were encamped on the near side of the valley, and they were on the further side, and the caravan was below you, if ye had made an engagement to attack ye would have failed the engagement; but ye were led into action notwithstanding, that God might accomplish the thing destined to be done:

That he who should perish might perish with a clear token¹⁴ before him, and that he who liveth might live with it. And verily, God Heareth, Knoweth. Remember when God shewed them to thee in thy dream, as few: Had he shown them numerous, ye would certainly have become fainthearted, and would certainly have disputed about the matter But from this God kept you He knoweth the very secrets of the breast

And when, on your meeting, he made them to appear to your eyes as few, and diminished you in their eyes, that God might carry out the thing that was to be done.¹⁵ To God do all things return.

Believers! when ye confront a troop, stand firm and make frequent mention of the name of God, that it may fare well with you:

And obey God and his Apostle; and dispute not, lest ye become fainthearted and your success go from you; but endure with steadfastness, for God is with the steadfastly enduring.

And be not like those Meccans who came out of their houses insolently and to be seen of men, and who turn others from the way of God: God is round about their actions.

When Satan prepared their works for them, and said, "No man shall conquer you this day; and verily I will be near to help you:" But when the two armies came in sight, he turned on his heel and said, "Ay, I am clear of you: ay, I see what ye see not:¹⁶ ay, I fear God; for God is severe in punishing."

When the hypocrites and the diseased of heart said, "Their Religion hath misled the Muslims:¹⁷ But whoso putteth his trust in God. Yes, verily God is Mighty, Wise!

If thou didst see, when the angels cause the infidels to die! They smite their faces and their backs, and "Taste ye the torture of the burning:

This, for what your hands have sent on before you:" and God is not unjust to his servants.

Their state is like that of the people of Pharaoh and of those before them who believed not in the signs of God: therefore God seized upon them in their sin! God is Mighty, severe in punishing.

This, because God changeth not the favour with which he favoureth a people, so long as they change not what is in their hearts; and for that God Heareth, Knoweth.

Their state is like that of the people of Pharaoh, and of those

before them who treated their Lord's signs as lies. We therefore destroyed them in their sins, and we drowned the people of Pharaoh; for they were all doers of wrong.

The worst beasts truly in the sight of God are the thankless who will not believe;

They with whom thou hast leagued, and who are ever breaking their league, and who fear not God!

If thou take them in war, then, by the example of their fate, scatter those who shall follow them that they may be warned:

Or if thou fear treachery from any people, throw back their treaty to them as thou fairly mayest,¹⁸ for God loveth not the treacherous.

And think not that the infidels shall escape Us! They shall not weaken God.

Make ready then against them what force ye can, and strong squadrons whereby ye may strike terror into the enemy of God and your enemy, and into others beside them whom ye know not, but whom God knoweth. All that you shall expend for the cause of God shall be repaid you; and ye shall not be wronged.

And if they lean to peace, lean thou also to it; and put thy trust in God: for He is the Hearing, the Knowing.

But if they seek to betray thee, God will be all-sufficient for thee. He it is who hath strengthened thee with His help, and with the faithful, and hath made their hearts one. Hadst thou spent all the riches of the earth, thou couldst not have united their hearts; but God hath united them, for He is Mighty, Wise.

O prophet! God, and such of the faithful as follow thee, will be all-sufficient for thee.

O prophet! stir up the faithful to the fight. Twenty of you who stand firm shall vanquish two hundred: and if there be a hundred of you they shall vanquish a thousand of the infidels, for they are a people devoid of understanding.

Now hath God made your work easy, for he knoweth how weak ye are. If there be an hundred of you who endure resolutely, they shall vanquish two hundred; and if there be a thousand of you, they shall vanquish two thousand¹⁹ by God's permission; for God is with those who are resolute to endure.

No prophet hath been enabled to take captives until he had made great slaughter in the earth. Ye desire the passing fruitions of this world, but God desireth the next life for you. And God is Mighty, Wise.

Had there not been a previous ordinance²⁰ from God, a severe chastisement had befallen you, for the ransom which ye took.

Eat therefore of the spoils ye have taken what is lawful and good; and fear God: God is Gracious, Merciful.

O prophet! say to the captives who are in your hands, "If God

shall know good²¹ to be in your hearts, He will give you good beyond all that hath been taken from you, and will forgive you: for God is Forgiving, Merciful."

But if they seek to deal treacherously with you they have already dealt treacherously²² with God before! Therefore hath He given you power over them. God is Knowing, Wise.

Verily, they who have believed and fled their homes and spent their substance for the cause of God, and they who have taken in the prophet and been helpful to him, shall be near of kin the one to the other. And they who have believed, but have not fled their homes, shall have no rights of kindred with you at all, until they too fly their country. Yet if they seek aid from you on account of the faith, your part it is to give them aid, except against a people between whom and yourselves there shall be a treaty. And God beholdeth your actions.

The infidels lend one another mutual help. Unless ye do the same, there will be discord in the land and great corruption.

But as for those who have believed and fled their country, and fought on the path of God, and given the prophet an asylum, and been helpful to him, these are the faithful; Mercy is their due and a noble provision.

And they who have believed and fled their country since, and have fought at your side, these also are of you. Those who are united by ties of blood²³ are the nearest of kin to each other. This is in the Book of God. Verily, God knoweth all things.

1 On this Sura, which relates mainly to the battle of Bedr, see Weil's *M. der Prophet*, p. 268.

2 At Medina.

3 The necessity for the combat and its probable result.

4 Muhammad had conceived the design of attacking an unarmed caravan belonging to the Koreisch on its way from Syria to Mecca. Abu Sofian, who had charge of it, sent to Mecca for succour, whence a body of nearly 1000 armed men at once set out to his assistance. Some of the Muslims were anxious to attack the caravan: others, notwithstanding the disparity of numbers, proposed to throw themselves upon the succours.

5 Idolatry.

6 In Sura [xcvii.] iii. the angels are said to be 3000.

7 Lit. thou didst not cast when thou didst cast, but God cast. This is explained of the miracle of the gravelstones and sand cast by God into the eyes of the Meccans at Bedr.

8 That is, by our victory over you.

9 Muhammad specially addresses the Mohadjers in this verse, i.e. those who had fled with him to Medin.

10 Twelve of the Koreisch had given camels and a large sum of money in aid of the Meccan succours.

11 Lit. hath preceded.

12 Before Islam it had been the custom among the Arabians to assign a fourth part of the booty to the leader of an expedition. See Freyt. Einl. p. 266.

13 That is, on the day of the battle of Bedr. See Sura xxi. 49, p. 154.

14 The mission of Gabriel to Muhammad with the promise of victory.

15 Compare the different account in Sura [xcvii.] iii. II. The commentators, however, get over the discrepancy by explaining the apparent diminution of the Muslims at the commencement only of the battle, which had the effect of drawing on the enemy in self-confidence.

16 The angels fighting for the Muslims.

17 By inducing them to attack so greatly superior a force.

18 Thus Beidh. Or, more simply, render them the like.

19 Comp. Lev. xxvi. 8; Josh. xxiii. 10.

20 Authorising the ransom of captives.

21 That is, a disposition to become Muslims.

22 That is, on account of their infidelity.

23 See Weil. Life of M. p. 84, n.

SURAI XLVII. MUHAMMAD [XCVI.]

MEDINA. 40 Verses

In the Name of God, the Compassionate, the Merciful

WHOSO believe not, and prevent others from the way of God their works will He cause to miscarry;2

But whoso believe, and do things that are right, and believe in what hath been sent down to MUHAMMAD for it is the truth from their Lord their sins will He cancel, and dispose their hearts aright.

This because the infidels followed vanity, while those who believe, followed the truth from their Lord. Thus to men doth God set forth their likenesses.

When ye encounter the infidels,3 strike off their heads till ye have made a great slaughter among them, and of the rest make fast the fetters.

And afterwards let there either be free dismissals or ransomings, till the war hath laid down its burdens. Thus do. Were such the pleasure of God, he could himself take vengeance upon them: but He would rather prove the one of you by the other. And whoso fight for the cause of God, their works he will not suffer to miscarry;

He will vouchsafe them guidance, and dispose their hearts aright;

And he will bring them into the Paradise, of which he hath told them.

Believers! if ye help God, God will help you, and will set your feet firm:

But as for the infidels, let them perish: and their works shall God bring to nought:

This because they were averse from the command which God sent down; Fruitless, therefore, shall their works become!

Have they not journeyed through the land, and seen what hath been the end of those who flourished before them? God brought destruction on them: and the like of this doth await the infidels.

This because God is the protector of those who believe, and because the infidels have no protector.

Verily God will bring those who believe, and do the things that are right, into the Gardens, beneath whose shades the rivers flow: but they who believe not, take their fill, and eat as the beasts eat! And their dwelling-place the fire!

And how many cities were mightier in strength than thy city, which hath thrust thee forth!⁴ We destroyed them, and there was none to help them.

Shall he who followeth the clear teaching of his Lord be as he, the evil of whose doings hath been made to seem good to him, or like those who follow their own lusts?

A picture of the Paradise which is promised to the God-fearing! Therein are rivers of water, which corrupt not: rivers of milk, whose taste changeth not: and rivers of wine, delicious to those who quaff it;

And rivers of honey clarified: and therein are all kinds of fruit for them from their Lord! Is this like the lot of those who must dwell for ever in the fire? and shall have draughts of boiling water forced on them which will rend their bowels asunder?

Some of them indeed hearken to thee, until when they go out from thee, they say with sneers to those to whom "the knowledge" hath been given, "What is this he said?" These are they whose hearts God hath sealed up, and who follow their own lusts.

But as to those who have the guidance, He will increase their guidance, and He will teach them what to fear.

For what do the infidels wait, but that the Hour come suddenly on them? Already are its signs come,⁵ and when it hath come on them indeed, how can they be warned then?

Know, then, that there is no god but God: and ask pardon for thy sin, and for believers, both men and women. God knoweth your busy movements, and your final resting-places.

The believers say, "Oh, would that a Sura were sent down!"⁶ but when a peremptory Sura is revealed, whose burden is war, thou mayest see the diseased of heart look toward thee, with a look of

one on whom the shadows of death have fallen! But better in them would be obedience and becoming language.

And if, when the command for war is issued, they are true to God, it will be assuredly best for them.

Were ye not ready, if ye had turned back from Him, to spread disorder in the land, and violate the ties of blood?

These are they whom God hath cursed, and made deaf, and blinded their eyes!

Will they not then meditate on the Koran? Are locks upon their hearts?

But as to those who return to their errors after "the guidance" hath been made plain to them, Satan shall beguile them, and fill them with his suggestions.

This because they say to those who abhor what God hath sent down, "We will comply with you in part of what ye enjoin." But God knoweth their secret reservations.

But how? When the angels, in causing them to die, shall smite them on the face and back!

This because they follow that which angereth God, and abhor what pleaseth Him: therefore will He make their works fruitless.

Think these men of diseased hearts, that God will not bring out their malice to light?

If such were our pleasure, we could point them out to thee, and thou surely know them by their tokens: and know them thou shalt, by the strangeness of their words.⁷ God knoweth your doings.

And we will surely test you, until we know the valiant and the steadfast among you: and we will test the reports of your conduct.

Verily they who believe not, and turn others from the way of God, and separate from the Apostle after that "the guidance" hath been clearly shewn them, shall in no way injure God: but their works shall he bring to nought.

Believers! obey God and the Apostle: and render not your works vain.

Verily those who believe not, and who pervert others from the way of God, and then die in unbelief, God will not forgive.

Be not fainthearted then; and invite not the infidels to peace when ye have the upper hand: for God is with you, and will not defraud you of the recompense of your works.

Surely this present life is only a play, and pastime! but if ye believe, fear God; He will give you your rewards: but He will not ask all your riches of you.

Should He ask them of you, and urge you, ye would shew yourself niggards: and He would bring your grudges to light.

Lo! ye are they, who are called to expend for the cause of God: and some of you are niggards: but whoso is niggardly shall be niggard only to his own loss; for God is the Rich, and ye are the

poor: and if ye turn back, He will change you for another people,8
and they shall not be your like!

1 This Sura was revealed at a period after the victory at Bedr,
when there was still some hesitation on the part of Muhammad's
followers to take decided steps for securing their position. See 37.

2 Lit. will He cause to wander, that is, from their proper aim and
end, the rewards of Paradise. See verse 5 ad f.

3 The Meccans and other unbelievers of Muhammad's time. The
Hanefites suppose this law to apply only to the battle of Bedr. The
Shiites take it as of universal obligation.

4 This verse is said (by Omar b. Muhammad, and Itq. 43) to be the
expression of Muhammad's feelings at the injuries inflicted on
Mecca. He is reported to have wept over it.

5 The first sign being the mission of Muhammad; the second, the
splitting of the moon; the third, the smoke mentioned in Sura xliv.
p. 89.

6 That is, commanding war against the infidels.

7 Unintelligible or affected words, applied to the new religion in
contempt. See Sura [xci.] ii. 56, p. 343.

8 Matt. xxi. 43.

SURA III. THE FAMILY OF IMRAN1 [XCVII.]

MEDINA. 200 Verses

In the Name of God, the Compassionate, the Merciful

ELIF. LAM. MIM.2 God! there is no god but He, the Living, the
Merciful!

In truth hath He sent down to thee "the Book," which confirmeth
those which precede it: For He had sent down the Law, and the
Evangel aforetime, as man's Guidance; and now hath He sent
down the "Illumination."3 (Furkan.)

Verily for those who believe not in the signs of God, is a severe
chastisement! And God is Mighty, the Avenger!

God! nought that is in Earth or that is in Heaven, is hidden unto
Him. He it is who formeth you in your mothers' wombs. There is
no god but He; the Mighty, the Wise!

He it is who hath sent down to thee "the Book." Some of its signs
are of themselves perspicuous; these are the basis4 of the
Book and others are figurative. But they whose hearts are given
to err, follow its figures, craving discord, craving an
interpretation; yet none knoweth its interpretation but God. And
the stable in knowledge say, "We believe in it: it is all from our
Lord." But none will bear this in mind, save men endued with
understanding.

O our Lord! suffer not our hearts to go astray after that thou hast
once guided us, and give us mercy from before thee; for verily

thou art He who giveth.

O our Lord! For the day of whose coming there is not a doubt, thou wilt surely gather mankind together. Verily, God will not fail the promise.

As for the infidels, their wealth, and their children, shall avail them nothing against God. They shall be fuel for the fire.

After the wont of the people of Pharaoh, and of those who went before them, they treated our signs as falsehoods. Therefore God laid hold of them in their sins; and God is severe in punishing!

Say to the infidels: ye shall be worsted, and to Hell shall ye be gathered together; and wretched the couch!

Ye have already had a sign⁵ in the meeting of the two hosts. The one host fought in the cause of God, and the other was infidel. To their own eyesight, the infidels saw you twice as many as themselves: And God aided with his succour whom He would: And in this truly was a lesson for men endued with discernment.

Fair-seeming to men is the love of pleasures from women and children, and the treasured treasures of gold and silver, and horses of mark, and flocks, and cornfields! Such the enjoyment of this world's life. But God! goodly the home with Him.

SAY: Shall I tell you of better things than these, prepared for those who fear God, in His presence? Theirs shall be gardens, beneath whose pavilions the rivers flow, and in which shall they abide for aye: and wives of stainless purity, and acceptance with God: for God regardeth his servants

Who say, "O our Lord! we have indeed believed; pardon us our sins, and keep us from the torment of the fire;"

The patient, and the truthful, the lowly, and the charitable, and they who seek pardon at each daybreak.

God witnesseth that there is no god but He: and the angels, and men endued with knowledge, stablished in righteousness, proclaim "There is no god but He, the Mighty, the Wise!"

The true religion with God is Islam: and they to whom the Scriptures had been given, differed not till after "the knowledge"⁶ had come to them, and through mutual jealousy. But as for him who shall not believe in the signs of God God will be prompt to reckon with him!

If they shall dispute with thee, then SAY: I have surrendered myself to God, as have they who follow me.

SAY to those who have received the Book, and to the common folk, Do ye surrender yourselves unto God?⁷ If they become Muslims, then are they guided aright: but if they turn away thy duty is only preaching; and God's eye is on His servants.

But to those who believe not in the signs of God, and unjustly slay the prophets, and slay those men who enjoin uprightness, announce an afflictive chastisement.

These are they whose works come to nought in this world, and in the next; and none shall they have to help them!

Hast thou not marked those who have received a portion of the Scriptures, when they are summoned to the Book of God, that it may settle their differences? Then did a part of them turn back, and withdrew far off.

This because they said, "The fire shall by no means touch us, but for certain days:" Their own devices have deceived them in their religion.

But how, when we shall assemble them together for the day of (which) whose coming there is no doubt, and when every soul shall be paid what it hath earned, and they shall not be wronged?

SAY: O God, possessor of all power,⁸ thou givest power to whom thou wilt, and from whom thou wilt, thou takest it away! Thou raisest up whom thou wilt, and whom thou wilt thou dost abase! In thy hand is good; for thou art over all things potent.

Thou causest the night to pass into the day, and thou causest the day to pass into the night. Thou bringest the living out of the dead, and thou bringest the dead out of the living; and thou givest sustenance to whom thou wilt, without measure.

Let not believers take infidels for their friends rather than believers: whoso shall do this hath nothing to hope from God unless, indeed, ye fear a fear from them: But God would have you beware of Himself; for to God ye return. SAY: Whether ye hide what is in your breasts, or whether ye publish it abroad, God knoweth it: He knoweth what is in the heavens and what is in the earth; and over all things is God potent.

On that day shall every soul find present to it, whatever it hath wrought of good: and as to what it hath wrought of evil, it will wish that wide were the space between itself and it! But God would have you beware of Himself; for God is kind to His servants.

SAY: If ye love God, then follow me: God will love you, and forgive your sins, for God is Forgiving, Merciful. SAY: Obey God and the Apostle; but if ye turn away, then verily, God loveth not the unbelievers.

Verily above all human beings did God choose Adam, and Noah, and the family of Abraham, and the family of IMRAN, the one the posterity of the other: And God Heareth, Knoweth.

Remember when the wife of Imran⁹ said, "O my Lord! I vow to thee what is in my womb, for thy special service. Accept it from me, for thou Hearest, Knowest!" And when she had given birth to it, she said, "O my Lord! Verily I have brought forth a female," God knew what she had brought forth; a male is not as a female¹⁰ "and I have named her Mary, and I take refuge with thee for her and for her offspring, from Satan the stoned."¹¹

So with goodly acceptance did her Lord accept her, and with goodly growth did he make her grow.¹² Zacharias reared her. So oft as Zacharias went in to Mary at the sanctuary, he found her

supplied with food.¹³ "Oh, Mary!" said he, "whence hast thou this?" She said, "It is from God; for God supplieth whom He will, without reckoning!"

There did Zacharias call upon his Lord: "O my Lord!" said he, "vouchsafe me from thyself good descendants,¹⁴ for thou art the hearer of prayer." Then did the angels call to him, as he stood praying in the sanctuary:¹⁵

"God announceth John (Yahia) to thee, who shall be a verifier of the word from God, and a great one, chaste, and a prophet of the number of the just."

He said, "O my Lord! how shall I have a son, now that old age hath come upon me, and my wife is barren?" He said, "Thus will God do His pleasure."

He said, "Lord! give me a token." He said, "Thy token shall be, that for three days thou shalt speak to no man but by signs: But remember thy Lord often, and praise him at even and at morn:"

And remember when the angels said, "O Mary! verily hath God chosen thee,¹⁶ and purified thee, and chosen thee above the women of the worlds!

O Mary! be devout towards thy Lord,¹⁷ and prostrate thyself, and bow down with those who bow."

This is one of the announcements of things unseen by thee: To thee, O Muhammad! do we reveal it; for thou wast not with them when they cast lots with reeds¹⁸ which of them should rear Mary; nor wast thou with them when they disputed about it.

Remember when the angel said, "O Mary! Verily God announceth to thee the Word from Him: His name shall be, Messiah Jesus the son of Mary,¹⁹ illustrious in this world, and in the next, and one of those who have near access to God;

And He shall speak to men alike when in the cradle and when grown up; And he shall be one of the just."

She said, "How, O my Lord! shall I have a son, when man hath not touched me?" He said, "Thus: God will create what He will; When He decreeth a thing, He only saith, 'Be,' and it is."

And he will teach him the Book, and the Wisdom, and the Law, and the Evangel; and he shall be an apostle to the children of Israel. "Now have I come," he will say, "to you with a sign from your Lord: Out of clay will I make for you, as it were, the figure of a bird: and I will breathe into it, and it shall become, by God's leave, a bird.²⁰ And I will heal the blind, and the leper; and by God's leave will I quicken the dead; and I will tell you what ye eat, and what ye store up in your houses! Truly in this will be a sign for you, if ye are believers.

And I have come to attest the law which was before me; and to allow you part of that which had been forbidden you; and I come to you with a sign from your Lord: Fear God, then, and obey me; of a truth God is my Lord, and your Lord: Therefore worship Him. This is a right way."

And when Jesus perceived unbelief on their part, He said, "Who my helpers with God?" The apostles²¹ said, "We will be God's helpers! We believe in God, and bear thou witness that we are Muslims.

O our Lord! we believe in what thou hast sent down, and we follow the apostle; write us up, then, with those who bear witness to him."

And the Jews plotted, and God plotted: But of those who plot is God the best.

Remember when God said, "O Jesus! verily I will cause thee to die,²² and will take thee up to myself and deliver thee from those who believe not; and I will place those who follow thee above those who believe not, until the day of resurrection. Then, to me is your return, and wherein ye differ will I decide between you.

And as to those who believe not, I will chastise them with a terrible chastisement in this world and in the next; and none shall they have to help them."

But as to those who believe, and do the things that are right, He will pay them their recompense. God loveth not the doers of evil.

These signs, and this wise warning do we rehearse to thee.

Verily, Jesus is as Adam in the sight of God.²³ He created him of dust: He then said to him, "Be" and he was.

The truth from thy Lord! Be not thou, therefore, of those who doubt.

As for those ²⁴ who dispute with thee about Him, after "the knowledge" hath come to thee, SAY: Come,²⁵ let us summon our sons and your sons, our wives and your wives, and ourselves and yourselves. Then will we invoke and lay the malison of God on those that lie!

This recital is very truth, and there is no god but God; and verily God is the Mighty, the Wise.

But if they turn away, then verily God hath knowledge of the corrupt doers.

SAY: O people of the Book! come ye to a just judgment between us and you That we worship not aught but God, and that we join no other god with Him, and that the one of us take not the other for lords,²⁶ beside God. Then if they turn their backs, SAY: Bear ye witness that we are Muslims.

O people of the Book! Why dispute about Abraham,²⁷ when the Law and the Evangel were not sent down till after him? Do ye not then understand?

Lo! ye are they who dispute about that in which ye have knowledge; ²⁸ but why dispute ye about that of which ye have no knowledge? God hath knowledge, but ye know nothing.

Abraham was neither Jew nor Christian; but he was sound in the

faith,29 a Muslim; and not of those who add gods to God.

They among men, who are nearest of kin to Abraham, are surely those who follow him, and this prophet Muhammad, and they who believe on him. And God is the protector of the faithful.

A party among the people of the Book would fain mislead you: but they only mislead themselves, and perceive it not.

O people of the Book! why disbelieve the signs of God, of which yourselves have been witnesses?

O people of the Book! why clothe ye the truth with falsehood? Why wittingly hide the truth?

Others of the people of the Book say: "Believe in what hath been sent down to the believers, at daybreak, and deny it at its close" Thus do they go back

"And believe in those only who follow your Religion." SAY: True guidance is guidance from God that to others may be imparted the like of what hath been imparted to you. Will they wrangle then with you in the presence of their Lord? SAY: Plenteous gifts are in the hands of God: He imparteth them unto whom He will, and God is Bounteous, Wise.

He will vouchsafe His mercy to whom He will, for God is of great bounteousness.

Among the people of the Book are some, to one of whom if thou entrust a thousand dinars, he will restore them to thee: And there is of them to whom if thou entrust a dinar, he will not restore it to thee, unless thou be ever instant with him.

This because they say, "We are not bound to keep faith with the ignorant (Pagan) folk, and they utter a lie against God, and know they do so:"

But whoso is true to his engagement, and feareth God, verily God loveth those that fear Him.

Verily they who barter their engagement with God, and their oaths, for some paltry price These! no portion for them in the world to come! and God will not speak to them, and will not look on them, on the day of resurrection, and will not assoil them! for them, a grievous chastisement!

And some truly are there among them who torture the Scriptures with their tongues, in order that ye may suppose it to be from the Scripture, yet it is not from the Scripture. And they say, "This is from God;" yet it is not from God: and they utter a lie against God, and they know they do so.

It beseemeth not a man, that God should give him the Scriptures and the Wisdom, and the gift of prophecy, and that then he should say to his followers, "Be ye worshippers of me, as well as of God;" 30 but rather, "Be ye perfect in things pertaining to God, since ye know the Scriptures, and have studied deep."

God doth not command you to take the angels or the prophets as lords.31 What! would he command you to become infidels after ye have been Muslims?

When God entered into covenant with the prophets, ³² he said, "This is the Book and the Wisdom which I give you. Hereafter shall a prophet come unto you to confirm the Scriptures already with you. Ye shall surely believe on him, and ye shall surely aid him. Are ye resolved?" said he, "and do ye accept the covenant on these terms?" They said, "We are resolved;" "Be ye then the witnesses," said he, "and I will be a witness as well as you.

And whoever turneth back after this, these are surely the perverse."

Other religion than that of God desire they? To him doth everything that is in the Heavens and in the Earth submit, in willing or forced obedience! and to Him do they return.

SAY: We believe in God, and in what hath been sent down to us, and what hath been sent down to Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and in what was given to Moses, and Jesus, and the Prophets, from their Lord. We make no difference between them. And to Him are we resigned (Muslims).

Whoso desireth any other religion than Islam, that religion shall never be accepted from him, and in the next world he shall be among the lost.

How shall God guide a people who, after they had believed and bore witness that the apostle was true, and after that clear proofs of his mission had reached them, disbelieved? God guideth not the people who transgress.

These! their recompense, that the curse of God, and of angels, and of all men, is on them!

Under it shall they abide for ever; their torment shall not be assuaged! nor shall God even look upon them!

Save those who after this repent and amend; for verily God is Gracious, Merciful!

As for those who become infidels, after having believed, and then increase their infidelity their repentance shall never be accepted. These! they are the erring ones.

As for those who are infidels, and die infidels, from no one of them shall as much gold as the earth could contain be accepted, though he should offer it in ransom. These! a grievous punishment awaiteth them; and they shall have none to help them.

Ye shall never attain to goodness till ye give alms of that which ye love; and whatever ye give, of a truth God knoweth it.

All food was allowed to the children of Israel, except what Jacob forbad himself, ere the law was sent down; SAY: Bring ye then the law and read it, if ye be men of truth.

And whoso after this inventeth the lie about God: These are evil doers.

SAY: God speaketh truth. Follow, therefore, the religion of Abraham, the sound in faith, who was not one of those who joined other gods to God.

The first temple that was founded for mankind, was that in Becca, 33 Blessed, and a guidance to human beings.

In it are evident signs, even the standing-place³⁴ of Abraham: and he who entereth it is safe. And the pilgrimage to the temple, is a service due to God from those who are able to journey thither.

And as to him who believeth not verily God can afford to dispense with all creatures!

SAY: O people of the Book! why disbelieve ye the signs of God? But God is witness of your doings.

SAY: O people of the Book! why repel believers from the way of God? Ye fain would make it crooked, and yet ye are its witnesses! But God is not regardless of what ye do.

O believers! if ye obey some amongst those who have received the Scripture, after your very Faith will they make you infidels!

But how can ye become infidels, when the signs of God are recited to you, and his prophet is among you? Whoever holdeth fast by God, is already guided to a straight path.

O ye believers! fear God as He deserveth to be feared! and die not till ye have become Muslims.

And hold ye fast by the cord³⁵ of God, all of you, and break not loose from it; and remember God's goodness towards you, how that when ye were enemies, He united your hearts, and by his favour ye became brethren;

And when ye were on the brink of the pit of fire, he drew you back from it. Thus God clearly sheweth you his signs that ye may be guided;

And that there may be among you a people who invite to the Good, and enjoin the Just, and forbid the Wrong. These are they with whom it shall be well.

And be ye not like those who have formed divisions, and fallen to variance after the clear proofs have come to them. These! a terrible chastisement doth await them,

On THE DAY when faces shall turn white, and faces shall turn black! And as to those whose faces shall have turned black " What! after your belief have ye become infidels? Taste then the chastisement, for that ye have been unbelievers."

And as to those whose faces shall have become white, they shall be within the mercy of God: therein shall they abide for ever.

These are the signs of God: we recite them to thee in truth: And God willeth not injustice to mankind.

Whatever is in the Heavens, and whatever is on the Earth, is God's. And to God shall all things return.

Ye are the best folk that hath been raised up unto mankind. Ye enjoin the Just, and ye forbid the Evil, and ye believe in God: And if the people of the Book had believed, it had surely been better for

them! Believers there are among them, but most of them are perverse.

They will never inflict on you but a trifling damage; and if they do battle with you, they shall turn their backs to you: then they shall not be succoured.

Shame shall be stamped upon them³⁶ wherever found, unless they ally them with God and men! And the wrath of God will they incur, and poverty shall be stamped upon them! This for that they believed not in the signs of God, and slew the prophets unjustly: This because they rebelled, and became transgressors.

Yet all are not alike: Among the people of the Book is an upright folk, who recite the signs of God in the night-season, and adore:

They believe in God and in the latter day, and enjoin justice, and forbid evil, and speed on in good works. These are of the righteous.

And of whatever good ye do, ye shall not be denied the meed. God knoweth those who fear Him.

But as for the infidels, their wealth, and their children shall avail them nothing against God. They shall be the inmates of the fire, to abide therein eternally.

The alms which they bestow in this present life, are like a freezing wind, which falleth upon and destroyeth the cornfields of a people who have been to themselves unjust. God doeth them no injustice, but to themselves are they unjust.

O ye who have believed! form not intimacies among others than yourselves. They will not fail to corrupt you. They long for your ruin. Hatred hath already shewn itself out of their mouths, but more grievous is what their breasts conceal. The tokens thereof we have already made plain to you, if ye will comprehend.

See now! ye love them, but they love not you. Ye believe the entire Book. And when they meet you, they say, "We believe;" but when they are apart, they bite their fingers' ends at you, out of wrath. SAY: "Die in your wrath!" God truly knoweth the very recesses of your breasts.

If good befalleth you it grieveth them, and when ill lighteth on you, they rejoice in it. But if ye be steadfast and fear God, their craft shall in no way harm you. For God is round about their doings.

And remember when thou didst leave thy household at early morn, that thou mightest prepare the faithful a camp for the war;³⁷ God heard, knew it

When two troops of you became full of anxious thoughts, and lost heart, and when God became the protector of both! In God, then, let the faithful trust.

God had already succoured you at Bedr, when ye were the weaker! Fear God, then, that ye may be thankful.

Then thou didst say to the faithful, "Is it not enough for you that your Lord aideth you with three thousand angels sent down from

on high?"

Aye: but ye if be steadfast and fear God, and the foe come upon you in hot haste, your Lord will help you with five thousand angels in their cognisances!38

This, as pure good tidings for you, did God appoint, that your hearts might be assured for only from God, the Mighty, the Wise, cometh the Victory and that He might cut off the uttermost part of those who believed not, or cast them down so that they should be overthrown, defeated without resource.

It is none of thy concern whether He be turned unto them in kindness or chastise them: for verily they are wrongful doers.

Whatever is in the Heavens and the Earth is God's! He forgiveth whom He will, and whom He will, chastiseth: for God is Forgiving, Merciful.

O ye who believe! devour not usury, doubling it again and again! But fear God, that ye may prosper.

And fear the fire which is prepared for them that believe not; and obey God and the apostle, that ye may find mercy:

And vie in haste for pardon from your Lord, and a Paradise, vast as the Heavens and the Earth, prepared for the God-fearing.

Who give alms, alike in prosperity and in success, and who master their anger, and forgive others! God loveth the doers of good.

They who, after they have done a base deed or committed a wrong against their own selves, remember God and implore forgiveness of their sins and who will forgive sins but God only? and persevere not in what they have wittingly done amiss.

As for these! Pardon from their Lord shall be their recompense, and gardens 'neath which the rivers flow; for ever shall they abide therein: And goodly the reward of those who labour!

Already, before your time, have examples been made! Traverse the earth, then, and see what hath been the end of those who treat prophets as liars.

This Koran is a manifest to man, and a guidance, and a warning to the God-fearing!

And be not fainthearted, and be not sorrowful: For ye shall gain the upper hand if ye be believers.39

If a wound hath befallen you, a wound like it hath already befallen others: we alternate these days of successes and reverses among men, that God may know those who have believed, and that He may take martyrs from among you, but God loveth not the wrongful doers

And that God may test those who believe, and destroy the infidels.

Thought ye that ye should enter Paradise ere God had taken knowledge of those among you who did valiantly, and of those who steadfastly endure?

Ye had desired death ere ye met it. But ye have now seen it and ye have beheld it and fled from it!

Muhammad is no more than an apostle; other apostles have already passed away before him: if he die, therefore, ⁴⁰ or be slain, will ye turn upon your heels? ⁴¹ But he who turneth on his heels shall not injure God at all: And God will certainly reward the thankful!

No one can die except by God's permission, according to the Book that fixeth the term of life. ⁴² He who desireth the recompense of this world, we will give him thereof; And he who desireth the recompense of the next life, we will give him thereof! And we will certainly reward the thankful.

How many a prophet hath combated those who had with them many myriads! Yet were they not daunted at what befel them on the path of God, nor were they weakened, nor did they basely submit! God loveth those who endure with steadfastness,

Nor said they more than this: ⁴³ "O our Lord! forgive us our sins and our mistakes in this our work; and set our feet firm; and help us against the unbelieving people." And God gave them the recompense of this world, and the excellence of the recompense of the next. For God loveth the doers of what is excellent.

O ye who have believed! if ye obey the infidels, they will cause you to turn upon your heels, ⁴⁴ and ye will fall back into perdition:

But God is your liege lord, and He is the best of helpers.

We will cast a dread into hearts of the infidels because they have joined gods with God without warranty sent down; their abode shall be the fire; and wretched shall be the mansion of the evil doers.

Already had God made good to you His promise, when by His permission ye destroyed your foes, until your courage failed you, and ye disputed about the order, ⁴⁵ and disobeyed, after that the Prophet had brought you within view of that for which ye longed. ⁴⁶

Some of you were for this world, and some for the next. ⁴⁷ Then, in order to make trial of you, He turned you to flight from them, yet hath He now forgiven you; for all-bounteous is God to the faithful

When ye came up the height ⁴⁸ and took no heed of any one, while the Prophet in your rear was calling you to the fight! God hath rewarded you with trouble upon trouble, that ye might learn not to be chagrined at your loss of booty, or at what befel you! God is acquainted with your actions.

Then after the trouble God sent down security upon you. Slumber fell upon a part of you: as to the other part their own passions stirred them up to think unjustly of God with thoughts of ignorance! They said What gain we by this affair? SAY: Verily the affair resteth wholly with God. They hid in their minds what they did not speak out to thee, saying, "Were we to have gained

ought in this affair, none of us had been slain at this place." SAY: Had ye remained in your homes, they who were decreed to be slain would have gone forth to the places where they lie: in order that God might make trial of what was in your breasts, and might discover what was in your hearts, for God knoweth the very secrets of the breast.

Of a truth it was Satan alone who caused those of you to fail in duty who turned back on the day when the hosts met, for some of their doings! But now hath God pardoned them; For God is Forgiving, Gracious.

O ye who believe! be not like the infidels, who said of their brethren when they had travelled by land or had gone forth to war, "Had they kept with us, they had not died, and had not been slain!" God purposed that this affair should cause them heart sorrow! God maketh alive and killeth; and God beholdeth your actions.

And if ye shall be slain or die on the path of God, then pardon from God and mercy is better than all your amassings;

For if ye die or be slain, verily unto God shall ye be gathered.

Of the mercy of God thou hast spoken to them in gentle terms. Hadst thou been severe and harsh-hearted, they would have broken away from thee. Therefore, forgive and ask for pardon for them, and consult them in the affair of war, and when thou art resolved, then put thou thy trust in God, for God loveth those who trust in Him.

If God help you, none shall overcome you; but if He abandon you, who is he that shall help you when He is gone? In God, then, let the faithful trust.

It is not the Prophet who will defraud you;⁴⁹ But he who shall defraud, shall come forth with his defraudings on the day of the resurrection: then shall every soul be paid what it hath merited, and they shall not be treated with injustice.

Shall he who hath followed the good pleasure of God be as he who hath brought on himself wrath from God, and whose abode shall be Hell? and wretched the journey thither!

There are varying grades with God: and God beholdeth what ye do.

Now hath God been gracious to the faithful, when he raised up among them an apostle out of their own people, to rehearse unto them his signs, and to cleanse them, and to give them knowledge of the Book and of Wisdom: for before they were in manifest error.

When a reverse hath befallen you,⁵⁰ the like of which ye had before inflicted, say ye, "Whence is this?" SAY: It is from yourselves. For God hath power over all things.

And that which befel you on the day when the armies met, was certainly by the will of God, and that he might know the faithful, and that he might know the hypocrites! And when the word was "Advance, fight on the path of God, or drive back the foe," they said, "Had we known how to fight, we would have followed you."

Nearer were some of them on that day to unbelief, than to faith:

They said with their lips what was not in their hearts! But God knew what they concealed,

Who said of their brethren while themselves sat at home,

"Had they obeyed us, they had not been slain." SAY: Keep back death from yourselves if ye speak truth.

And repute not those slain on God's path to be dead.⁵¹ Nay, alive with their Lord, are they richly sustained;

Rejoicing in what God of his bounty hath vouchsafed them, filled with joy for those who follow after them, but have not yet overtaken them, that on them nor fear shall come, nor grief;

Filled with joy at the favours of God, and at his bounty: and that God suffereth not the reward of the faithful to perish.

As to those who after the reverse⁵² which befel them, respond to God and the Apostle such of them as do good works and fear God, shall have a great reward:

Who, when men said to them, "Now are the Meccans mustering against you; therefore fear them!" it only increased their faith, and they said, "Our sufficiency is God, and He is an excellent protector."

They returned, therefore, with the favour of God, enriched by Him, and untouched by harm; and they followed what was well pleasing to God. And God is of great Munificence.

Only would that Satan ⁵³ instil the fear of his adherents: Fear them not, but fear me if ye are believers.

Let not those who vie in haste after infidelity grieve thee: Verily not one whit shall they injure God! God will refuse them all part in the life to come: a severe chastisement shall be their lot.

They truly who purchase infidelity at the price of their faith, shall not injure God one whit! and a grievous chastisement shall be their lot.

Let not the infidels deem that the length of days we give them is good for them! We only give them length of days that they may increase their sins! and a shameful chastisement shall be their lot.

It is not in God to leave the faithful in the State in which they are, until he sever the bad from the good:

Nor is God minded to lay open the secret things to you, but God chooseth whom he will of his apostles to know them.⁵⁴ Believe, therefore, in God and his apostles: and if ye believe and fear God, a great reward awaiteth you.

And let not those who are niggard of what God hath vouchsafed them in his bounty, think that this will be good for them Nay, it will be bad for them

That of which they have been niggard shall be their collar on the day of the resurrection. God's, the heritage of the Heavens and of the Earth! And God is well-informed of all ye do.

Now hath God heard the saying of those who said: "Aye, God is poor and we are rich."⁵⁵ We will surely write down their sayings, and their unjust slaughter of the prophets; and and we will say, "Taste ye the torment of the burning.

This, for what your hands have sent before you; and because God will not inflict a wrong upon his servants!"

To those who say, "Verily, God hath enjoined us that we are not to credit an apostle until he present us a sacrifice which fire out of Heaven shall devour,"

SAY: Already have apostles before me come to you with miracles, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth.

And if they treat thee as a liar, then verily apostles have been treated as liars before thee, though they came with clear proofs of their mission, and with Scriptures, and with the light-giving Book.

Every soul shall taste of death: and ye shall only receive your recompenses on the day of resurrection. And whoso shall scape the fire, and be brought into Paradise, shall be happy. And the life of this world is but a cheating fruition!

Ye shall assuredly be tried in your possessions and in yourselves. And many hurtful things shall ye assuredly hear from those to whom the Scriptures were given before you, and from those who join other gods with God. But if ye be steadfast, and fear God this verily is needed in the affairs of life.

Moreover, when God entered into a covenant with those to whom the Scriptures had been given, and said, "Ye shall surely make it known to mankind and not hide it," they cast it behind their backs, and sold it for a sorry price! But vile is that for which they have sold it.

Suppose not that they who rejoice in what they have brought to pass, and love to be praised for what they have not done⁵⁶ suppose not they shall escape the chastisement. An afflictive chastisement doth await them,

For the Kingdom of the Heavens and the Earth is God's, and God hath power over all things.

Verily, in the creation of the Heavens and of the Earth, and in the succession of the night and of the day, are signs for men of understanding heart;

Who standing, and sitting, and reclining, bear God in mind, and muse on the creation of the Heavens and of the Earth. "O our Lord!" say they, "thou hast not created this in vain. No. Glory be to Thee! Keep us, then, from the torment of the fire.

O our Lord! surely thou wilt put him to shame whom thou shalt cause to enter into the Fire, and the wrong-doers shall have none to help them.

O our Lord! we have indeed heard the voice of one that called. He called us to the ye on your Lord' and we have believed.

O our Lord! forgive us then our sin, and hide away from us our evil deeds, and cause us to die with the righteous.

O our Lord! and give us what thou hast promised us by thine apostles, and put us not to shame on the day of the resurrection. Verily, Thou wilt not fail thy promise."

And their Lord answereth them, "I will not suffer the work of him among you that worketh, whether of male or female, to be lost. The one of you is the issue of the other.57

And they who have fled their country and quitted their homes and suffered in my cause, and have fought and fallen, I will blot out their sins from them, and I will bring them into gardens beneath which the streams do flow."

A recompense from God! and God! with His is the perfection of recompense!

Let not prosperity in the land 58 on the part of those who believe not, deceive thee. 'Tis but a brief enjoyment! Then shall Hell be their abode; and wretched the bed!

But as to those who fear their Lord for them are the gardens 'neath which the rivers flow: therein shall they abide for aye. Such their reception with God and that which is with God is best for the righteous.

Among the people of the Book are those who believe in God, and in what He hath sent down to you, and in what He hath sent down to them, humbling themselves before God. They barter not the signs of God for a mean price.

These! their recompense awaiteth them with their Lord: aye! God is swift to take account.

O ye who believe! be patient, and vie in patience, and be firm, and fear God, that it may be well with you.

1 Verses 1 87 probably belong to the period between the battle of Bedr and Hej. 6. Muhammad supposed Imran or Amran to be the father of the Virgin Mary (Sura [cix.] lxvi. 12) Mary and Elizabeth to be sisters; who, with Jesus, John, and Zacharias, make up the family of Imran. It is difficult to avoid the conclusion that Muhammad is guilty of the anachronism of confounding Miriam with the Virgin Mary. On the other hand is the difficulty of conceiving that as the sequence of time and fact is observed with tolerable accuracy in regard to the main features of Jewish and Christian History, he should have fallen into so serious an error, or have so inadvertently adopted, as Mr. Muir supposes, the phraseology of his Jewish informants (amongst whom the only well-known Mary (Miriam) was the daughter of Imran and the sister of Moses) as to have overlooked the discrepancy in their respective dates. But it is possible that Muhammad believed, as some Muslim writers assert, that Miriam's soul and body were miraculously preserved till the time of Jesus in order to become Mary his mother. Certainly the Talmudists fabled that the Angel of Death and the worm of corruption had no power over Miriam. Comp. Babha Bathra, 17. Jos. Ant. iv. 4, 6.

2 See note, p. 32.

3 See Sura xxi. 49, p. 154, n.

4 Lit. mother.

5 In the battle of Bedr, Muhammad, with 319 followers routed 1000 Meccans, A.H. 2.

6 That is, knowledge, or revelation, became the cause of disputings.

7 That is, will ye receive Islam? The Ummiin, or common folk, the heathen Arabians destitute of Revelation. In the earliest extant biography of Muhammad by Ibn Ishaq, we find these words addressed by Zaid, previous to the assumption of the prophetic office by Muhammad, to the Koreisch. This is one of the facts which shew that the way was to a great extent prepared for Islam. This whole address of Zaid's which contains not less than six passages afterwards repeated in the Koran may be seen in Dr. Sprenger's Life of M. p. 42. The instances of others who had learned to disbelieve in idolatry, and had either become Jews or Christians, or held their minds in suspense, might easily be multiplied. Comp. Sharastani, p. 437. Masudi, ch. 6.

8 The King of the Kingdom, or, Lord of Might. This verse and the following are either fragments of some lost Sura, or belonging to one of the Meccan Suras. At any rate, they are misplaced, interrupting as they do the connection of the preceding and subsequent verses.

9 The wife of Imran is Hannah or Anne. Comp. Protev. Jac. iv. [greek text]. Evang. de Nat. Mar. 1: Voverunt tamen (Mari' parentes) si forte donaret eis Deus sobolem, eam se Dni servitio mancipaturos. Although Muhammad had no direct access to the Apocryphal Gospels, yet these may have influenced, or at any rate, contained much in common with, the ordinary traditions of S. Syria. And of this, the Immaculate Conception of the B. V. Mary, supposed by Gibbon (ch. 50) to have been "borrowed from the Koran," probably formed a part.

10 That is, the female could not become a priest.

11 See note, p. 114.

12 According to a tradition of Muhammad every new-born child is touched by Satan, with the exception of Mary and her Son, between whom and Satan God interposed a veil. (Djelal. Beidh.) Hence this passage may imply the Immaculate Conception of the B. V. Mary. See v. 37 below.

13 Evang. de Nat. Mar. 7: Quotidie ab angelis frequentabatur, quotidie divin^f visione fruebatur, qu' eam a malis omnibus custodiebat et bonis omnibus redundare faciebat. Protev. Jac. 8: [greek text]. Hist. Nativ. Mar. 6: Quotidie esc^f, quam de manu angeli accipiebat, ips^f tantum reficiebatur.

14 The word rendered descendants is a collective noun. Gerock (p. 20) thinks that Zacharias' prayer was not for a son of his own, but for an adopted son as, for instance, the future husband of Mary who might become his heir, and hence accounts for his surprise and unbelief at the announcement of John.

15 Lit. chamber. By this may be meant an [greek text] of the Temple Comp. Luke i. 21.

16 Luke i. 28.

17 Hist. de Nativ. Mar. 6: Abierunt simul Joachim et Anna uxor ejus ad templum domini, et tradiderunt Mariam in contubernio virginum qu' die noctuque in Dei laudibus manebant.

18 These reeds, say the commentators, were written over with passages from the law, and cast into Jordan. That of Zacharias alone swam, and was the token that the charge of Mary was to devolve on him. Others render, their divining arrows. See a detailed account of the manner in which this matter was settled by [greek text], virgae, in Protev. Jac. Thilo. p. 204. Hist. Nat. Mar. ib. p. 359 sqq.

19 Ar. El-Mesich Isa ben Mariam, illustrious in this world as a Prophet, in the next as an Intercessor. Beidh.

20 Evang. Thom', ch. 2 (Thilo. p. 281) and Evang. Infanti' Arab. ch. 36, 46. (Thilo. p. 111, 123.)

21 See Sura [cxiv.] v. 111.

22 Muhammad probably believed that God took the dead body of Jesus to Heaven for three hours according to some while the Jews crucified a man who resembled him. Sura [c.] iv. 156. The word motewaffika (comp. Sura [lxxx.] xxxix. 156) means, in speaking of God, to cause to die, take to himself. It would also seem from Sura [lviii.] xix. 34, that Muhammad supposed Jesus to have died a natural death, though it is nowhere said how long he continued in that state. The Muhammadans believe that Jesus on his return to earth at the end of the world will slay the Antichrist, die, and be raised again. A vacant place is reserved for his body in the Prophet's tomb at Medina. See Lieut. Burton's Pilgrimage, vol. ii.

23 Lit. verily the similitude or analogy of Isa is as the similitude or analogy of Adam, i.e. neither of them had a human father.

24 This refers to an embassy from the Christians in Nedjran in Arabia, with their Bishop, Abu Hareth, at their head, to Muhammad at Medina, who had now acquired political power. The embassy declined to be parties to the strange mode of settling the dispute here proposed, but consented to pay tribute on condition of not being molested in their religion or lands.

25 If this be not a mere figure of speech, it must mean let us call over and curse the names, the persons being at a distance.

26 As the Christians do their Bishops and Priests.

27 Whether he were a Jew or Christian.

28 About Moses and Jesus, and their respective faiths.

29 See Sura xvi. 121, p. 209, note.

30 Muhammad insinuates that the claim to be equal with God could never have been made by Jesus himself, but by his followers, in ignorance of the Scriptures and of his true nature.

31 That is, to call them rabb a title due only to God.

32 Assembled on Mount Sinai. Compare the Jewish legend, that all the prophets, even those who were not yet born, were present on Mount Sinai, when God gave the law to Moses. See Shemoth Rabba. Parashah 28, according to which, not only the Prophets but the Rabbis of every generation, were present at the giving of the Law.

33 Becca, place of crowding, i.e. Mecca. This sentence, together with other Suras the Cave, Mary, Imran, Repentance, T, H, are woven into the Kiswah or covering of the Caaba, which is renewed annually.

34 The Makam Ibrahim (praying place of Abraham) is a small building supported by six pillars about 8 ft. high, four of which are surrounded from top to bottom by a fine iron railing, while they leave the space between the two hind pillars open; within the railing is a frame about 5 ft. square, said to contain the sacred stone on which Ibrahim stood when he built the Caaba. Burckhardt. Lieut. Burton (Pilgrimage, iii. 336) says that as the Arab tradition speaks clearly and consistently as to the fact of Abraham having visited Mecca to build the Caaba, it may be considered an open question. Thus also Dr. G. W. Freytag (Einl.).

35 The Koran.

36 Or, they are smitten with. Sale. S'etendra comme une tente. Kas.

37 This probably refers to the battle of Ohod.

38 The Arabic word occurs at verse 13 of horses as known by certain marks. So here these angels would be known by their accoutrements, etc.

39 This and the following verses to 154 were probably revealed shortly after the reverse of Ohod.

40 This verse and xxxix. 31 (p.257) were recited at Muhammad's death by Abu Bekr, in order to convince Omar and the other Muslims of the possibility of that event. It has been supposed that these passages were invented by Abu Bekr on this occasion, and inserted into the Koran. But this is more than doubtful. See N"ldeke, pp. 199 201.

41 That is, return to idolatry. A report had been spread in the battle of Ohod that Muhammad had been slain.

42 Lit. according to a writing (i.e. of God) definite. The Rabbins also teach (Com. Tract. Rosch. Haschanah) that there are books in which God has written down the lifetime of every individual. Lit. No soul can die.

43 Lit. and their saying was no other than that they said.

44 To relapse into infidelity. The Koreisch attempted to seduce the Muslims to renounce their faith after the battle of Ohod.

45 The command to abstain from taking the spoils. This disobedience turned the scale of victory against the Muslims.

46 Victory and plunder.

47 Some took to flight, others stood firm, and were not careful of their lives.

48 That is, in confused rout.

49 Muhammad had been accused of having secretly appropriated a portion of the spoil.

50 At Ohod.

51 See Sura [xci.] ii. 149.

52 At Ohod; lit. wound.

53 Lit. that Satan. Said to refer to Noaim, or Abu Sofian, the leader of the Koreisch.

54 This is an answer to the taunt that Muhammad could not distinguish true believers from hypocrites.

55 This was the taunt of the Jews of the tribe of Kainoka, when Muhammad demanded tribute of them in the name of God.

56 That is, who rejoice in their successful corruptions of their own sacred books, especially the testimony of Moses to Muhammad, and in their own fancied righteousness. Thus some of the commentators.

57 Lit. some of you are from others. These words were occasioned by one of the Prophet's wives having told him that God often praised the men, but not the women, who had fled their country for the faith. Beidh.

58 Lit. their movements, their comings and goings. Hence, the success of the Meccans in their trading journeys. This may point to the comparative freedom from trade and general independence of the Meccans after the affair at Ohod.

SURA LXI. BATTLE ARRAY [XCVIII.]

MEDINA. 14 Verses

In the Name of God, the Compassionate, the Merciful

ALL that is in the Heavens and all that is on the Earth praiseth God. He is the Mighty, the Wise!

Believers! why profess ye that which ye practise not?1

Most hateful is it to God that ye say that which ye do not.

Verily God loveth those who, as though they were a solid wall, do battle for his cause in serried lines!

And bear in mind when Moses said to his people, "Why grieve ye me, O my people, when ye know that I am God's apostle unto you?" And when they went astray, God led their hearts astray; for God guideth not a perverse people:

And remember when Jesus the son of Mary said, "O children of Israel! of a truth I am God's apostle to you to confirm the law

which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad!"² But when he (Ahmad) presented himself with clear proofs of his mission, they said, "This is manifest sorcery!"

But who more impious than he who when called to Islam deviseth a falsehood concerning God? God guideth not the wicked!

Fain would they put out the light of God with their mouths! but though the Infidels hate it, God will perfect his light.

He it is who hath sent his apostle with guidance and the religion of truth, that, though they hate it who join other gods with God, He may make it victorious over every other religion.

O ye who believe! shall I shew you a merchandise that shall deliver you from the sore torment?

Believe in God and his apostle, and do valiantly in the cause of God with your wealth and with your persons! This, did ye but know it, will be best for you.

Your sins will He forgive you, and He will bring you into gardens beneath whose shades the rivers flow into charming abodes in the gardens of Eden: This shall be the great bliss.

And other things which ye desire will he bestow, Help from God and speedy conquest!³ Bear thou these tidings to the faithful.

O ye who believe! be helpers (ansars) of God; as said Jesus the son of Mary to his apostles, "Who will come to the help of God?" "We," said the apostles, "will be helpers of God." And a part of the children of Israel believed, and a part believed not. But to those who believed gave we the upperhand over their foes, and soon did they prove victorious.

1 Addressed to the Muslims who had turned their backs to the enemy at Ohod.

2 Muhammad had no doubt heard that Jesus had promised a Paracletos, John xvi. 7. This title, understood by him, probably from the similarity of sound, as equivalent to Periclytos, he applied to himself with reference to his own name Muhammad (i.e. praised, glorified) from the same root and of the same meaning as Ahmad, also one of the Prophet's names. It may be here remarked that the name Muhammad, if pronounced Muhammed, "might be understood by an Arab in an active instead of a passive sense." (Lane, Kor. p. 52.) Other passages of Scripture understood by Muslims of their Prophet are Deut. xxxiii. 2, where Paran is said to mean Islam; Isai. xxi. 6, where the "rider on the ass" is Jesus, the "rider on the camel" Muhammad; Matt. xx. 1-16, where the morning, noon, and even are Judaism, Christianity, and Islam; John iv. 21; 1 John iv. 2, 3, where Muhammad is said to be "the spirit that is of God," because he proclaimed that Jesus was a true man and not God.

3 If this allude to a meditated attack on the Banu Nadir (see Sura [cii.] lix.) we have a clue to the probable date of the Sura. The promise, however, may be general. But the tone of verse 9 evidently points to a period when, as at Medina, the prospects of Islam were becoming hopeful.

SURA LVII. IRON [XCIX.]

MEDINA.1 29 Verses

In the Name of God, the Compassionate, the Merciful

ALL that is in the Heavens and in the Earth praiseth God, and He is the Mighty, the Wise!

His the Kingdom of the Heavens and of the Earth; He maketh alive and killeth; and He hath power over all things!

He is the first and the last; the Seen and the Hidden;² and He knoweth all things!

It is He who in six days created the Heavens and the Earth, then ascended His throne. He knoweth that which entereth the earth, and that which goeth forth from it, and what cometh down from Heaven, and what mounteth up to it; and wherever ye are, He is with you; and God beholdeth all your actions!

His the kingdom of the Heavens and the Earth; and to God shall all things return!

He causeth the night to pass into the day, and He causeth the day to pass into the night: and He knoweth the very secrets of the bosom!

Believe in God and his apostle, and bestow in alms of that whereof God hath made you heirs: for whoever among you believe and give alms their's shall be a great recompense.

What hath come to you that ye believe not in God, although the apostle exhorteth you to believe in your Lord, and He hath accepted your alliance if ye are true believers?

He it is who hath sent down clear tokens upon His servant, that He may bring you out of darkness into light; and truly, Kind, Merciful to you is God.

And what hath come to you that ye expend not for the cause of God? since the heritage of the Heavens and of the Earth is God's only! Those among you who contributed before the victory, and fought, shall be differently treated from certain others among you! Such shall have a nobler grade than those who contributed and fought after it. But a goodly recompense hath God promised to all; and God is fully informed of your actions.

Who is he that will lend a generous loan to God? So will He double it to him, and he shall have a noble reward.

One day thou shalt see the believers, men and women, with their light running before them, and on their right hand.³ The angels shall say to them, "Good tidings for you this day of gardens beneath whose shades the rivers flow, in which ye shall abide for ever!" This the great bliss!

On that day the hypocrites, both men and women, shall say to those who believe, "Tarry for us, that we may kindle our light at yours." It shall be said, "Return ye back, and seek light for yourselves." But between them shall be set a wall with a gateway, within which shall be the Mercy, and in front, without it, the Torment. They shall cry to them, "Were we not with you?" They

shall say, "Yes! but ye led yourselves into temptation, and ye delayed, and ye doubted, and the good things ye craved deceived you, till the doom of God arrived: and the deceiver deceived you in regard to God."

On that day, therefore, no ransom shall be taken from you or from those who believe not: your abode the fire! This shall be your master!4 and wretched the journey thither!

Hath not the time come, for those who believe, to humble their hearts at the warning of God and at the truth which he hath sent down? and that they be not as those to whom the Scriptures were given heretofore, whose lifetime was prolonged, but whose hearts were hardened, and many of them were perverse?

Know that God quickeneth the earth after its death! Now have we made these signs clear to you, that ye may understand.

Verily, they who give alms, both men and women, and they who lend a generous loan to God, doubled shall it be to them and they shall have a noble recompense.

And they who believed in God and his apostle are the men of truth, and the witnesses in the presence of their Lord;5 They shall have their recompense and their light: But as for the infidels, and those who give the lie to our signs, these shall be the inmates of Hell.

Know ye that this world's life is only a sport, and pastime, and show, and a cause of vainglory among you! And the multiplying of riches and children is like the plants which spring up after rain Their growth rejoiceth the husband-man; then they wither away, and thou seest them all yellow; then they become stubble. And in the next life is a severe chastisement,

Or else pardon from God and His satisfaction: and this world's life is but a cheating fruition.6

Vie in hasting after pardon from your Lord, and Paradise whose outspread is as the outspread of the Heaven and of the Earth: Prepared is it for those who believe in God and His apostles: Such is the bounty of God: to whom He will He giveth it: and of immense bounty is God!

No mischance chanceth either on earth or in your own persons, but ere we created them, it was in the Book;7 for easy is this to God

Lest ye distress yourselves if good things escape you, and be overjoyous for what falleth to your share. God loveth not the presumptuous, the boaster,

Who are covetous themselves and incite others to covetousness. But whose turneth away from almsgiving Ah! God is the Rich, the Praiseworthy.

We have sent our apostles with the clear tokens, and we have caused the Book and the balance8 to descend with them, that men might observe fairness. And we have sent down IRON. Dire evil9 resideth in it, as well as advantage, to mankind! God would know who will assist Him and his apostle in secret. Verily, God is Powerful, Strong.

And of old sent we Noah and Abraham, and on their seed

conferred the gift of prophecy, and the Book; and some of them we guided aright; but many were evil doers.

Then we caused our apostles to follow in their footsteps; and we caused Jesus the son of Mary to follow them; and we gave him the Evangel,¹⁰ and we put into the hearts of those who followed him kindness and compassion: but as to the monastic life, they invented it themselves. The desire only of pleasing God did we prescribe to them, and this they observed not as it ought to have been observed: but to such of them as believed gave we their reward, though many of them were perverse.

O ye who believe! fear God and believe in his apostle: two portions of his mercy will He give you. He will bestow on you light to walk in, and He will forgive you: for God is Forgiving, Merciful;

That the people of the Book may know that they have no control over aught of the favours of God, and that these gifts of grace are in the hands of God, and that He vouchsafeth them to whom he will; for God is of immense bounty.

1 The general tone of this Sura shews it to have been revealed at Medina, and from verse 22 it may be inferred that its true date lies between the battle of Ohod and the battle of the Ditch.

2 Lit. the exterior and the interior.

3 To guide them on their route to paradise.

4 Patronus. Mar. Beschutzer. Ullm. Or, what ye have deserved.

5 Against the infidels.

6 Supellex deceptionis. Mar.

7 Of our eternal decrees.

8 Brought by Gabriel to Noah, who imparted its use to his posterity. So say the commentators. But the expression seems rather to be figurative. Comp. Sura lv. 6, p. 74.

9 Or, mighty warlike strength, but the antithesis requires the rendering given in the text. Comp. Gen. iv. 22, and Michna Tr. Aboth, 5, 9.

10 We are not to understand by the word Evangel the actual volume of the New Testament, or any one of its component parts, but rather the revelation made to Jesus by God himself, which Muhammad may have imagined to have been committed to writing subsequently, in the same way as his own Koran.

11 The word in the original is the same for favours, gifts of grace, bounty. The reference is to the gift of prophecy (Beidh.) mentioned verse 27.

SURA IV. WOMEN¹ [C.]

MEDINA. 175 Verses

In the Name of God, the Compassionate, the Merciful

O MEN! fear your Lord, who hath created you of one man (nafs, soul), and of him created his wife, and from these twain hath spread abroad so many men and WOMEN. And fear ye God, in whose name ye ask mutual favours, and reverence the wombs that bare you. Verily is God watching over you!

And give to the orphans their property; substitute not worthless things of your own for their valuable ones, and devour not their property after adding it to your own; for this is a great crime.

And if ye are apprehensive that ye shall not deal fairly with orphans, then, of other women who seem good in your eyes, marry but two, or three, or four;² and if ye still fear that ye shall not act equitably, then one only; or the slaves whom ye have acquired: this will make justice on your part easier. Give women their dowry freely; but if of themselves they give up aught thereof to you, then enjoy it as convenient, and profitable:

And entrust not to the incapable the substance which God hath placed with you for their support; but maintain them therewith, and clothe them, and speak to them with kindly speech.

And make trial of orphans until they reach the age of marriage; and if ye perceive in them a sound judgment, then hand over their substance to them; but consume ye it not wastefully, or by hastily entrusting it to them;

Because they are growing up. And let the rich guardian not even touch it; and let him who is poor use it for his support (eat of it) with discretion.

And when ye make over their substance to them, then take witnesses in their presence: God also maketh a sufficient account.

Men ought to have a part of what their parents and kindred leave; and women³ a part of what their parents and kindred leave: whether it be little or much, let them have a stated portion.

And when they who are of kin are present at the division, and the orphans and the poor, let them too have a share; and speak to them with kindly speech.

And let those be afraid to wrong the orphans, who, should they leave behind them weakly offspring, would be solicitous on their account. Let them, therefore, fear God, and let them propose what is right.

Verily they who swallow the substance of the orphan wrongfully, shall swallow down only fire into their bellies, and shall burn in the flame!

With regard to your children, God commandeth you to give the male the portion of two females; and if they be females more than two, then they shall have two-thirds of that which their father hath left: but if she be an only daughter, she shall have the half; and the father and mother of the deceased shall each of them have a sixth part of what he hath left, if he have a child; but if he have no child, and his parents be his heirs, then his mother shall have the third: and if he have brethren, his mother shall have the sixth, after paying the bequests he shall have bequeathed, and his debts. As to your fathers, or your children, ye know not which of them is the most advantageous to you. This is the law of God. Verily, God is

Knowing, Wise!

Half of what your wives leave shall be your's, if they have no issue; but if they have issue, then a fourth of what they leave shall be your's, after paying the bequests they shall bequeath, and debts.

And your wives shall have a fourth part of what ye leave, if ye have no issue; but if ye have issue, then they shall have an eighth part of what ye leave, after paying the bequests ye shall bequeath, and debts.

If a man or a woman make a distant relation their heir, and he or she have a brother or a sister, each of these two shall have a sixth; but if there are more than this, then shall they be sharers in a third, after payment of the bequests he shall have bequeathed, and debts,

Without loss to any one. This is the ordinance of God, and God is Knowing, Gracious!

These are the precepts of God; and whoso obeyeth God and his prophet, him shall God bring into gardens beneath whose shades the rivers flow, therein to abide for ever: and this, the great blessedness!

And whoso shall rebel against God and his apostle, and shall break His bounds, him shall God place in the fire to abide therein for ever; and his shall be a shameful torment.

If any of your women be guilty of whoredom, then bring four witnesses against them from among yourselves; and if they bear witness to the fact, shut them up within their houses till death release them, or God make some way for them.

And if two men among you commit the same crime, then punish them both; but if they turn and amend, then let them be: for God is He who turneth, Merciful!

With God himself will the repentance of those who have done evil ignorantly, and then turn speedily unto Him, be accepted. These! God will turn unto them: for God is Knowing, Wise!

But no place of repentance shall there be for those who do evil, until, when death is close to one of them, he saith, "Now verily am I turned to God;" nor to those who die unbelievers. These! we have made ready for them a grievous torment!

O believers! it is not allowed you to be heirs of your wives against their will; nor to hinder them from marrying, in order to take from them part of the dowry you had given them, unless they have been guilty of undoubted lewdness; but associate kindly with them: for if ye are estranged from them, haply ye are estranged from that in which God hath placed abundant good.

And if ye be desirous to exchange one wife for another, and have given one of them a talent, make no deduction from it. Would ye take it by slandering her, and with manifest wrong?

How, moreover, could ye take it, when one of you hath gone in unto the other, and they have received from you a strict bond of union?

And marry not women whom your fathers have married: for this is a shame, and hateful, and an evil way: though what is past may

be allowed.

Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts, both on the father and mother's side, and your nieces on the brother and sister's side, and your foster-mothers, and your foster-sisters, and the mothers of your wives, and your step-daughters who are your wards, born of your wives to whom ye have gone in: (but if ye have not gone in unto them, it shall be no sin in you to marry them;) and the wives of your sons who proceed out of your loins; and ye may not have two sisters; except where it is already done. Verily, God is Indulgent, Merciful!

Forbidden to you also are married women, except those who are in your hands as slaves: This is the law of God for you. And it is allowed you, beside this, to seek out wives by means of your wealth, with modest conduct, and without fornication. And give those with whom ye have cohabited their dowry. This is the law. But it shall be no crime in you to make agreements over and above the law. Verily, God is Knowing, Wise!

And whoever of you is not rich enough to marry free believing women, then let him marry such of your believing maidens as have fallen into your hands as slaves; God well knoweth your faith. Ye are sprung the one from the other. Marry them, then, with the leave of their masters, and give them a fair dower: but let them be chaste and free from fornication, and not entertainers of lovers.

If after marriage they commit adultery, then inflict upon them half the penalty enacted for free married women. This law is for him among you who is afraid of doing wrong:⁶ but if ye abstain,⁷ it will be better for you. And God is Lenient, Merciful.

God desireth to make this known to you, and to guide you into the ways of those who have been before you, and to turn Him unto you in mercy. And God is Knowing, Wise!

God desireth thus to turn him unto you: but they who follow their own lusts, desire that with great swerving should ye swerve! God desireth to make your burden light: for man hath been created weak.

O believers! devour not each other's substance in mutual frivolities;⁸ unless there be a trafficking among you by your own consent: and commit not suicide: of a truth God is merciful to you.

And whoever shall do this maliciously and wrongfully, we will in the end cast him into the fire; for this is easy with God.

If ye avoid the great sins which ye are forbidden, we will blot out your faults, and we will cause you to enter Paradise with honourable entry.

Covet not the gifts by which God hath raised some of you above others. The men shall have a portion according to their deserts, and the women a portion according to their deserts. Of God, therefore, ask his gifts. Verily, God hath knowledge of all things.

To every one have we appointed kindred, as heirs of what parents and relatives, and those with whom ye have joined right hands in contract, leave. Give therefore, to each their portion. Verily, God

witnesseth all things.

Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful, during the husband's absence, because God hath of them been careful.⁹ But chide those for whose refractoriness ye have cause to fear; remove them into beds apart, and scourge them: but if they are obedient to you, then seek not occasion against them: verily, God is High, Great!

And if ye fear a breach between man and wife, then send a judge chosen from his family, and a judge chosen from her family: if they are desirous of agreement, God will effect a reconciliation between them; verily, God is knowing, apprised of all!

Worship God, and join not aught with Him in worship. Be good to parents,¹⁰ and to kindred, and to orphans, and to the poor, and to a neighbour, whether kinsman or new-comer, and to a fellow traveller, and to the wayfarer, and to the slaves whom your right hands hold; verily, God loveth not the proud, the vain boaster,

Who are niggardly themselves, and bid others be niggards, and hide away what God of his bounty hath given them. We have made ready a shameful chastisement for the unbelievers,

And for those who bestow their substance in alms to be seen of men, and believe not in God and in the last day. Whoever hath Satan for his companion, an evil companion hath he!

But what blessedness would be theirs, if they should believe in God and in the last day, and bestow alms out of what God hath vouchsafed them; for God taketh knowledge of them!

God truly will not wrong any one of the weight of a mote; and if there be any good deed, he will repay it doubly; and from his presence shall be given a great recompense.

How! when we shall bring up against them witnesses from all peoples, and when we shall bring thee up as witness against these? On that day they who were Infidels and rebelled against the prophet, shall wish that the earth were levelled with them! But nothing shall they hide from God.

O ye true believers,¹¹ come not to prayer when ye are drunken, but wait till ye can understand what ye utter; nor when ye are polluted, unless ye be travelling on the road, until ye have washed you. If ye be sick, or on a journey, or have come from the unclean place, or have touched a woman, and ye find not water, then rub pure sand, and bathe your face and your hands with it: verily, God is Lenient, Merciful.

Hast thou not remarked those¹² to whom a part of the Scriptures hath been given? Vendors are they of error, and are desirous that ye go astray from the way. But God knoweth your enemies; and God is a sufficient patron, and God is a sufficient helper!

Among the Jews are those who displace the words of their Scriptures, and say, "We have heard, and we have not obeyed. Hear thou, but as one that heareth not; and LOOK AT US;"¹³ perplexing with their tongues, and wounding the Faith by their revilings.

But if they would say, "We have heard, and we obey; hear thou, and REGARD US;" it were better for them, and more right. But God hath cursed them for their unbelief. Few only of them are believers!

O ye to whom the Scriptures have been given! believe in what we have sent down confirmatory of the Scripture which is in your hands, ere we efface your features, and twist your head round backward, or curse you as we cursed the sabbath-breakers:14 and the command of God was carried into effect.

Verily, God will not forgive the union of other gods with Himself! But other than this will forgive to whom He pleaseth. And He who uniteth gods with God hath devised a great wickedness.

Hast thou not marked those who hold themselves to be righteous? But God holdeth righteous whom He will; and they shall not be wronged the husk of a date stone.

Behold how they devise a lie of God! Therein is wickedness manifest enough!

Hast thou not observed those to whom a part of the Scriptures hath been given?15 They believe in Djibt and Thagout, and say of the infidels, "These are guided in a batter path than those who hold the faith."

These are they whom God hath cursed: and for him whom God hath cursed, thou shalt by on means find a helper.

Shall they have a share in the kingdom who would not bestow on their fellow men even the speck in a date stone?a

Envy they other men what God of his bounty hath given them? We gave of old the Scriptures and wisdom to the line of Abraham, and we gave them a grand kingdom:

Some of them believe on the prophet and some turn aside from him: the flame of Hell is their sufficing punishment!

Those who disbelieve our signs we will in the end cast into the fire: so oft as their skins shall be well burnt,16 we will change them for fresh skins, that they may taste the torment. Verily God is Mighty, Wise!

But as for those who have believed, and done the things that are right, we will bring being them into gardens 'neath which the rivers flow therein to abide eternally; therein shall they have wives of stainless purity: and we will bring them into aye-shadowing shades.

Verily, God enjoineth you to give back your trusts to their owners, and when ye judge between men, to judge with fairness. Excellent is the practice to which God exhorteth you. God Heareth, Beholdeth!

O ye who believe! obey God and obey the apostle, and those among you invested with authority; and if in aught ye differ, bring it before God and the apostle, if ye believe in God and in the latter day. This is the best and fairest way of settlement.

Hast thou not marked those who profess that they believe in what

hath been sent down to thee, and what hath been sent down before thee? Fain would they be judged before Thagout, though commanded not to believe in him; and fain would Satan make them wander with wanderings wide of truth.

And when it is said to them, "Accede to that which God hath sent down, and to the apostle," thou seest the hypocrites avert them from thee with utter aversion.

But how, when some misfortune shall fortune them, for their previous handywork? Then will they come to thee, swearing by God, "We desire nothing but to promote good and concord!"

These are they whose hearts God knoweth. Therefore break off from them, and warn them, speak words that may penetrate their souls.

We have not sent any apostle but to be obeyed, if God so will: but if they, after they have sinned to their own hurt by unbelief, come to thee and ask pardon of God, and the apostle ask pardon for them, they shall surely find that God is He who turneth unto man, Merciful.

And they will not I swear by thy Lord they will not believe, until they have set thee up as judge between them on points where they differ. Then shall they not find in their own minds any difficulty in thy decisions, and shall submit with entire submission.

Had we laid down such a law for them as "Kill yourselves, or abandon your dwellings," but few of them would have done it. But had they done that to which they were exhorted, better and it been for them, and stronger for the confirmation of their faith.

In that case we had surely given them from ourself a great recompense, and on the straight path should we surely have guided them.

And whoever shall obey God and the Apostle, these shall be with those of the Prophets, and of the Sincere, and of the Martyrs, and of the Just, to whom God hath been gracious. These are a goodly band!

This is the bounty of God; and in knowledge doth God suffice.

O ye who believe! make use of precautions; and advance in detachments, or , advance in a body.

There is of you who will be a laggard: and if a reverse befall you he saith, "Now hath God dealt graciously with me, since I was not with you in the fight:"

But if a success from God betide you, he will say, as if there had never been any friendship between you and him, "Would I had been with them! a rich prize should I have won!"

Let those then fight on the path of God, who barter this present life for that which is to come; for whoever fighteth on God's path, whether he be slain or conquer, we will in the end give him a great reward.

But what hath come to you that ye fight not on the path of God, and for the weak among men, women and children, who say, "O our Lord! bring us forth from this city¹⁷ whose inhabitants are

oppressors; give us a champion from thy presence; and give us from thy presence a defender."

They who believe, fight on the path of God; and they who believe not, fight on the path of Thagout: Fight therefore against the friends of Satan. Verily craft of Satan shall be powerless!

Hast thou not marked those to whom it was said, "Withhold your hands awhile from war; and observe prayer, and pay the stated alms." But when war is commanded them, lo! a portion of them fear men as with the fear of God, or with a yet greater fear, and say: "O our Lord! why hast thou commanded us war? Couldst thou not have given us respite till our not distant end?" SAY: Small the fruition of this world; but the next life is the true good for him who feareth God! and ye shall not be wronged so much as the skin of a date stone.

Wherever ye be, death will overtake you although ye be in lofty towers! If good fortune betide them, they say, "This is from God;" and if evil betide them, they say, "This is from thee." SAY: All is from God: But what hath come to these people that they are not near to understanding what is told them?

Whatever good betideth thee is from God, and whatever betideth thee of evil is from thyself; and we have sent thee to mankind as an apostle: God is thy sufficing witness.

Whoso obeyeth the Apostle, in so doing obeyeth God: and as to those who turn back from thee, we have not sent thee to be their keeper.

Moreover, they say: "Obedience!" but when they come forth from thy presence, a party of them brood by night over other than thy words; but God writeth down what they brood over: therefore separate thyself from them, and put thou thy trust in God. is a sufficient protector!

Can they not consider the Koran? Were it from any other than God, they would surely have found in it many contradictions.

And when tidings, either of security or alarm, reach them, they tell them abroad; but if they would report them to the apostle, and to those who are in authority among them, those who desire information would learn it from them. But for the goodness and mercy of God towards you, ye would have followed Satan except a few!

Fight, therefore, on God's path: lay not burdens on any but thyself; and stir up the faithful. The might of the infidels haply will god restrain, for God is the stronger in prowess, and the stronger to punish.

He who shall mediate between men for a good purpose shall be the gainer by it. But he who shall mediate with an evil mediation shall reap the fruit of it. And God keepeth watch over everything.

If ye are greeted with a greeting, then greet ye with a better greeting, or at least return it: God taketh count of all things.

God! there is no god but He! He will certainly assemble you on the day of resurrection. There is no doubt of it. And whose word is more true than God's?

Why are ye two parties on the subject of the hypocrites, when God hath cast them off for their doings? Desire ye to guide those whom god hath led astray? But for him whom God leadeth astray, thou shalt by no means find a pathway.

They desire that ye should be infidels as they are infidels, and that ye should be alike. Take therefore none of them for friends, till they have fled their homes for the cause of God. If they turn back, then seize them, and slay them wherever ye find them; but take none of them as friends or helpers,

Except those who shall seek and asylum among your allies, and those who come over to you their hearts forbidding them to make war on you, or to make war on their own people. Had God pleased, he would have given them power against you, and they would have made war upon you! But, if they depart from you, and make not war against you and offer you peace, the God alloweth you no occasion against them.

Ye will find others who seek to gain your confidence as well as that of their own people: So oft as they return to sedition, they shall be overthrown in it: But if they leave you not, nor propose terms or peace to you nor withhold their hands, then seize them, and slay them, wherever ye find them. Over these have we given you undoubted power.

A believer killeth not a believer but by mischance: and whoso killeth a believer by mischance shall be bound to free a believer from slavery; and the blood-money shall be paid to the family of the slain, unless they convert it into alms. But if the slain believer be of a hostile people, then let him confer freedom on a slave who is a believer; and if he be of a people between whom and yourselves there is an alliance, then let the blood-money be paid to his family, and let him set free a slave who is a believer: and let him who hath not the means, fast two consecutive months. This is the penance enjoined by God; and God is Knowing, Wise!

But whoever shall kill a believer of set purpose, his recompense shall be hell; for ever shall he abide in it; God shall be wrathful with him, and shall curse him, and shall get ready for him a great torment.

O believers! when ye go forth to the fight for the cause of God, be discerning, and say not to every one who meeteth you with a greeting, "Thou art not a believer"¹⁸ in your greed after the chance good things of this present life! With God are abundant spoils. Such hath been your wont in times past; but god hath been gracious to you. Be discerning, then, for God well knoweth what ye do.

Those believers who sit at home free from trouble, and those who do valiantly in the cause of God with their substance and their persons, shall not be treated alike. God hath assigned to those who contend earnestly with their persons and with their substance, a rank above those who sit at home. Goodly promises hath He made to all. But God hath assigned to the strenuous a rich recompense, above those who sit still at home,

Rank of his own bestowal, and forgiveness, and mercy; for God is Indulgent, Merciful.

The angels,¹⁹ when they took the souls of those who had been

unjust to their own weal, demanded, "What hath been your state?"²⁰ They said, "We were the weak ones²¹ of the earth." They replied, "Was not God's earth broad enough for you to flee away in?" These! their home shall be Hell, and evil the passage to it

Except the men and women and children who were not able, through their weakness, to find the means of escape, and were not guided on their way. These haply God will forgive: for God is Forgiving, Gracious.

Whoever flieth his country for the cause of God, will find in the earth many under like compulsion, and abundant resources; and if any one shall quit his home and fly to God and his apostle, and then death overtake him, his reward from God is sure: for God is Gracious, Merciful!

And when ye go forth to war in the land, it shall be no crime in you to cut short your prayers,²² if ye fear lest the infidels come upon you; Verily, the infidels are your undoubted enemies!

And when thou, O apostle! shalt be among them, and shalt pray with them, then let a party of them rise up with thee, but let them take their arms; and when they shall have made their prostrations, let them retire to your rear: then let another party that hath not prayed come forward, and let them pray with you; but let them take their precautions and their arms. Pleased would the infidels be for you to neglect your arms and your baggage, that they might turn upon you at once! And it shall be no crime in you to lay down your arms if rain annoy you, or if ye be sick. But take your precautions.²³ Verily, God hath made ready a shameful torment for the infidels.

And when ye shall have ended the prayer, make mention of God, standing, and sitting, and reclining: and as soon as ye are secure, observe prayer; for to the faithful, prayer is a prescribed duty, and for stated hours.

Slacken not in pursuit of the foe. If ye suffer, assuredly they suffer also as ye suffer; but ye hope from God for what they cannot hope! And God is Knowing, Wise!

Verily, we have sent down the Book to thee with the truth, thou that mayest judge between men according as God hath given thee insight: But with the deceitful ones dispute not: and implore pardon of God. Verily, God is Forgiving, Merciful.²⁴

And plead not with us for those who are self-deceivers; for God loveth not him who is deceitful, criminal.

From men they hide themselves; but they cannot hide themselves from God: and when they hold nightly discourses which please Him not, He is with them. God is round about their doings!

Oh! ye are they who plead in their favour in this present life; but who shall plead with God for them on the day of the resurrection? Who will be the guardian over them?

Yet he who doth evil, or shall have acted against his own weal, and then shall ask pardon of God, will find God Forgiving, Merciful:

And whoever committeth a crime, committeth it to his own hurt. And God is Knowing, Wise!

And whoever committeth an involuntary fault or a crime, and then layeth it on the innocent, shall surely bear the guilt of calumny and of a manifest crime.

But for the grace and mercy of God upon thee, a party among them had resolved to mislead thee, but they shall only mislead themselves; nor in aught shall they harm thee. God hath caused the Book and the wisdom to descend upon thee: and what thou knowest not He hath caused thee to know: and the grace of God toward thee hath been great.

In most of their secret talk is nothing good; but only in his who enjoineth almsgiving, or that which is right, or concord among men. Whoso doth this, out of desire to please God, we will give him at the last a great reward:

But whoso shall sever himself from the prophet after that "the guidance" hath been manifested to him, and shall follow any other path than that of the faithful, we will turn our back on him as he hath turned his back on us, and we will cast him into Hell; an evil journey thither!

God truly will not forgive the joining other gods with Himself. Other sins He will forgive to whom He will: but he who joineth gods with God, hath erred with far-gone error.

They call, beside Him, upon mere goddesses! they invoke a rebel Satan!

On them is the malison of God. For he said, "A portion of thy servants will I surely take, and will lead them astray, and will stir desires within them, and will command them and they shall cut the ears of animals;25 and I will command them, and they shall alter the creation of God."26 He who taketh Satan rather than God for his patron, is ruined with palpable ruin:

He hath made them promises, and he hath stirred desires within them; but Satan promiseth, only to beguile!

These! their dwelling Hell! no escape shall they find from it!

But they who believe and do the things that are right, we will bring them into gardens beneath which the rivers flow; For ever shall they abide therein. Truly it is the promise of God: And whose word is more sure than God's?

Not according to your wishes, or the wishes of the people of the Book, shall these things be. He who doth evil shall be recompensed for it. Patron or helper, beside God, shall he find none.

But whoso doth the things that are right, whether male or female, and he or she a believer, these shall enter Paradise, nor shall they be wronged the skin of a date stone.

And who hath a better religion than he who resigneth himself to God, who doth what is good, and followeth the faith of Abraham in all sincerity? And God took Abraham for his friend.

All that is in the Heavens and all that is on the Earth is God's: and God encompasseth all things!

Moreover, they will consult thee in regard to women: SAY: God

hath instructed you about them; and His will is rehearsed to you, in the Book, concerning female orphans to whom ye give not their legal due, and whom ye refuse to marry; also with regard to weak children; and that ye deal with fairness towards orphans. Ye cannot do a good action, but verily God knoweth it.

And if a wife fear ill usage or aversion on the part of her husband, then shall it be no fault in them if they can agree with mutual agreement, for agreement is best. Men's souls are prone to avarice; but if ye act kindly and fear God, then, verily, your actions are not unnoticed by God!

And ye will not have it at all in your power to treat your wives alike, even though you fain would do so; but yield not wholly to disinclination, so that ye leave one of them as it were in suspense; if ye come to an understanding, and fear God, then, verily, God is Forgiving, Merciful;

But if they separate, God can compensate both out of His abundance; for God is Vast, Wise;

And whatever is in the Heavens and in the Earth is God's! We have already enjoined those to whom the Scriptures were given before you, and yourselves, to fear God. But if ye become unbelievers, yet know that whatever is in the Heavens and in the Earth is God's: and God is Rich, Praiseworthy.

All that is in Heaven and all that is in Earth is God's! God is a sufficient protector!

If he pleased, he could cause you to pass away, O mankind! and create others in your stead: for this hath God power.

If any one desire the reward of this world, yet with God is the reward of this world and of the next! And God Heareth, Beholdeth.

O ye who believe! stand fast to justice, when ye bear witness before God, though it be against yourselves, or your parents, or your kindred, whether the party be rich or poor. God is nearer than you to both. Therefore follow not passion, lest ye swerve from truth. And if ye wrest your testimony or stand aloof, God verily is well aware of what ye do.

O ye who believe! believe in God and his Apostle, and the Book which he hath sent down to his Apostle, and the Book which he hath sent down aforetime. Whoever believeth not on God and his Angels and his Books and his Apostles, and in the last day, he verily hath erred with far-gone error.

Verily, they who believed, then became unbelievers, then believed, and again became unbelievers, and then increased their unbelief it is not God who will forgive them or guide them into the way.

Announce²⁷ to the hypocrites that a dolorous torment doth await them.

Those who take the unbelievers for friends besides the faithful do they seek honour at their hands? Verily, all honour belongeth unto God!

And already hath He sent this down to you in the Book²⁸ "WHEN YE SHALL HEAR THE SIGNS OF GOD THEY SHALL NOT BE

BELIEVED BUT SHALL BE MOCKED AT." Sit ye not therefore with such, until they engage in other discourse; otherwise, ye will become like them. Verily God will gather the hypocrites and the infidels all together in Hell.

They watch you narrowly. Then if God grant you a victory, they say, "Are we not with you?" and if the infidels meet with a success, they say to them, "Were we not superior to you: and did we not defend you from those believers?" God shall judge betwixt ye on the day of the resurrection, and God will by no means make a way for the infidels over the believers.

The hypocrites would deceive God, but He will deceive them! When they stand up for prayer, they stand carelessly, to be seen of men, and they remember God but little:

Wavering between the one and the other belonging neither to these nor those! and by no means shalt thou find a path for him whom God misleadeth.

O believers! take not infidels for friends rather than believers. Would ye furnish God with clear right to punish you?

Verily the hypocrites shall be in the lowest abyss of the fire: and, by no means shalt thou find a helper for them;

Save for those who turn and amend, and lay fast hold on God, and approve the sincerity of their religion to God; these shall be numbered with the faithful, and God will at last bestow on the faithful a great reward.

Why should God inflict a chastisement upon you, if ye are grateful, and believe? God is Grateful, Wise!

God loveth not that evil be matter of public talk, unless any one hath been wronged: God it is who Heareth, Knoweth!

Whether ye publish what is good, or conceal it, or pardon evil, verily God is Pardoning, Powerful!

Of a truth they who believe not on God and his Apostles, and seek to separate God from his Apostles, and say, "Some we believe, and some we believe not," and desire to take a middle way;

These! they are veritable infidels! and for the infidels have we prepared a shameful punishment.

And they who believe on God and his Apostles, and make no difference between them these! we will bestow on them their reward at last. God is Gracious, Merciful!

The people of the Book will ask of thee to cause a Book to come down unto them out of Heaven. But a greater thing than this did they ask of Moses! for they said, "Shew us God plainly!" and for this their wickedness did the fire-storm lay hold on them. Then took they the calf as the object of their worship, after that our clear tokens had come to them; but we forgave them this, and conferred on Moses undoubted power.

And we uplifted the mountain 29 over them when we made a covenant with them, and we said to them, "Enter the gate adoring:" and we said to them, "Transgress not on the Sabbath," and we received from them a strict covenant.

So, for that they have broken their covenant, and have rejected the signs of God, and have put the prophets to death unjustly, saying the while, "Our hearts are uncircumcised," Nay, but God hath sealed them up for their unbelief, so that but few believe.

And for their unbelief, and for their having spoken against Mary a grievous calumny,

And for their saying, "Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God." Yet they slew him not, and they crucified him not, but they had only his likeness.³⁰ And they who differed about him were in doubt concerning him: No sure knowledge had they about him, but followed only an opinion, and they did not really slay him, but God took him up to Himself. And God is Mighty, Wise!

There shall not be one of the people of the Book but shall believe in Him before his death, and in the day of resurrection, He will be a witness against them.

For the wickedness of certain Jews, and because they turn many from the way of God, we have forbidden them goodly viands which had been before allowed them.

And because they have taken usury, though they were forbidden it, and have devoured men's substance in frivolity, we have got ready for the infidels among them a grievous torment.

But their men of solid knowledge, and the believers who believe in that which hath been sent down to thee, and in what hath been sent down before thee, and who observe prayer, and pay the alms of obligation, and believe in God and the latter day, these! we will give them a great reward.

Verily we have revealed to thee as we revealed to Noah and the Prophets after him, and as we revealed to Abraham, and Isma%l, and Isaac, and Jacob, and the tribes, and Jesus, and Job, and Jonah, and Aaron, and Solomon; and to David gave we Psalms.

Of some apostles we have told thee before: of other apostles we have not told thee And discoursing did God discourse with Moses

Apostles charged to announce and to warn, that men, after those apostles, might have no plea against God. And God is Mighty, Wise!

But God is himself witness of what He hath sent down to thee: In His knowledge hath He sent it down to thee. The angels are also its witnesses: but God is a sufficient witness!

Verily, they who believe not and pervert from the way of God, have indeed erred with error wide of truth.

Verily, those who believe not, and act wrongfully, God will never pardon, and never will he guide them on path,

Than the path to Hell, in which they shall abide for ever! And this is easy for God.

O men! now hath an apostle come to you with truth from your Lord. Believe then, it will be better for you. But if ye believe not,

then, all that is in the Heavens and the Earth is God's; and God is Knowing, Wise!

O ye people of the Book! overstep not bounds in your religion;³¹ and of God, speak only truth. The Messiah, Jesus, son of Mary, is only an apostle of God, and his Word which he conveyed into Mary, and a Spirit³² proceeding from himself. Believe therefore in God and his apostles, and say not, "Three:" (there is a Trinity) Forbear it will be better for you. God is only one God! Far be it from His glory that He should have a son! His, whatever is in the Heavens, and whatever is in the Earth! And God is a sufficient Guardian.

The Messiah disdaineth not to be a servant of God, nor do the angels who are nigh unto Him.

And whoso disdaineth His service, and is filled with pride, God will gather them all to Himself.

And to those who believe and do the things that are right, will He pay them their due recompense, and out of His bounty will He increase them: but as for those who are disdainful and proud, with a grievous chastisement will He chastise them;

And none beside God shall they find to protect or to help them.

O men! now hath a proof come to you from your Lord, and we have sent down to you a clear light. As to those who believe in God and lay fast hold on Him, these will He cause to enter into his mercy and grace, and along the straight way unto Himself will He guide them.

They will consult thee. SAY: God instructeth you as to distant kindred. If a man die childless, but have a sister, half what he shall have shall be her's; and if she die childless he shall be her heir. But if there be two sisters, two-third parts of what he shall have shall be theirs; and if there be both brothers and sisters, the male shall have the portion of two females. God teacheth you plainly, that ye err not! God knoweth all things.

1 Most of the events alluded to in this Sura fall between the end of the third and the close of the fifth year after the Flight to Medina.

2 Muhammad assumed to himself the privilege of having a yet greater number of wives. But in doing so, he was probably actuated by a desire for male offspring. Chadijah was his only wife until quite a late period of his career. Comp. Arbah Turim. Ev. Hazaer 1, "A man may marry many wives, for Rabba saith it is lawful to do so, if he can provide for them. Nevertheless, the wise men have given good advice, that a man should not marry more than four wives." See also Yad Hachazakah Hilchoth Ishuth. 14, 3.

3 Verses 8 and 12 are said by the commentators to have been revealed in consequence of the complaints of Omm Kuhha that, in accordance with the ante-Islamitic custom, she had been excluded from any portion of her deceased husband's property. The unsatisfactory nature of the Muhammadan traditions may be inferred from the fact, that no less than six different names are assigned to him. It is, however, probable that these and similar laws relative to inheritances were given at a time when many

heads of families had fallen, as at Ohod, in battle. This remark applies to verses 33 45.

4 Women found guilty of adultery and fornication were punished at the first rise of Islam, by being literally immured. But this was exchanged, in the case of a maiden, for one year's banishment and 100 stripes; and in the case of a married woman, for stoning.

5 What took place in the times of ignorance, previous to the revelation of the Koran. See Freytag's Einl. p. 201, as to the incestuous nature of the ante-Islamitic Arabian marriages.

6 By marrying without means adequate to the support of a free wife, or by remaining single.

7 From marrying slaves.

8 Games of chance, usury, etc.

9 By providing for them a home and the protection of a husband. Or, of that which God would have them care for.

10 An undutiful child is very seldom heard of among the Egyptians, or the Arabs in general. Sons scarcely ever sit, or sit, or eat, or smoke, in the presence of the father unless bidden to do so; and they often wait upon him and upon his guests at meals and on other occasions: they do not cease to act thus when they have become men. Lane's Mod. Egypt. vol. i. p. 69.

11 The Koranic precepts as to prayer savour of Jewish origin. Thus, "Prayer should be said standing" is a Rabbinic precept. Comp. Sura [xci.] ii. 240. Misch. Berachoth 10 may be shortened in dangerous places, ib. iv. 10 is forbidden to the drunken, ib. 31, 2. Erubin, 64 and to the polluted; Berachoth iii. 4 and is to be preceded, in this case, by washings with water or sand. See Sura xvii. 110, note 2, p. 173. 1 Cor. xi. 21.

12 The Jews and their Rabbis.

13 See Sura [xci.] ii. 98.

14 Lit. the companions of the sabbath. See [xci.] ii. 61.

15 This refers to certain renegade Jews, who out of hatred against Muhammad, went over to the Koreisch. See N"ldeke. p. 149.

16 Lit. ripened.

17 Mecca.

18 And therefore a fit subject for plunder.

19 Some of the Meccans after embracing Islam did not thoroughly break with the infidels and fly their country. These persons were miraculously slain by angels at Bedr. Others suppose the angels to be Nakir and Monkir, who examine the dead in the grave.

20 That is, to what religion did ye belong?

21 And therefore could not resist the unbelievers.

22 Thus the Rabbins Tr. Berachoth, iv. 4, "He that goeth in a dangerous place may pray a short prayer."

23 See Mischna Tr. Berachoth, 10.

24 This verse is said to have been revealed when Muhammad was about to acquit a Muslim who had committed theft, and laid the guilt at the door of a Jew. But the particulars are given in a very contradictory manner. See Noldeke, p. 151.

25 In allusion to an idolatrous and superstitious custom of the old Arabians.

26 By the mutilation of slaves, branding their bodies, filing the teeth, etc.

27 See Sura lxxxiv. 24, p. 47, note.

28 Sura vi.

29 See Sura [xci.] ii.7.

30 Lit. one was made to appear to them like (Jesus). Comp. [xcvii.] iii.48. Photius, Bibl. Cod. cxiv. says that the Apocr. Book, [Greek text] This individual according to the Basilidans was—Simon of Cyrene; according to the Evang. Barnab', Judas. Mani, Ep. Fund. ap. Evodius: "Princeps itaque tenebrarum cruci est affixus, idemque coronam spineam portavit."

31 By believing too much, like the Christians who regarded Jesus as God; or too little, like the Jews who would not believe on Muhammad.

32 That is, a Being possessing a Spirit.

SURA LXV. DIVORCE1 [CI.]

MECCA. 12 Verses

In the Name of God, the Compassionate, the Merciful

O PROPHET! when ye divorce women, divorce them at their special times. And reckon those times exactly, and fear God your Lord. Put them not forth from their houses, nor allow them to depart, unless they have committed a proven adultery. This is the precept of God; and whoso transgresseth the precept of God, assuredly imperilleth his own self. Thou knowest not whether, after this, God may not cause something new to occur which may bring you together again.

And when they have reached their set time, then either keep them with kindness, or in kindness part from them. And take upright witnesses from among you, and bear witness as unto God. This is a caution for him who believeth in God and in the latter day. And whoso feareth God, to him will He grant a prosperous issue, and will provide for him whence he reckoned not upon it.

And for him who putteth his trust in Him will God be all-sufficient. God truly will attain his purpose. For everything hath God assigned a period.

As to such of your wives as have no hope of the recurrence of their times, if ye have doubts in regard to them, then reckon three months, and let the same be the term of those who have not yet had them. And as to those who are with child, their period shall be until they are delivered of their burden. God will make His

command easy to him who feareth Him.

This is God's command which He hath sent down to you: Whoso feareth God, his evil deeds will He cancel and will increase his reward.

Lodge the divorced wherever ye lodge, according to your means; and distress them not by putting them to straits. And if they are pregnant, then be at charges for the them till they are delivered of their burden; and if they suckle your children, then pay them their hire and consult among yourselves, and act generously: And if herin ye meet with obstacles, then let another female suckle for him.

Let him who hath abundance of his abundance; let him, too, whose store is scanty, give of what God hath vouchsafed to him. God imposeth burdens only according to the means which He hath given. God will cause ease to succeed difficulties.

How many cities have turned aside from the command of their Lord and of his apostles! Therefore did we reckon with them in a severe reckoning, and chastised them with a stern chastisement;

And they tasted the harmfulness of their own conduct: and the end of their conduct was ruin.

A vehement chastisement hath God prepared for them! Fear God, then, O ye men of understanding!2

Believers! Now hath God sent down to you a warning! a prophet, who reciteth to you the clear signs of God, that he may bring those who believe, and do the things that are right, out of the darkness into the light. And-whoso believeth in God, and doeth the things that are right, God will cause them to enter the gardens beneath which the rivers flow, to remain therein for aye! A goodly provision now hath God made for him.

It is God who hath created seven heavens and as many earths.3 The Divine command cometh down through them all, that ye may know that God hath power over all things, and that God in his knowledge embraceth all things!

1 Comp. Sura [xci.] ii. 228, which this Sura is perhaps intended to supplement. Wahidi and Beidhawi state that it was revealed on account of Ibn Omar who had divorced his wife at improper time, and was obliged to take her again.

2 In order to make good the rhyme, verse 10 ought to be continued to the end of the first clause of verse II.

3 Lit. and of the earth, their likes. The style of this verse resembles that of the Meccan Suras. Hence, probably; a tradition in Omar ben Muhammad makes the whole Sura Meccan.

SURA LIX. THE EMIGRATION [CII.]

MEDINA. 24 Verses

In the Name of God, the Compassionate, the Merciful

ALL that is in the Heavens and all that is on the Earth praiseth

God! He, the Mighty, the Wise!

He it is who caused the unbelievers among the people of the Book to quit their homes and join those who had EMIGRATED previously.¹ Ye did not think that they would quit them; and they on their part thought that their fortresses would protect them against God: But God came upon them whence they looked not for Him, and cast such fear into their hearts that by their own hands as well as by the hands of the victorious believers they demolished their houses! Profit by this example ye who are men of insight!

And were it not that God had decreed their exile, surely in this world would he have chastised them: but in the world to come the chastisement of the fire awaiteth them.

This because they set them against God and his apostle; and whoso setteth him against God. ! God truly is vehement in punishing.

Your cutting down some of their palm trees and sparing others was by God's permission, and to put the wicked to shame.

After the spoils of these Jews which God hath assigned to his apostle, ye pressed not with horse or camel.² But God giveth his apostles power over what he will. God is Almighty.

The spoil taken from the people of the towns and assigned by God to his apostle, belongeth to God, and to the apostle, and to his kindred, and to the orphan, and to the poor, and to the wayfarer, that none of it may circulate among such of you only as are rich: What the apostle hath given you, take: What he hath refused you, refuse: And fear ye God, for God is severe in punishing.

To the poor refugees (Mohadjerin) also doth a part belong, who have been driven from their homes and their substance, and who seek favour from God and his goodwill, and aid God and his apostle. These are the men of genuine virtue.

They of Medina who had been in possession of their abodes and embraced the faith before them, cherish those who take refuge with them; and they find not in their breasts any desire for what hath fallen to their share: they prefer them before themselves, though poverty be their own lot. And with such as are preserved from their own covetousness shall it be well.

And they who have come after them into the faith say, "O our Lord! forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who believe. O our Lord! thou verily art Kind, Merciful."

Hast thou not observed the disaffected saying to their unbelieving brethren³ among the people of the Book, "If ye be driven forth, we will go forth with you; and in what concerneth you, never will we obey any one; and if ye be attacked we will certainly come to your help." But God is witness that they are liars.

No! if they were driven forth, they would not share their banishment; if they were attacked they would not help them, or if they help them they will surely turn their backs: then would they remain unhelped.

Assuredly the fear of you is more intense in their hearts than the fear of God! This because they are a people devoid of discernment.

They (the Jews) will not fight against you in a body except in fenced towns or from behind walls. Mighty is their valour among themselves! thou thinkest them united but their hearts are divided. This for that they are a people who understand not.

They act like those who lately preceded them,⁴ who also tasted the result of their doings; and a grievous chastisement awaiteth them

Like Satan when he saith to a man, "Be an infidel:" and when he hath become an infidel, he saith, "I share not thy guilt:⁵ verily, I fear God the Lord of the Worlds."

Of both, therefore, shall the end be that they dwell for ever in the fire: This is the recompense of the evil doers.

O ye who believe! fear God. And let every soul look well to what it sendeth on before for the morrow. And fear ye God: Verily, God is cognisant of what ye do.

And be ye not like those who forget God, and whom He hath therefore caused to forget their proper selves. Such men are the evil doers.

The inmates of the Fire and the inmates of Paradise are not to be held equal. The inmates of Paradise only shall be the blissful.

Had we sent down this Koran on some mountain, thou wouldst certainly have seen it humbling itself⁶ and cleaving asunder for the fear of God. Such are the parables we propose to men in order that they may reflect.

He is God beside whom there is no god. He knoweth things visible and invisible: He is the Compassionate, the Merciful.

He is God beside whom there is no god: He is the King, the Holy, the Peaceful, the Faithful, the Guardian, the Mighty, the Strong, the Most High! Far be the Glory of God from that which they unite with Him!

He is God, the Producer, the Maker, the Fashioner! To Him are ascribed excellent titles. Whatever is in the Heavens and in the Earth praiseth Him. He is the Mighty, the Wise!

1 The Jews of Nadhir, three miles from Medina, had broken a treaty made with Muhammad, and in the month RabE of the fourth year of the Hejira were besieged by him and driven first to the Jews of Kainoka, who had emigrated previously, under compulsion, after the battle of Bedr, and subsequently out of Arabia. Weil, Life of M. p.137.n.

2 On which account these spoils were entirely assigned to Muhammad, and not divided in the usual manner. See Sura [xcv.] viii. 42. Weil, p. 138, 184.

3 To the Jews of the tribe of Nadhir.

4 The idolaters slain at Bedr (Djal.) or the Jews of Kainoka, who had been plundered previously to those of Nadhir.

5 Lit. I am clear of thee.

6 This may be derived from the Rabbinical idea that Mount Sinai was chosen, on account of its lowness, to be the scene of the revelation to Moses, in order to shew that God loves the humble.

SURA XXXIII. THE CONFEDERATES¹ [CIII.]

MEDINA. 73 Verses

In the Name of God, the Compassionate, the Merciful

O PROPHET, fear thou God, and obey not the unbelievers and the hypocrites; Truly God is Knowing, Wise:

But follow what is revealed to thee from thy Lord: Cognisant truly is He of all your actions

And put thou thy trust in God, for a sufficient guardian is God.

God hath not given a man two hearts within him; neither hath he made your wives whom ye divorce² to be as your mothers; nor hath he made your adopted sons to be as your own sons. Such words are indeed in your mouths; but God speaketh the truth, and in the right way He guideth.

Name them after their fathers: this will be more right before God. But if ye know not who their fathers are, then let them be your brethren in the faith, and your comrades. And unless made with intent of heart, mistakes in this matter shall be no crime in you: for God is Lenient, Merciful.

Nearer of kin to the faithful is the Prophet, than they are to their own selves. His wives are their mothers. According to the Book of God, they who are related by blood, are nearer the one to the other than other believers, and than those who have fled their country³ for the cause of God: but whatever kindness ye shew to your kindred, shall be noted down in the Book.

And remember that we have entered into covenant with the Prophets, and with thee, and with Noah, and Abraham, and Moses, and Jesus, Son of Mary: and we formed with them a strict covenant,

That God may question the men of truth as to their truth.⁴ But a sore torment hath He prepared for the unbelievers.

O believers!⁵ remember the goodness of God towards you, when the armies came against you, and we sent against them a blast, and hosts that ye saw not; for the eye of God was upon your doings:

When they assailed you from above you, and from below you,⁶ and when your eyes became distracted, and your hearts came up into your throat, and ye thought divers thoughts of God:

Then were the faithful tried, and with strong quaking did they quake:

And when the disaffected and the diseased⁷ of heart said, "God and his Apostle have made us but a cheating promise:"

And when a party of them said, "O people of Yathrib!⁸ there is no place of safety for you here;⁹ therefore return into the city." And another party of you asked the prophet's leave to return, saying,

"Our houses are left defenceless." No! they were not left defenceless: but their sole thought was to flee away.

If the enemy had effected an entry at all points, and they (the disaffected) had been asked to promote confusion, they would have done so; but only a short time would they have remained in it. (Medina).10

They had before pledged themselves to God that they would not turn their backs; and a pledge given to God must be enquired of.

SAY: Flight shall not profit you; if ye have fled the death or the slaughter, yet even then, but a little while shall ye enjoy your good things!

SAY: Who is he that will screen you from God, whether He choose to bring evil on you, or to shew you mercy? None beside God shall they find to be their patron or helper.

God well knoweth those among you who cause hindrances, and those who say to their brethren, "Come hither to us;" and who come not to the fight except a little.

It is out of covetousness in your regard: for when an alarm cometh, thou mayest see them look to thee, and roll their eyes like him on whom the shadows of death have fallen! Yet, when the alarm is passed, with sharp tongues will they assail you, covetous of the best of the spoil. No faith have these! God will make their doings of no avail! And easy is this with God.

They thought that the CONFEDERATES would never retire:11 and were the confederates to come again, they would fain be dwelling among the Arabs of the desert, and there ask news about you! for though they were with you, they fought not except a little.

A noble pattern had ye in God's Apostle, for all who hope in God, and in the latter day, and oft remember God!

And when the faithful saw the confederates, they said, "This is what God and His Apostle promised us,12 and God and His Apostle spoke truly:" and it only increased their faith and self-devotion.

Some were there among the faithful who made good what they had promised to God. Some have fulfilled their course, and others await its fulfilment, and have not been changelings who change

That God may reward the faithful for their faithfulness, and may punish the hypocrites, if He so please, or be turned unto them: for God is Forgiving, Merciful.

And God drove back the infidels in their wrath; they won no advantage; God sufficed the faithful in the fight: for God is Strong, Mighty!

And He caused those of the people of the Book (the Jews), who had aided the confederates, to come down out of their fortresses, and cast dismay into their hearts: some ye slew, others ye took prisoners.13

And He gave you their land, and their dwellings, and their wealth, for an heritage even a land on which ye had never set foot: for the might of God is equal to all things.

O Prophet! say to thy wives,¹⁴ If ye desire this present life and its braveries, come then, I will provide for you, and dismiss you with an honourable dismissal.

But if ye desire God and His Apostle, and a home in the next life, then, truly, hath God prepared for those of you who are virtuous, a great reward.

O wives of the Prophet! should any of you be guilty of a proven lewdness, doubly shall her chastisement be doubled: and with God this is easy.

But whoever of you shall obey God and His Apostle, and shall do that which is right, twice over will we give her her reward, and we have prepared for her a noble provision.

O wives of the Prophet! ye are not as other women. If ye fear God, be not too complaisant of speech, lest the man of unhealthy heart should lust after you, but speak with discreet speech.

And abide still in your houses, and go not in public decked as in the days of your former ignorance,¹⁵ but observe prayer, and pay the impost, and obey God and the Apostle: for God only desireth to put away filthiness from you¹⁶ as his household, and with cleansing to cleanse you.

And recollect what is rehearsed to you in your houses of the Book of God, and of wisdom: for God is keen-sighted, cognisant of all.

Truly the men who resign themselves to God (Muslims), and the women who resign themselves, and the believing men and the believing women, and the devout men and the devout women, and the men of truth, and the women of truth, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and the women who oft remember God: for them hath God prepared forgiveness and a rich recompense.

And it is not for a believer, man or woman, to have any choice in their affairs, when God and His Apostle have decreed a matter: and whoever disobeyeth God and His Apostle, erreth with palpable error.

And, remember, when thou saidst to him unto whom God had shewn favour,¹⁷ and to whom thou also hadst shewn favour, "Keep thy wife to thyself, and fear God;" and thou didst hide in thy mind what God would bring to light.¹⁸ and thou didst fear man; but more right had it been to fear God. And when Zaid had settled concerning her to divorce her, we married her to thee, that it might not be a crime in the faithful to marry the wives of their adopted sons, when they have settled the affair concerning them. And the behest of God is to be performed.

No blame attacheth to the prophet where God hath given him a permission. Such was the way of God with those prophets who flourished before thee; for God's behest is a fixed decree

Who fulfilled the mission with which God had charged them,¹⁹ and feared Him, and feared none but God. And God taketh a sufficient account.

Muhammad is not the father of any man among you, but he is the Apostle of God, and the seal of the prophets: and God knoweth all things.

O Believers! remember God with frequent remembrance, and praise Him morning and evening.

He blesseth you, and His angels intercede for you, that He may bring you forth out of darkness into light: and Merciful is He to the Believers.

Their greeting on the day when they shall meet Him shall be "Peace!" And He hath got ready for them a noble recompense.

O Prophet ! we have sent thee to be a witness, and a herald of glad tidings, and a warner;

And one who, through His own permission, summoneth to God, and a light-giving torch.

Announce, therefore, to believers, that great boons do await them from God;

And obey not the Infidels and Hypocrites yet abstain from injuring them: and put thou thy trust in God, for God is a sufficient guardian.

O Believers! when ye marry believing women, and then divorce them before ye have consummated the marriage, ye have no term prescribed you, which ye must fulfil towards them: provide for them, and dismiss them with a reputable dismissal.

O Prophet! we allow thee thy wives whom thou hast dowered, and the slaves whom thy right hand possesseth out of the booty which God hath granted thee, and the daughters of thy uncle, and of thy paternal and maternal aunts who fled with thee to Medina, and any believing woman who hath given herself up to the Prophet, if the Prophet desired to wed her a Privilege for thee above the rest of the Faithful.

We well know what we have settled for them, in regard to their wives and to the slaves whom their right hands hold, that there may be no fault on thy part:20 and God is Indulgent, Merciful!

Thou mayst decline for the present whom thou wilt of them, and thou mayest take to thy bed her whom thou wilt, and whomsoever thou shalt long for of those thou shalt have before neglected; and this shall not be a crime in thee. Thus will it be easier to give them the desire of their eyes, and not to put them to grief, and to satisfy them with what thou shalt accord to each of them. God knoweth what is in your hearts, and God is Knowing, Gracious.

It is not permitted thee to take other wives hereafter,21 nor to change thy present wives for other women, though their beauty charm thee, except slaves whom thy right hand shall possess.22 And God watcheth all things.

O Believers! enter not into the houses of the Prophet,23 save by his leave, for a meal, without waiting his time. When ye are invited then enter, and when ye have eaten then disperse at once.24 And engage not in familiar talk, for this would cause the Prophet trouble, and he would be ashamed to bid you go; but God is not

ashamed to say the truth. And when ye would ask any gift of his wives, ask it from behind a veil. Purer will this be for your hearts and for their hearts. And ye must not trouble the Apostle of God, nor marry his wives, after him, for ever. This would be a grave offence with God.

Whether ye bring a matter to the light or hide it, God truly hath knowledge of all things.

No blame shall attach to them (your wives) for speaking to their fathers unveiled, or to their sons, or to their brothers, or to their brothers' sons, or to their sisters' sons, or to their women, or to the slaves whom their right hands hold. And fear ye God: for God witnesseth all things.

Verily, God and His Angels bless the Prophet! Bless ye Him, O Believers, and salute Him with salutations of Peace.

Verily, they who affront God and His Apostle, the curse of God is on them in this world, and in the world to come: and He hath prepared for them a shameful chastisement.

And they who shall affront believing men and believing women, for no fault of theirs, they shall surely bear the guilt of slander, and of a clear wrong.

O Prophet! speak to thy wives and to thy daughters,²⁵ and to the wives of the Faithful, that they let their veils fall low. Thus will they more easily be known, and they will not be affronted. God is Indulgent, Merciful!

If the Hypocrites, and the men of tainted heart, and the stirrers of sedition in Medina desist not, we will surely stir thee up against them. Then shall they not be suffered to dwell near thee therein, but a little while:

Cursed wherever they are found; they shall be seized and slain with slaughter!

Such hath been the way of God with those who lived before them; and no change canst thou find in the way of God.

Men will ask thee of "the Hour." SAY: The knowledge of it is with God alone: and who can tell thee whether haply the Hour be not nigh at hand?

Verily, God hath cursed the Infidels, and hath got ready for them the flame:

For aye shall they abide therein; none to befriend them, no helper shall they find!

On the day when their faces shall be rolled in the fire, they shall cry: "Oh! would that we had obeyed God, and obeyed the Apostle!"

And they shall say: "Oh our Lord! indeed we obeyed our chiefs and our great ones, and they misled us from the way of God

O our Lord! give them a double chastisement, and curse them with a heavy curse."

O Believers! be not like those who affronted Moses.²⁶ But God

cleared him from what they said of him, and of God was he highly esteemed.

O Believers! fear God, and speak with well-guided speech.

That God may bless your doings for you, and forgive you your sins. And whoso obeyeth God and His Apostle with great bliss shall be blessed.

Verily, we proposed to the Heavens, and to the Earth, and to the Mountains to receive the Faith, but they refused the burden, and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!

Therefore will God punish the hypocritical men and the hypocritical women, and the men and the women who join gods with God; but to the believing men and women will God turn him: for God is Indulgent, Merciful!

1 Medina was besieged, when this Sura was revealed, by certain confederate tribes at the instigation of the Jews, an. Hej. 5. The first nine verses, however, have no immediate reference to this event, but to Muhammad's cotemporary marriage with Zeinab. See below, verse 37.

2 The Arabians had been accustomed, before the time of Muhammad, to divorce their wives with the words, thy back be to me as the back of my mother. The drift and motive of this passage is explained by verse 37 below. It had also been the custom to hold adopted sons to be as nearly related to them as their natural ones. See Sura lviii. 2, p. 451.

3 The Mohadjers those who had emigrated with Muhammad from Mecca. This verse abrogates Sura [xcv.] viii. 73.

4 How they have discharged their prophetic functions.

5 Verses 9 33 have reference to the events of the year Hej. 5, towards the close. See next note. His. 688; Waq. 4 f.

6 In the engagement which took place under the walls of Medina, some of the enemy were posted on a height to the east of the city, others in a valley on the west. The besiegers were 12,000, the Muslims 3,000 strong, when a violent storm, which upset the tents, put out the camp fires, and blinded the eyes of the confederates with sand, turned the scale of victory against them. Muhammad ascribes the storm to angelic agency.

7 That is, with infidelity.

8 The ancient name of El-Medina.

9 In the trenches which had been dug around the city by the advice of Salmfn, the Persian.

10 They would speedily have quitted the city to attack the faithful in the trenches.

11 That is, raise the siege.

12 That is, that through trials we should attain to Paradise, v. 29.

13 After the siege of Medina had been raised, Muhammad made a successful expedition against the Jews of Koreidha, for their treason and violation of treaties.

14 Muhammad's wives having caused him much annoyance by demands of rich dresses, etc., he gave them the choice of continuing with him as before, or of divorce. They chose the former. See Abulfeda's Hist. Moh. p. 77, and Gagnier's Vie de Moh. i. 4, chap. ii.

15 That is, Idolatry. Acts xvii. 30. Freytag (Einl. p. 453) thinks that previous to Islam, the Arabian women went in public unveiled.

16 The pronoun is in the pl. masc., whereas the pl. fem. is used in the previous part of the verse. The partisans of Ali quote this passage to prove the intimate union of Ali and his posterity with the Prophet.

17 That is, to Zaid. The favour of God to Zaid consisted in having caused him to become a Muslim: the favour of Muhammad in adopting him as his son. Zaid and Abu Lahab (Sura cxi. p. 29) are the only contemporaries of Muhammad mentioned by name in the Koran.

18 Thy plan to obtain Zeinab, or Zenobia, Zaid's wife, as thy wife.

19 Lit, who brought the messages of God.

20 If thou makest use of the special prerogative (conferred in verse 49).

21 He had nine wives at this period, beside slaves. The number of wives allowed to the faithful is four. See note, p. 411.

22 The first slave whom Muhammad took to wife was Raihana, at the conquest of the Banu Koreidha. His. 693. Weil, 170.

23 Verses 53 55 refer to the conduct of the guests at Muhammad's house after his marriage with Zeinab. Albuhari passim. Muslim i. 824 ff. Wah. Comp. Caussir, iii. 151.

24 Ullmann, p. 263, quotes a similar precept from the Talmud, "Do all that the master of the house biddeth, but wait not to be asked to depart."

25 This verse cannot be of later date than 8, when Muhammad's daughter Omm Kulthum died. leaving only Fatima.

26 This may refer to the charge of adultery said by the Rabbins to have been brought by Korah against Moses. Comp. Tr. Sanhedrin, fol. 110a. and Numbers xii. 1. The verse is said to have been revealed on account of aspersions thrown on Muhammad for unfairly dividing spoils, whereupon he said, "God be merciful to my brother Moses. He was wronged more than this, and bore it with patience."

SURA LXIII.1 THE HYPOCRITES [CIV.]

MEDINA. ii Verses

In the Name of God, the Compassionate, the Merciful

WHEN the Hypocrites come to thee, they say, "We bear witness

that thou art the Sent One of God." God knoweth that thou art His Sent One: but God beareth witness that the HYPOCRITES do surely lie.

Their faith² have they used as a cloak, and they turn aside others from the way of God! Evil are all their doings.

This, for that they believed, then became unbelievers! Therefore hath a seal been set upon their hearts, and they understand not.

When thou seest them, their persons make thee marvel; and if they speak, thou listenest with pleasure to their discourse. Like timbers are they leaning against a wall!³ They think that every shout is against them. They are enemies Beware of them then God do battle with them! How false are they!

And when it is said to them, "Come, the Apostle of God will ask pardon for you," they turn their heads aside, and thou seest them withdraw in their pride.

Alike shall it be to them whether thou ask forgiveness for them, or ask it not. By no means will God forgive them: God hath no guidance for a perverse people.

These are they who say to you of Medina, "Spend not aught upon those who are with the Apostle of God, and they will be forced to quit him." Yet the treasures of the Heavens and of the Earth are God's! But the Hypocrites have no understanding.

They say: "If we return to the city, the mightier will assuredly drive out the weaker from it." But might is with God, and with the Apostle, and with the Faithful! Yet the Hypocrites understand not.

O ye who believe! let not your wealth and your children delude you into forgetfulness of God. Whoever shall act thus, shall surely suffer loss.

And expend in the cause of God out of that with which we have supplied you, ere death surprise each one of you, and he say, "O Lord! wilt thou not respite me to a term not far distant, that I may give alms, and become one of the just?"

And by no means will God respite a soul when its hour hath come! And God is fully cognisant of what ye do.

1 Revealed shortly after the expedition against the Banu 'l Mustaliq in Hej. 6. See N^old. p. 156 n. The "Hypocrites" mentioned in the later Suras are the disaffected portion of the population of Medina, who covertly opposed the claims of Muhammad to temporal authority over that city. They were gradually absorbed, as the authority of Islam increased.

2 Or, in accordance with another reading, oaths. Comp. Ps. cix. 18.

3 Like timbers or joists supported in a wall or leaned against it, i.e., their persons are bulky, but their hearts so hypocritical and cowardly that they are afraid of the slightest noise. In the original, saykat is perhaps an allusion to the shout of Gabriel, that is to exterminate the wicked.

MEDINA. 64 Verses

In the Name of God, the Compassionate, the Merciful

A SURA which we have sent down and sanctioned! Clear signs have we sent down therein, that ye may take warning.

The whore and the whoremonger scourge each of them with an hundred stripes; and let not compassion keep you from carrying out the sentence of God, if ye believe in God and the last day: And let some of the faithful witness their chastisement.¹

The whoremonger shall not marry other than a whore or an idolatress; and the whore shall not marry other than a whoremonger or an idolater. Such alliances are forbidden to the faithful.

They who defame virtuous women,² and bring not four witnesses, scourge them with fourscore stripes, and receive ye not their testimony for ever, for these are perverse persons

Save those who afterwards repent and live virtuously; for truly God is Lenient, Merciful!

And they who shall accuse their wives, and have no witnesses but themselves, the testimony of each of them shall be a testimony by God four times repeated, that he is indeed of them that speak the truth.³

And the fifth time that the malison of God be upon him, if he be of them that lie.

But it shall avert the chastisement from her if she testify a testimony four times repeated, by God, that he is of them that lie;

And a fifth time to call down the wrath of God on her, if he have spoken the truth.

And but for the goodness and mercy of God towards you, and that God is He who loveth to turn, Wise. !

Of a truth, they who advanced that lie⁴ were a large number of you; but regard it not as an evil to you. No, it is an advantage to you.⁵ To every man among them shall it be done according to the offence he hath committed; and as to that person⁶ among them who took on himself to aggravate it, a sore punishment doth await him.

Did not the faithful of both sexes, when ye heard of this, form a favourable judgment in their own minds, and say,

"This is a manifest lie?"

Have they brought four witnesses of the fact? If they cannot produce the witnesses, they are the liars in the sight of God.

And but for the goodness of God towards you, and His mercy in this world and in the next, a severe punishment had come upon you for that which ye spread abroad, when ye uttered with your tongues, and spake with your mouths that of which ye had no knowledge. Ye deemed it to be a light matter, but with God it was a grave one.

And did ye say when ye heard it, "It is not for us to talk of this affair! O God! By thy Glory, this is a gross calumny?"

God hath warned you that ye go not back to the like of this for ever, if ye be believers:

And God maketh His signs clear to you: for God is Knowing, Wise.

But as for those who love that foul calumnies should go forth against those who believe, a grievous chastisement awaits them

In this world and in the next. And God hath knowledge, but ye have not.

And but for the goodness of God towards you and His Mercy, and that God is Kind, Merciful !

O ye who believe! follow not the steps of Satan, for whosoever shall follow the steps of Satan, he will enjoin on him what is base and blameworthy; and but for the goodness of God towards you,⁷ and His mercy, no one of you had been cleansed for ever: but God maketh whom He will to be clean, and God Heareth, Knoweth.

And let not persons of wealth and means among you swear that they will not give to their kindred, to the poor, and to those who have fled their homes in the cause of God; let them rather pardon and pass over the offence.⁸ Desire ye not that God should forgive you? And God is Gracious, Merciful!

Verily, they who throw out charges against virtuous but careless women, who yet are believers, shall be cursed in this world and in the world to come; and a terrible punishment doth await them.

Their own tongues, and hands, and feet, shall one day bear witness against them of their own doings.⁹

On that day will God pay them their just due, and they shall know that God is the clear Truth itself.

Bad women for bad men, and bad men for bad women; but virtuous women for virtuous men, and virtuous men for virtuous women! These shall be cleared from calumnies; theirs shall be forgiveness and an honourable provision.

O ye who believe! enter not into other houses¹⁰ than your own, until ye have asked leave, and have saluted its inmates. This will be best for you: haply ye will bear this in mind.

And if ye find no one therein, then enter it not till leave be given you; and if it be said to you, "Go ye back," then go ye back. This will be more blameless in you, and God knoweth what ye do.

There shall be no harm in your entering houses in which no one dwelleth, for the supply of your needs: and God knoweth what ye do openly and what ye hide.

Speak unto the believers that they restrain their eyes and observe continence. Thus will they be more pure. God is well aware of what they do.

And speak to the believing women that they refrain their eyes, and

observe continence; and that they display not their ornaments, except those which are external; and that they throw their veils over their bosoms, and display not their ornaments, except to their husbands or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their slaves, or male domestics who have no natural force, or to children who note not women's nakedness. And let them not strike their feet together, so as to discover their hidden ornaments.¹¹ And be ye all turned to God, O ye Believers! that it may be well with you.

And marry those among you who are single, and your good servants, and the handmaidens. If they are poor, God of His bounty will enrich them. God is all-bounteous, Knowing.

And let those who cannot find a match¹² live in continence till God of His bounty shall enrich them. And to those of your slaves who desire a deed of manumission, execute it for them, if ye know good in them, and give them a portion of the wealth of God which He hath given you.¹³ Force not your female slaves into sin, in order that ye may gain the casual fruitions of this world, if they wish to preserve their modesty. Yet if any one compel them, then Verily to them, after their compulsion, will God be Forgiving, Merciful.

And now have we sent down to you clear signs, and an instance from among those who flourished before you, and a caution for the God-fearing.¹⁴

God is the LIGHT of the Heavens and of the Earth. His Light is like a niche in which is a lamp the lamp encased in glass the glass, as it were, a glistening star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would well nigh shine out, even though fire touched it not! It is light upon light. God guideth whom He will to His light, and God setteth forth parables to men, for God knoweth all things.

In the temples which God hath allowed to be reared, that His name may therein be remembered, do men praise Him morn and even.

Men whom neither merchandise nor traffic beguile from the remembrance of God, and from the observance of prayer, and the payment of the stated alms, through fear of the day when hearts shall throb and eyes shall roll:

That for their most excellent works may God recompense them, and of His bounty increase it to them more and more: for God maketh provision for whom He pleaseth without measure.

But as to the infidels, their works are like the vapour in a plain which the thirsty dreameth to be water, until when he cometh unto it, he findeth it not aught, but findeth that God is with him; and He fully payeth him his account: for swift to take account is God:

Or like the darkness on the deep sea when covered by billows riding upon billows, above which are clouds: darkness upon darkness. When a man reacheth forth his hand, he cannot nearly see it! He to whom God shall not give light, no light at all hath he!

Hast thou not seen how all in the Heavens and in the Earth uttereth the praise of God? the very birds as they spread their wings? Every creature knoweth its prayer and its praise! and God knoweth what they do.

God's, the Kingdom of the Heavens and of the Earth: and unto God the final return!

Hast thou not seen that God driveth clouds lightly forward, then gathereth them together, then pileth them in masses? And then thou seest the rain forthcoming from their midst; and He causeth clouds like mountains charged with hail, to descend from the heaven, and He maketh it to fall on whom He will, and from whom He will He turneth it aside. The brightness of His lightning all but taketh away the sight!

God causeth the day and the night to take their turn. Verily in this is teaching for men of insight. And God hath created every animal of water.¹⁵ Some go upon the belly; some go upon two feet; some go upon four feet. God hath created what He pleased. Aye, God hath power over all things.

Now have we sent down distinct signs. And God guideth whom He will into the right path:

For there are who say "We believe on God and on the Apostle, and we obey;" yet, after this, a part of them turn back.¹⁶ But these are not of the faithful.

And when they are summoned before God and His Apostle that He may judge between them, lo! a part of them withdraw:

But had the truth been on their side, they would have come to Him, obedient.

What! are they diseased of heart? Do they doubt? Are they afraid that God and His Apostles will deal unfairly with them? Nay, themselves are the unjust doers.

The words of the believers, when called to God and His Apostle that He may judge between them, are only to say, "We have heard, and we obey:" these are they with whom it shall be well.

And whoso shall obey God, and His Apostle, and shall dread God and fear Him, these are they that shall be the blissful.

And they have sworn by God, with a most solemn oath, that if thou give them the word, they will certainly march forth. Say: swear ye not: of more worth is obedience. Verily, God is well aware of what ye do.

Say: Obey God and obey the Apostle. Suppose that ye turn back, still the burden of his duty is on him only, and the burden of your duty rests on you. If ye obey Him, ye shall have guidance: but plain preaching is all that devolves upon the Apostle.

God hath promised to those of you who believe and do the things that are right, that He will cause them to succeed others in the land, as He gave succession to those who were before them, and that He will establish for them that religion which they delight in, and that after their fears He will give them security in exchange. They shall worship Me: nought shall they join with Me: And whoso, after this, believe not, they will be the impious.

But observe prayer, and pay the stated alms, and obey the Apostle, that haply ye may find mercy.

Let not the Infidels think that they can weaken God on His own Earth: their dwelling place shall be the Fire! and right wretched the journey!

O ye who believe! let your slaves, and those of you who have not come of age, ask leave of you, three times a day, ere they come into your presence; before the morning prayer, and when ye lay aside your garments at mid-day, and after the evening prayer. These are your three times of privacy. No blame shall attach to you or to them, if after these times, when ye go your rounds of attendance on one another, they come in without permission. Thus doth God make clear to you His signs: and God is Knowing, Wise!

And when your children come of age, let them ask leave to come into your presence, as they who were before them asked it. Thus doth God make clear to you his signs: and God is Knowing, Wise.

As to women who are past childbearing, and have no hope of marriage, no blame shall attach to them if they lay aside their outer garments, but so as not to shew their ornaments. Yet if they abstain from this, it will be better for them: and God Heareth, Knoweth.

No crime¹⁷ shall it be in the blind, or in the lame, or in the sick, to eat at your tables: or in yourselves, if ye eat in your own houses, or in the houses of your fathers, or of your mothers, or of your brothers, or of your sisters, or of your uncles on the father's side, or of your aunts on the father's side, or of your uncles on the mother's side, or of your aunts on the mother's side, or in those of which ye possess the keys, or in the house of your friend. No blame shall attach to you whether ye eat together or apart.

And when ye enter houses, salute one another with a good and blessed greeting as from God. Thus doth God make clear to you His signs, that haply ye may comprehend them.

Verily, they only are believers who believe in God and His Apostle, and who, when they are with him upon any affair of common interest, depart not until they have sought his leave. Yes, they who ask leave of thee, are those who believe in God and His Apostle. And when they ask leave of Thee on account of any affairs of their own, then grant it to those of them whom thou wilt, and ask indulgence for them of God: for God is Indulgent, Merciful.

Address not the Apostle as ye address one another.¹⁸ God knoweth those of you who withdraw quietly from the assemblies, screening themselves behind others. And let those who transgress his command beware, lest some present trouble befall them, or a grievous chastisement befall them, hereafter.

Is not whatever is in the Heavens and the Earth God's? He knoweth your state; and one day shall men be assembled before Him, and He will tell them of what they have done: for God knoweth all things.

¹ With this verse commences the reference to the scandal against Ayesha, to which verses 6 9 read like a later addition. See His. 731 ff. Albuhari, passim. Muslim ii. 628 ff. Tirm. 524. Tabari and Weil, p. 151.

2 Said to refer to Hilal ben Umair (Muslim i. 886. Tirm. 523. Annasai, 409 f. Assamarq.) who had accused his wife of adultery. Two of these commentators, however, give the name of another Muslim as the person intended.

3 Comp. Numb. v. ii, 31, with which Muhammad must have been acquainted.

4 The rumour of improper intimacy between Ayesha and Safwan Ibn El Moattal, during Muhammad's return from the expedition against the tribe of Mostaliq (an. Hej. 9), in which he was separated from her for an entire day, which she passed in the company of Safwan, who had found her when accidentally left behind. Verses 4 26 were revealed shortly after the return.

5 Whose characters are cleared.

6 Abdallah Ibn Obba. (Abulf. p. 83.)

7 Comp. verse 10, 11 (n.).

8 Abubekr had been desirous to punish one of his relatives, Mestah, who had propagated the scandal against Ayesha, by refusing him gifts or alms.

9 "The very members of a man shall testify against him, for thus we read (Jer. xliiii. 12), Ye are yourselves my witnesses saith the Lord." Chagiga, 16. Thaanith, 11a.

10 It was the custom in Arabia, before Islam, to enter houses without permission. Freyt. Einl. p. 216.

11 That is, the anklets. Comp. Isai. iii. 16, 18

12 On account of poverty.

13 Comp. Deut. xv. 12 15.

14 The meaning probably is, that the scandal raised against Ayesha resembled the scandal in the case of Joseph in Egypt, and of the Virgin Mary, detailed in previous suras.

15 An idea perhaps derived from Gen. i. 20, 21. Comp. Tr. Cholin, fol. 27a.

16 Verses 46-56 obviously refer to a period, perhaps that between the battle of Ohod and the end of the war of the Ditch, when Muhammad's prospects were overclouded and the confidence of his followers shaken.

17 This verse was intended to relieve the scruples of the Muslims, who, following the superstitious customs of the Arabs, thought that they ought not to admit the blind, etc. to their tables, to eat alone, or in a house of which they were entrusted with the key, etc.

18 Lit. make not the calling of the Apostle among you, like the calling of some of you to others, i.e., address him by some respectful and honourable title. Thus in the Talmud, "It is forbidden to a disciple to call his Rabbi by name even when he is not in his presence;" and again: "Neither is he to salute his Rabbi, nor to return his salutation, in the same way that salutations are given and returned among friends." "Whoever despises the wise men hath no portion in the world to come." See Hilchoth Torah,

c.5.

SURA LVIII. SHE WHO PLEADED [CVI.]

Medina. 22 Verses

In the Name of God, the Compassionate, the Merciful

God hath heard the words of HER¹ WHO PLEADED with thee against her husband, and made her plaint to God; and God hath heard your mutual intercourse: for God Heareth, Beholdeth.

As to those of you who put away their wives by saying, "Be thou to me as my mother's back" their mothers² they are not; they only are their mothers who gave them birth! they certainly say a blameworthy thing and an untruth:

But truly, God is Forgiving, Indulgent.

And those who thus put away their wives, and afterwards would recall their words, must free a captive before they can come together again. To this are ye warned to conform: and God is aware of what ye do.

And he who findeth not a captive to set free, shall fast two months in succession before they two come together. And he who shall not be able to do so, shall feed sixty poor men. This, that he may believe in God and His Apostle. These are the statutes of God: and for the unbelievers is an afflictive chastisement!

Truly they who oppose God and His Apostle shall be brought low, as those who were before them were brought low. And now have we sent down demonstrative signs: and, for the Infidels is a shameful chastisement.

On the day when God shall raise them all to life, and shall tell them of their doings. God hath taken count of them, though they have forgotten them! and God is witness over all things.

Dost thou not see that God knoweth all that is in the Heavens and all that is in the Earth? Three persons speak not privately together, but He is their fourth; nor five, but He is their sixth; nor fewer nor more, but wherever they be He is with them. Then on the day of resurrection He will tell them of their deeds: for God knoweth all things.

Hast thou not marked those who have been forbidden secret talk, and return to what they have been forbidden, and talk privately together with wickedness, and hate, and disobedience towards the Apostle? And when they come to thee, they greet thee not as God greeteth thee:³ and they say among themselves, "Why doth not God punish us for what we say?" Hell shall be their meed:⁴ they shall be burned at its fire: and a wretched passage thither!

O Believers! when ye hold private converse together, let it not be with wickedness, and hate, and disobedience towards the Apostle; but let your private talk be with justice and the fear of God: aye, fear ye God unto whom ye shall be gathered!

Only of Satan is this clandestine talk, that he may bring the faithful to grief: but, unless by God's permission, not aught shall he harm them! in God then let the faithful trust.

O ye who believe! when it is said to you, "Make room in your assemblies," then make ye room. God will make room for you in Paradise! And when it is said to you, "Rise up," then rise ye up. God will uplift those of you who believe, and those to whom "the Knowledge" is given, to lofty grades! and God is cognisant of your actions.

O ye who believe! when ye go to confer in private with the Apostle, give alms before such conference. Better will this be for you, and more pure. But if ye have not the means, then truly God is Lenient, Merciful.

Do ye hesitate to give alms previously to your private conference? Then if ye do it not (and God will excuse it in you), at least observe prayer, and pay the stated impost, and obey God and His Apostle: for God is cognisant of your actions.

Hast thou not remarked those who make friends of that people with whom God is angered? They are neither of your party nor of theirs; and they swear to a lie,⁵ knowing it to be such.

God hath got ready for them a severe torment: for, evil is that they do.

They make a cloak of their faith, and turn others aside from the way of God: wherefore a shameful torment awaiteth them.

Not at all shall their wealth or their children avail them aught against God. Companions shall they be of the fire: they shall abide therein for ever.

On the day when God shall raise them all, they will swear to Him as they now swear to you, deeming that it will avail them. Are they not yes they the liars?

Satan hath gotten mastery over them, and made them forget the remembrance of God. These are Satan's party. What! shall not verily the party of Satan be for ever lost.

Verily, they who oppose God and His Apostle shall be among the most vile. God hath written this decree: "I will surely prevail, and my Apostles also." Truly God is Strong, Mighty.

Thou shalt not find that any of those who believe in God, and in the last day, love him who opposeth God and His Apostle, even though they be their fathers, or their sons, or their brethren, or their nearest kin. On the hearts of these hath God graven the Faith, and with His own Spirit hath He strengthened them; and He will bring them into gardens, beneath whose shades the rivers flow, to remain therein eternally. God is well pleased in them, and they in Him. These are God's party! Shall not, of a truth, a party of God be for ever blessed?

¹ Khaula, daughter of Thalaba, who had been divorced by the formula in verse 2, which was understood among the Arabs to imply perpetual separation. This Muhammad had asserted in her case; but in consequence of the woman's prayers, etc., a relaxation of the law, on fulfilment of the conditions mentioned in verses 4, 5, was hereby allowed. None of the earlier traditions fix any date for this Sura, though later authorities (Weil, 184) fix the end of Hej. 6, or the beginning of Hej. 7. The subject matter is in part

similar to that of Sura xxiv.

2 See Sura [ciii.] xxxiii. 4.

3 Instead of saying, Es-salam aleika, "Peace be on thee," the Infidels and Jews said, Es-sam aleika, "a plague, or poison on thee." See Geiger, p. 18.

4 Lit. sufficiency.

5 The Jews swear that they are Muslims.

SURA XXII. THE PILGRIMAGE [CVII.]

Medina.1 78 Verses

In the Name of God, the Compassionate, the Merciful

O Men of Mecca, fear your Lord. Verily, the earthquake of the last Hour will be a tremendous thing!

On the day when ye shall behold it, every suckling woman shall forsake her sucking babe; and every woman that hath a burden in her womb shall cast her burden; and thou shalt see men drunken, yet are they not drunken: but it is the mighty chastisement of God!

There is a man 2 who, without knowledge, wrangleth about God, and followeth every rebellious Satan;

Concerning whom it is decreed, that he shall surely beguile and guide into the torment of the Flame, whoever shall take him for his Lord.

O men! if ye doubt as to the resurrection, yet, of a truth, have We created you of dust, then of the moist germs of life, then of clots of blood, then of pieces of flesh shapen and unshapen, that We might give you proofs of our power! And We cause one sex or the other, at our pleasure, to abide in the womb until the appointed time; then We bring you forth infants; then permit you to reach your age of strength; and one of you dieth, and another of you liveth on to an age so abject that all his former knowledge is clean forgotten!3 And thou hast seen the earth dried up and barren: but when We send down the rain upon it, it stirreth and swelleth, and groweth every kind of luxuriant herb.

This, for that God is the Truth, and that it is He who quickeneth the dead,-and that He hath power over everything:

And that "the Hour" will indeed come there is no doubt of it and that God will wake up to life those who are in the tombs.

A man there is who disputeth about God without knowledge or guidance or enlightening Book,

Turning aside in scorn to mislead others from the way of God! Disgrace shall be his in this world; and on the day of the resurrection, We will make him taste the torment of the burning:

"This, for thy handywork of old! for God is not unjust to His servants."

There are some who serve God in a single point. If good come upon one of them, he resteth in it; but if trial come upon him, he

turneth him round (to infidelity) with the loss both of this world and of the next! This same is the clear ruin!

He calleth upon that beside God which can neither hurt him nor profit him. This same is the far-gone error!

He calleth on him who would sooner hurt than profit him. Surely, bad the lord, and, surely, bad the vassal!

But God will bring in those who shall believe and do the things that are right, into gardens 'neath which the rivers flow: for God doth that which He pleaseth.

Let him who thinketh that God will not help His Apostle in this world and in the next, stretch a cord aloft as if to destroy himself; then let him cut it, and see whether his devices can bring that 4 to nought at which he was angry!

Thus send we down the Koran with its clear signs (verses): and because God guideth whom He pleaseth.

As to those who believe, and the Jews, and the Sabeites,⁵ and the Christians, and the Magians, and those who join other gods with God, of a truth, God shall decide between them on the day of resurrection: for God is witness of all things.

Seest thou not that all in the Heavens and all on the Earth adoreth God? the sun and the moon and the stars, and the mountains, and the trees, and the beasts, and many men? But of many is chastisement the due:

And whom God shall disgrace there shall be none to honour: God doth that which pleaseth Him.

These, the Faithful and the Infidels, are the two disputants who dispute concerning their Lord: but for those who have disbelieved, garments of fire shall be cut out; the boiling water shall be poured down upon their heads:

All that is in their bowels, and their skins, shall be dissolved: and there are maces of iron for them!

So oft as they, for very anguish, would fain come forth thence, back shall they be turned into it: and "Taste ye the torment of the burning."

But God will bring in those who shall have believed, and done the things that are right, into gardens 'neath which the rivers flow. Adorned shall they be therein with golden bracelets and with pearls, and their raiment therein shall be of silk;

For they were guided to the best of words; guided to the glorious path!

But those who believe not, and seduce others from the way of God, and from the Holy Mosque which we have appointed to all men, alike for those who abide therein, and for the stranger;

And those who seek impiously to profane it, we will cause to taste a grievous punishment.

And call to mind when we assigned the site of the House 6 to Abraham and said: "Unite not aught with Me in worship, and

cleanse My House for those who go in procession round it, and who stand or bow in worship:"

And proclaim to the peoples a PILGRIMAGE: Let them come to thee on foot and on every fleet⁷ camel, arriving by every deep defile:

That they may bear witness of its benefits to them, and may make mention of God's name on the appointed days,⁸ over the brute beasts with which He hath supplied them for sustenance: Therefore eat thereof yourselves, and feed the needy, the poor:

Then let them bring the neglect of their persons to a close,⁹ and let them pay their vows, and circuit the ancient House.

This do. And he that respecteth the sacred ordinances of God, this will be best for him with his Lord. The flesh of cattle is allowed you, save of those already specified to you. Shun ye, therefore, the pollutions of idols; and shun ye the word of falsehood;

Sound in faith Godward, uniting no god with Him; for whoever uniteth gods with God, is like that which falleth from on high, and the birds snatch it away, or the wind wafteth it to a distant place.

This do. And they who respect the rites of God, perform an action which proceedeth from piety of heart.

Ye may obtain advantages from the cattle up to the set time for slaying them: then, the place for sacrificing them is at the ancient House.

And to every people have we appointed rites, that they may commemorate the name of God over the brute beasts which He hath provided for them. And your God is the one God. To Him, therefore, surrender yourselves: and bear thou good tidings to those who humble them,

Whose hearts, when mention is made of God, thrill with awe; and to those who remain steadfast under all that be-falleth them, and observe prayer, and give alms of that with which we have supplied them.

And the camels have we appointed you for the sacrifice to God: much good have ye in them. Make mention, therefore, of the name of God over them when ye slay them, as they stand in a row; and when they are fallen over on their sides, eat of them, and feed him who is content and asketh not, and him who asketh. Thus have We subjected them to you, to the intent ye should be thankful.¹⁰

By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you, that ye might magnify God for His guidance: moreover, announce to those who do good deeds

That God will ward off mischief from believers: for God loveth not the false, the Infidel.

A sanction is given to those who, because they have suffered outrages, have taken up arms; and verily, God is well able to succour them:

Those who have been driven forth from their homes wrongfully, only because they say "Our Lord is the God." And if God had not

repelled some men by others, cloisters, and churches, and oratories, and mosques, wherein the name of God is ever commemorated, would surely have been destroyed. And him who helpeth God will God surely help:11 for God is right Strong, Mighty:

Those who, if we establish them in this land, will observe prayer, and pay the alms of obligation, and enjoin what is right, and forbid what is evil. And the final issue of all things is unto God.

Moreover, if they charge thee with imposture, then already, before them, the people of Noah, and Ad and Themoud, and the people of Abraham, and the people of Lot, and the dwellers in Madian, have charged their prophets with imposture! Moses, too, was charged with imposture! And I bore long with the unbelievers; then seize on them: and how great was the change I wrought!

And how many cities which had been ungodly, and whose roofs are now laid low in ruin, have We destroyed! And wells have been abandoned and lofty castles!

Have they not journeyed through the land? Have they not hearts to understand with, or ears to hear with? It is not that to these sights their eyes are blind, but the hearts in their breasts are blind!

And they will bid thee to hasten the chastisement. But God cannot fail His threat. And verily, a day with thy Lord is as a thousand years,12 as ye reckon them!

How many cities have I long borne with, wicked though they were, yet then laid hold on them to chastise them! Unto Me shall all return.

Say: O men! I am only your open warner:

And they who believe and do the things that are right, shall have forgiveness and an honourable provision;

But those who strive to invalidate our signs shall be inmates of Hell.

We have not sent any apostle or prophet before thee, among whose desires Satan injected not some wrong desire, but God shall bring to nought that which Satan had suggested. Thus shall God affirm His revelations13 for God is Knowing, Wise!

That He may make that which Satan hath injected, a trial to those in whose hearts is a disease, and whose hearts are hardened. Verily, the wicked are in a far-gone severance from the truth!

And that they to whom "the Knowledge" hath been given, may know that the Koran is the truth from thy Lord, and may believe in it, and their hearts may acquiesce in it: for God is surely the guider of those who believe, into the straight path.

But the Infidels will not cease to doubt concerning it, until "the Hour" come suddenly upon them, or until the chastisement of the day of desolation come upon them.

On that day the Kingdom shall be God's: He shall judge between them: and they who shall have believed and done the things that are right, shall be in gardens of delight:

But they who were Infidels and treated our signs as lies these then their's a shameful chastisement!

And as to those who fled their country for the cause of God, and were afterwards slain, or died, surely with goodly provision will God provide for them! for verily, God! He, surely, is the best of providers!

He will assuredly bring them in with an in-bringing that shall please them well: for verily, God is right Knowing, Gracious.

So shall it be. And whoever in making exact reprisal for injury done him, shall again be wronged, God will assuredly aid him: for God is most Merciful, Gracious.

So shall it be; for that God causeth the night to enter in upon the day, and He causeth the day to enter in upon the night: and for that God Heareth, Seeth.

So shall it be, for that God is the truth; and because what they call on beside Him is vanity: and because God is the Lofty, the Mighty!

Seest thou not that God sendeth down water from Heaven, and that on the morrow the earth is clad with verdure? for God is benignant, cognisant of all.

His, all in the Heavens and all on Earth: and verily, God! He assuredly is the Rich, the Praiseworthy!

Seest thou not that God hath put under you whatever is in the earth; and the ships which traverse the sea at His bidding? And He holdeth back the heaven that it fall not on the earth, unless He permit it! for God is right Gracious to mankind, Merciful.

And He it is who hath given you life, then will cause you to die, then will give you life of a truth man is all ungrateful.

To every people have we appointed observances which they observe. Therefore, let them not dispute this matter with thee, but bid them to thy Lord, for thou art on the right way:

But if they debate with thee, then Say: God best knoweth what ye do!

God will judge between you on the day of resurrection, as to the matters wherein ye differ.

Knowest thou not that God knoweth whatever is in the Heaven and on the Earth? This truly is written in the Book: this truly is easy for God.

They worship beside God, that for which He hath sent down no warranty, and that of which they have no knowledge: but for those who commit this wrong, no helper!

And when our clear signs are rehearsed to them, thou mayst perceive disdain in the countenances of the Infidels. Scarce can they refrain from rushing to attack those who rehearse our signs to them! Say: Shall I tell you of worse than this? The fire which God hath threatened to those who believe not! Wretched the passage thither!

O men! a parable is set forth to you, wherefore hearken to it. Verily, they on whom ye call beside God, cannot create a fly, though they assemble for it; and if the fly carry off aught from them, they cannot take it away from it! Weak the suppliant and the supplicated!

Unworthy the estimate they form of God!¹⁴ for God is right Powerful, Mighty!

God chooseth messengers from among the angels and from among men: verily, God Heareth, Seeth.

He knoweth what is before them and what is behind them; and unto God shall all things return.

Believers! bow down and prostrate yourselves and worship your Lord, and work righteousness that you may fare well.

And do valiantly in the cause of God as it behoveth you to do for Him. He hath elected you, and hath not laid on you any hardship in religion, the Faith of your father Abraham. He hath named you the Muslims

Heretofore and in this Book, that the Apostles may be a witness against you, and that ye may be witnesses against the rest of mankind. Therefore observe prayer, and pay the legal impost, and cleave fast to God. He is your liege Lord a goodly Lord, and a goodly Helper!

1 This Sura is generally said to have been revealed at Mecca, but this is probably only the case with verses 1-24; 43-56; 60-65; 67-75. Mr. Muir places it at the close of the Meccan Suras of the fifth period. See N^old, p. 158.

2 Said to be Abu Jahl. See Sura xcvi. p. 20, n. 2.

3 Lit. so that after knowledge he knoweth not aught.

4 The teachings and progress of Islam.

5 See Sura [xci.] ii. 59. The Sabeites were probably Hanyfs. See Pref

6 The Kaaba. Sharastani informs us that there was an opinion prevalent among the Arabs, that the walking round the Kaaba, and other ceremonies, were symbolic of the motion of the planets and of other astronomical facts. Watwat, Mabahij al Fikr., Lib. i., c. 2, says that "most Arabic tribes were originally star-worshippers, Sabeans. The people of Saba worshipped the Sun, the tribes of Asad and Kaninah the Moon, etc. etc. At a later period they all sunk into idolatry, and in the time of Muhammad, the idols round the Kaaba amounted to 360."

7 Lit. thin, with the implied sense of fleet.

8 The ten first days of the Dhu'lhajja. For the ceremonies, see Freytag's Einleitung, p. 418; Burton's Pilgrimage, vol. iii.; Sale's Notes and Prelim. Disc.

9 That is, the uncut beards, nails, etc.

10 Offerings of animals are by no means confined to Mecca and the Pilgrimage. "It is not uncommon," says Mr. Lane, "without any definite view but that of obtaining general blessings, to make vows (of animals): and sometimes a peasant vows that he will sacrifice, for the sake of a saint, a calf which he possesses, as soon as it is grown and fatted. It is let loose, by consent of all his neighbours, to pasture where it will, even in fields of young wheat; and at last, after it has been sacrificed, a public feast is made of its meat. Many a large bull is thus given away." Modern Egyptians, i. 307. Compare Dr. Gobat's Abyssinia, p. 294, 7, for similar customs among Christians of probably Arabian extraction. Five or six thousand animals are said to have been slain in the valley of Mina by the pilgrims of the year 1854. (See Lieut. Burton's Pilgrimage, iii. p. 313.) The victim is considered by the devout as an expression of their conviction that death is their desert at the hands of God.

11 See Ibn Batoutah, iv. 106. (Par. ed.)

12 Comp. Sur. xxxii. 4, p. 190.

13 The ayats, signs or verses of the Koran. It is said by tradition that Muhammad was consoled by this revelation for the Satanic suggestion mentioned Sur. liii. 20, p. 70 (n.). But in this view of the text, for among whose desires, or affections, we should render when he recited.

14 Lit. they measure not God with truth of His measurement. SURA XLVIII. THE VICTORY [CVIII.]

Medina. 29 Verses

In the Name of God, the Compassionate, the Merciful

Verily, We have won for thee an undoubted VICTORY¹ In token that God forgiveth thy earlier and later faults, and fulfillleth His goodness to thee, and guideth thee on the right way,

And that God succoureth thee with a mighty succour.

He it is who sendeth down a spirit of secure repose into the hearts of the faithful that they might add faith to their faith; (for God's are the armies of the Heavens and of the Earth: and God is Knowing, Wise:)

And that He may bring the believing men and the believing women into gardens 'neath whose trees the rivers flow, to dwell therein for ever, and that He may cancel their evil deeds: for this is the great bliss with God:

And that He may punish the hypocritical men and the hypocritical women, and the men and women who join other gods with God, and think evil thoughts of Him. Theirs shall be a round of evil; and God is angry with them and curseth them, and hath prepared Hell for them: and, an evil journey thither!

The armies of the Heavens and of the Earth are God's, and God is Mighty, Wise!

Verily, we have sent thee to be a witness and a herald of good (an announcer), and a warner,

That ye may believe on God and on His Apostle; and may assist Him, and honour Him, and praise him, morning and evening.

In truth, they who plighted fealty to thee, really plighted that fealty to God: the hand of God was over their hands! Whoever, therefore, shall break his oath shall only break it to his own hurt; but whoever shall be true to his engagement with God, He will give him a great reward.

The Arabs who took not the field with you,² will say to thee,³ "We were engaged with our property and our families; therefore ask thou pardon for us." They speak with their tongues what is not in their hearts. Say: And who can have any power over God in your behalf, whether he will you some loss, or whether he will you an advantage? Yes, God is acquainted with your doings.

But ye thought that the Apostle and the faithful could never more come back to their families; and your hearts were pleased at this; and ye thought an evil thought of this expedition, and ye became an undone people:

For, whoso believeth not in God, and His Apostle. Verily, we have got ready the flame for the Infidels!

And God's is the kingdom of the Heavens and of the Earth: Whom He will He forgiveth, and whom He will He punisheth: and God is Gracious, Merciful!

They who took not the field with you will say, when ye go forth to the spoil to take it, "Let us follow you." Fain would they change the word of God.⁴ Say: Ye shall by no means follow us: thus hath God said already. They will say, "Nay, ye are jealous of us." Nay! they are men of little understanding.

Say to those Arabs of the desert, who took not the field, ye shall be called forth against a people of mighty valour. Ye shall do battle with them, or they shall profess Islam. If ye obey, a goodly recompense will God give you; but if ye turn back, as ye turned back aforetime, He will chastise you with a sore chastisement.

It shall be no crime on the part of the blind, the lame, or the sick, if they go not to the fight. But whoso shall obey God and His Apostle, he shall bring him into the gardens 'neath which the rivers flow: but whoso shall turn back, He will punish him with a sore punishment.

Well pleased now hath God been with the believers when they plighted fealty to thee under the tree;⁵ and He knew what was in their hearts: therefore did He send down upon them a spirit of secure repose, and rewarded them with a speedy victory,

And with the rich booty which they took: for God is Mighty, Wise!

God promised you the taking of a rich booty⁶ and sped it to you; and He withheld men's hands from you, for a sign to the faithful, and that He might guide you along the right way:

And other booty, over which ye have not yet had power: but now hath God compassed them for you; for God is over all things Potent.

If the Infidels shall fight against you, they shall assuredly turn their backs; then, neither protector nor helper shall they find!

Such is God's method carried into effect of old; no change canst

thou find in God's mode of dealing.

And He it was who held their hands from you and your hands from them in the valley of Mecca,⁷ after that He had given you the victory over them: for God saw what ye did.

These are they who believed not, and kept you away from the sacred Mosque, as well as the offering which was prevented from reaching the place of sacrifice. And had it not been that ye would have trodden down believers, both men and women, whom ye knew not, so that a crime might have lighted on you without your knowledge on their account, and that God would bring whom He will within His mercy, this would have been otherwise ordered. Had they been apart,⁸ we had surely punished such of them as believed not, with a sore punishment.

When the unbelievers had fostered rage in their hearts the rage of ignorance (of heathens) God sent down His peace on His Apostle and on the faithful, and stablished in them the word of piety, for they were most worthy and deserving of it: and God knoweth all things.

Now hath God in truth made good to His Apostle the dream⁹ in which he said, "Ye shall surely enter the sacred Mosque, if God will, in full security, having your heads shaved and your hair cut: ye shall not fear; for He knoweth what ye know not; and He hath ordained you, beside this, a speedy victory."

It is He who hath sent His Apostle with "the Guidance," and the religion of truth, that He may exalt it above every religion. And enough for thee is this testimony on the part of God.

Muhammad is the Apostle of God; and his comrades are vehement against the infidels, but full of tenderness among themselves. Thou mayst see them bowing down, prostrating themselves, imploring favours from God, and His acceptance. Their tokens¹⁰ are on their faces, the marks of their prostrations. This is their picture in the Law, and their picture in the Evangel:¹¹ they are as the seed which putteth forth its stalk; then strengtheneth it, and it groweth stout, and riseth upon its stem,¹² rejoicing the husbandman that the infidels may be wrathful at them. To such of them as believe and do the things that are right, hath God promised forgiveness and a noble recompense.

1 This Sura was probably revealed shortly after the peace of Hudaibiya. Ann. Hej. 6. Some commentators, however, understand the Victory of the taking of Mecca two years later the preterite being used in the prophetic style for the future others of the taking of Chaibar, or Mšta, a town of the Roman empire.

2 Lit. were left behind.

3 On the return to Medina. See Weil's Leben M. p. 173 (n.).

4 The law relative to booty, viz. that those who were not at Hudaibiya should have no share in the booty to be obtained from the Jews at Chaibar. Muhammad marched against them in Hej. 7.

5 When the rumour reached Muhammad at Hudaibiya that Othman Ibn Affan, whom he had sent to inform the Meccans that he was merely coming to visit their temple, and with peaceable intentions,

had been slain by them.

6 At Chaibar.

7 The valley of Mecca may mean Hudaibiya. But the commentators explain this verse of different events. It probably, however, refers to the 50 (according to Djalalein 80) prisoners whom Muhammad dismissed freely at Hudaibiya.

8 Had the believers been separate from the infidels.

9 This dream Muhammad had at Medina, before he set out for al Hudaibiya. His followers expected its fulfilment within the year, but when the truce frustrated their hopes, this verse was revealed to pacify them.

10 Dust from the pavement. The Muhammadans who say their prayers on carpets often place little bricks before them which they touch in prostration with their forehead.

11 Comp. Mark iv. 28.

12 Lit. legs.

SURA LXVI. THE FORBIDDING [CIX.]

MEDINA. 12 Verses

In the Name of God, the Compassionate, the Merciful

WHY, 1 O Prophet! dost thou hold that to be FORBIDDEN which God hath made lawful to thee, from a desire to please thy wives, since God is Lenient, Merciful?

God hath allowed you release from your oaths; and God is your master: and He is the Knowing, Wise.

When the prophet told a recent occurrence as a secret to one of his wives, and when she divulged it and God informed him of this, he acquainted her with part and withheld part. 2 And when he had told her of it, she said, "Who told thee this?" He said, "The Knowing, the Sage hath told it me.

"If ye both be turned to God in penitence, for now have your hearts gone astray 3 but if ye conspire against the Prophet, then know that God is his Protector, and Gabriel, and every just man among the faithful; and the angels are his helpers besides.

"Haply if he put you both away, his Lord will give him in exchange other wives better than you, Muslims, believers, devout, penitent, obedient, observant of fasting, both known of men and virgins."

O Believers! save yourselves and your families from the fire whose fuel is men and stones, over which are set angels fierce and mighty: they disobey not God in what He hath commanded them, but execute His behests.

O ye Infidels! make no excuses for yourselves this day; ye shall surely be recompensed according to your works.

O Believers! turn to God with the turning of true penitence; haply your Lord will cancel your evil deeds, and will bring you into the

gardens 'neath which the rivers flow, on the day when God will not shame the Prophet, nor those who have shared his faith: their light shall run before them, and on their right hands! they shall say, "Lord perfect our light, and pardon us: for thou hast power over all things."

O Prophet! make war on the infidels and hypocrites, and deal rigorously with them. Hell shall be their abode! and wretched the passage to it!

God setteth forth as an example to unbelievers the wife of Noah and the wife of Lot; they were under two of our righteous servants, both of whom they deceived: but their husbands availed them nought against God: and it shall be said "Enter ye into the fire with those who enter."

God also holdeth forth to those who believe the example of the wife of Pharaoh,⁴ when she said, "Lord, build me an house with thee in Paradise, and deliver me from Pharaoh and his doings; and deliver me from the wicked:"

And Mary, the daughter of Imran, who kept her maidenhood, and into whose womb⁵ we breathed of our spirit, and who believed in the words of her Lord and His Scriptures, and was one of the devout.

1 The first verses of this Sura were revealed (Hej. 7.) on occasion of Muhammad's reviving affection for Mary, a Copt slave sent him by the governor of Egypt, from whom he had recently (verse 3) sworn to his wife Hafsa to separate entirely. Hafsa, who had been greatly incensed at their amour, of which Muhammad had himself informed her, communicated the matter in confidence to Ayesha, from whose altered manner, probably, the prophet found that his secret had been betrayed. To free Muhammad from his obligation to Hafsa was the object of this chapter.

2 Muhammad withheld the fact that Ayesha, as well as God, was his informant, but taxed Hafsa with not having kept his secret.

3 Supply God will pardon you.

4 Asia, a name, perhaps, corrupted from that of Pharaoh's daughter Bithiah. 1 Chron. iv.18.

5 See Sura xxi. 91. Lit. qua rimam suam tuita est, in quam (rimam) inflavimus Spiritus nostri partem. Thus Beidh.

SURAI LX. SHE WHO IS TRIED [CX.]

MEDINA. Versus

In the Name of God, the Compassionate, the Merciful

O YE who believe! take not my foe² and your foe for friends, shewing them kindness, although they believe not that truth which hath come to you: they drive forth the Apostles and yourselves because ye believe in God your Lord! If ye go forth to fight on my way, and from a desire to please me, and shew them kindness in private, I well know what ye conceal, and what ye discover! Whoso doth this hath already gone astray from the even way.

If they meet with you they will prove your foes: hand and tongue will they put forth for your hurt, and will desire that you become infidels again.

Neither your kindred nor your children shall at all avail you on the day of the resurrection. A severance between you will it make! and your actions doth God behold.

A good example had ye in Abraham,³ and in those who followed him, when they said to their people, "Verily, we are clear of you, and of what ye worship beside God: we renounce you: and between us and hath hatred and enmity sprung up for ever, until ye believe in God alone." Yet imitate not the language of Abraham to his Father, "I will pray for thy forgiveness, but not aught shall I obtain for thee from God."⁴ O our Lord! in thee do we trust! to thee do we turn! to thee we shall come back at the last.

O our Lord! expose us not for trial to the unbelievers, and forgive us: for thou art the Mighty, the Wise!

A good example had ye in them, for all who hope in God and in the last day. But let who will turn back, God truly is the Rich, the Praiseworthy!

God will, perhaps, establish good will between yourselves and those of them whom ye take to be your enemies:⁵ God is Powerful: and God is Gracious, Merciful.

God doth not forbid you to deal with kindness and fairness toward those who have not made war upon you on account of your religion, or driven you forth from your homes: for God loveth those who act with fairness.>Only doth God forbid you to make friends of those who, on account of your religion, have warred against you, and have driven you forth from your homes, and have aided those who drove you forth: and whoever maketh friends of them are wrong-doers.

O Believers! ⁶ when believing women come over to you as refugees (Mohadjers), then make TRIAL of them. God best knoweth their faith; but if ye have also ascertained their faith, let them not go back to the infidels; they are not lawful for them, nor are the unbelievers lawful for these women. But give them back what they have spent for their dowers. No crime shall it be in you to marry them, provided ye give them their dowers. Do not retain any right in the infidel women, but demand back what you have spent for their dowers, and let the unbelievers demand back what they have spent for their wives.⁷ This is the ordinance of God which He ordaineth among you: and God is Knowing, Wise.

And if any of your wives escape from you to the Infidels from whom ye afterwards take any spoil, then give to those whose wives shall have fled away, the like of what they shall have spent for their dowers; and fear God in whom ye believe.

O Prophet! when believing women come to thee, and pledge themselves that they will not associate aught with God, and that they will not steal or commit adultery, nor kill their children, nor bring scandalous charges,⁸ nor disobey thee in what is right, then plight thou thy faith to them, and ask pardon for them of God: for God is Indulgent, Merciful!

O Believers! enter not into amity with those against whom God is

angered; they despair of the life to come, even as the Infidels despair of the inmates of the tombs.

1 Revealed probably as far as verse 9 (Ramadhan Hej. 8) shortly before the taking of Mecca.

2 Halšb Ben Abu Baltaa had informed the Koreisch of an intended surprise of Mecca on the part of Muhammad, with the view of making terms for his own family who had been left there. The offence was pardoned, but the revelation was nevertheless published with the view of preventing similar acts of treachery in future.

3 Speaking of the representatives of the different religious systems prevalent in the Roman Empire, as Orpheus, Abraham, Christ, Apollonius of Tyana, enshrined among the household deities of Alexander Severus, Mr. Milman remarks (Hist. of Christianity, ii. p. 231) that "It is singular that Abraham, rather than Moses, was placed at the head of Judaism: it is possible that the traditionary sanctity which attached to the first parent of the Jewish people, and of many of the Arab tribes, and which was afterwards embodied in the Koran, was floating in the East, and would comprehend, as it were, the opinions, not only of the Jews, but of a much wider circle of the Syrian natives."

4 Sura [cxiii.] ix. 115.

5 That is, by their conversion hereafter.

6 Said (see N^old. p. 163) to have been revealed at, or shortly after, the peace of Hudaibiya. According to the terms then agreed upon, a mutual restitution of property was to take place.

7 Who are converted to Islam.

8 Lit. with a calumny which they have devised between their hands and their feet. Said to have been revealed at the taking of Mecca. Tab. Beidh.

SURAI CX. HELP [CXI.]

MEDINA. 3 Verses

In the Name of God, the Compassionate, the Merciful

WHEN the HELP of God and the victory arrive,
And thou seest men entering the religion of God by troops;
Then utter the praise of thy Lord, implore His pardon;
for He loveth to turn in mercy.

1 This Sura was revealed at the taking of Mecca, and is supposed to have given Muhammad warning of his death.

SURA XLIX. THE APARTMENTS [CXII.]

MEDINA. 18 Verses

In the Name of God, the Compassionate, the Merciful

O BELIEVERS! enter not upon any affair ere God and His

Apostle I permit you; and fear ye God: for God Heareth, Knoweth.²

O Believers! raise not your voices above the voice of the Prophet, neither speak loud to him as ye speak loud one to another, lest your works come to nought, and ye unaware of it.

They who lower their voices in the presence of the Apostle of God, are the persons whose hearts God hath inclined to piety. Forgiveness shall be theirs and a rich reward.

They who call out to thee while thou art within³ thine APARTMENTS, have most of them no right perception of what is due to thee.

But if they wait patiently till thou come forth to them, it were far better for them. But God is Indulgent, Merciful.

O Believers! if any bad man⁴ come to you with news, clear it up at once, lest through ignorance ye harm others, and speedily have to repent of what ye have done.

And know that an Apostle of God is among you! should he give way to you in many matters ye would certainly become guilty of a crime. But God hath endeared the faith to you, and hath given it favour in your hearts, and hath made unbelief, and wickedness, and disobedience hateful to you. Such are they who pursue a right course.

Through the bounty and grace which is from God: and God is Knowing, Wise.

If two bodies of the faithful are at war, then make ye peace between them:⁵ and if the one of them wrong the other, fight against that party which doth the wrong, until they come back to the precepts of God: if they come back, make peace between them with fairness, and act impartially; God loveth those who act with impartiality.

Only the faithful are brethren; wherefore make peace between your brethren; and fear God, that ye may obtain mercy.

O Believers! let not men laugh men to scorn who haply may be better than themselves; neither let women laugh women to scorn who may haply be better than themselves!⁶ Neither defame one another, nor call one another by nicknames. Bad is it to be called wicked after having professed the faith:⁷ and whoso repent not of this are doers of wrong.

O Believers! avoid frequent suspicions, for some suspicions are a crime; and pry not: neither let the one of you traduce another in his absence. Would any one of you like to eat the flesh of his dead brother? Surely ye would loathe it. And fear ye God: for God is Ready to turn, Merciful.

O men! verily, we have created you of a male and a female; and we have divided you into peoples and tribes that ye might have knowledge one of another. Truly, the most worthy of honour in the sight of God is he who feareth Him most.⁸ Verily, God is Knowing, Cognisant.

The Arabs of the desert⁹ say, "We believe." Say thou: Ye believe not; but rather say, "We profess Islam;" for the faith hath not yet found its way into your hearts. But if ye obey God and His Apostle,

he will not allow you to lose any of your actions: for God is Indulgent, Merciful.

The true believers are those only who believe in God and His Apostle, and afterwards doubt not; and who contend with their substance and their persons on the path of God. These are the sincere.

Say: Will ye teach God about your religion? when God knoweth whatever is in the Heavens and on the Earth: yea, God hath knowledge of all things.

They taunt thee with their having embraced Islam.¹⁰ Say: Taunt me not with your having embraced Islam: God rather taunteth you with His having guided you to the faith: acknowledge this if ye are sincere.

Verily, God knoweth the secrets of the Heavens and of the Earth: and God beholdeth what ye do.

1 Or anticipate not, take not the lead of God and His Apostle.

2 All the ancient Interpreters (as His. 933 ff., Ibn Sa'd. 320, Tab. Aganlt. 116 f. comp. also Weil 244 ff., Caussin, iii. 271) refer from 1-5 to the disrespectful demeanour, in Muhammad's presence, of the envoys of the Banu Tamim in Hej. 9 or 10.

3 Lit. from without.

4 The commentators mentioned in the last note, as well as others, explain this verse of Al Walid ben Uqba, who had brought a false report of the refusal of the Banu'lmustaliq to pay certain alms which Muhammad had sent him to demand. This Al Walid became governor of Kufa under Othman. He probably was never really converted to Islam.

5 Upon this passage 91-2, die Muslimen, says N"ldeke, verschiedene Geschichten erz„hlen, so dass sich Nichts sicher bestimmen l„sst, p. 164. This remark applies to the great mass of Muhammadan comment.

6 Said to refer to Safia, one of Muhammad's wives. who had been taunted by his other wives with being a Jewess.

7 Lit. Bad the name, wickedness, after faith.

8 That is, not the most nobly born, like the Koreisch. This verse is said to have been revealed in Mecca on the day of its conquest. See Weil, Leben, p.372, and n.

9 The Ban- Asad had come to Medina in a year of famine to seek support for themselves and families, and made profession of Islamism. Beidh. Thus, also Ibn Sad. Tabari. Wah.

10 As if by so doing they had conferred a favour on the Prophet.

SURA IX.1 IMMUNITY [CXIII.]

Medina. 130 Verses

An IMMUNITY from God and His Apostle to those with whom ye are in league, among the Polytheist Arabs! (those who join gods

with God).

Go ye, therefore, at large in the land four months: but know that God ye shall not weaken; and that those who believe not, God will put to shame

And a proclamation on the part of God and His Apostle to the people on the day of the greater pilgrimage, that God is free from any engagement with the votaries of other gods with God as is His Apostle! If, therefore, ye turn to God it will be better for you; but if ye turn back, then know that ye shall not weaken God: and to those who believe not, announce thou a grievous punishment.

But this concerneth not those Polytheists with whom ye are in league, and who shall have afterwards in no way failed you, nor aided anyone against you. Observe, therefore, engagement with them through the whole time of their treaty: for God loveth those who fear Him.

And when the sacred months³ are passed, kill those who join other gods with God wherever ye shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush: but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful.

If any one of those who join gods with God ask an asylum of thee, grant him an asylum, that he may hear the Word of God, and then let him reach his place of safety. This, for that they are people devoid of knowledge.

How shall they who add gods to God be in league with God and with His Apostle, save those with whom ye made a league at the sacred temple? So long as they are true to you, be ye true to them; for God loveth those who fear Him.

How can they? since if they prevail against you, they will not regard in you either ties of blood or faith. With their mouths will they content you, but their hearts will be averse. The greater part of them are perverse doers.

They sell the signs of God for a mean price, and turn others aside from his way: evil is it that they do!

They regard not in a believer either ties of blood or faith; these are the transgressors!

Yet if they turn to God and observe prayer, and pay the impost, then are they your brethren in religion. We make clear our signs to those who understand.

But if, after alliance made, they break their oaths and revile your religion, then do battle with the ring-leaders of infidelity for no oaths are binding with them that they may desist.

What! will ye not fight against those Meccans who have broken their oaths and aimed to expel your Apostle, and attacked you first? Will ye dread them? God is more worthy of your fear, if ye are believers!

So make war on them: By your hands will God chastise them, and will put them to shame, and will give you victory over them, and will heal the bosoms of a people who believe;

And will take away the wrath of their hearts. God will be turned unto whom He will: and God is Knowing, Wise.

Think ye that ye shall be forsaken as if God did not yet know those among you who do valiantly, and take none for their friends beside God, and His Apostle, and the faithful? God is well apprised of your doings.

It is not for the votaries of other gods with God, witnesses against themselves of infidelity, to visit the temples of God. These! vain their works: and in the fire shall they abide for ever!

He only should visit the temples of God who believeth in God and the last day, and observeth prayer, and payeth the legal alms, and dreadeth none but God. These haply will be among the rightly guided.

Do ye place the giving drink to the pilgrims, and the visitation of the sacred temple,⁴ on the same level with him who believeth in God and the last day, and fighteth on the way of God? They shall not be held equal by God: and God guideth not the unrighteous.

They who have believed, and fled their homes, and striven with their substance and with their persons on the path of God, shall be of highest grade with God: and these are they who shall be happy!

Tidings of mercy from Himself, and of His good pleasure, doth their Lord send them, and of gardens in which lasting pleasure shall be theirs;

Therein shall they abide for ever; for God! with Him is a great reward.

O Believers! make not friends of your fathers or your brethren if they love unbelief above faith: and whoso of you shall make them his friends, will be wrong doers.

Say: If your fathers, and your sons, and your brethren, and your wives, and your kindred, and the wealth which ye have gained, and merchandise which ye fear may be unsold, and dwellings wherein ye delight, be dearer to you than God and His Apostle and efforts on his Path, then wait until God shall Himself enter on His work:⁵ and God guideth not the impious.

Now hath God helped you in many battlefields, and, on the day of Honein,⁶ when ye prided yourselves on your numbers; but it availed you nothing; and the earth, with all its breadth, became too straight for you:⁷ then turned ye your backs in flight:

Then did God send down His spirit of repose⁸ upon His Apostle, and upon the faithful, and He sent down the hosts which ye saw not, and He punished the Infidels: This, the Infidels' reward!

Yet, after this, will God be turned to whom He pleaseth; for God is Gracious, Merciful!

O Believers! only they who join gods with God are unclean! Let them not, therefore, after this their year, come near the sacred Temple. And if ye fear want,⁹ God, if He please, will enrich you of His abundance: for God is Knowing, Wise.

Make war upon such of those to whom the Scriptures have been

given as believe not in God, or in the last day, and who forbid not that which God and His Apostle have forbidden, and who profess not the profession of the truth, until they pay tribute out of hand,10 and they be humbled.11

The Jews say, "Ezra (Ozair) is a son of God";12 and the Christians say, "The Messiah is a son of God." Such the sayings in their mouths! They resemble the saying of the Infidels of old! God do battle with them! How are they misguided!

They take their teachers, and their monks, and the Messiah, son of Mary, for Lords13 beside God, though bidden to worship one God only. There is no God but He! Far from His glory be what they associate with Him!

Fain would they put out God's light with their mouths: but God only desireth to perfect His light, albeit the Infidels abhor it.

He it is who hath sent His Apostle with the Guidance and a religion of the truth, that He may make it victorious14 over every other religion, albeit they who assign partners to God be averse from it.

O Believers! of a truth, many of the teachers and monks do devour man's substance in vanity, and turn them from the Way of God. But to those who treasure up gold and silver and expend it not in the Way of God, announce tidings of a grievous torment.

On that day their treasures shall be heated in hell fire, and their foreheads, and their sides, and their backs, shall be branded with them. "This is what ye have treasured up for yourselves: taste, therefore, your treasures!"

Twelve months is the number of months with God,15 according to God's book, since the day when He created the Heavens and the Earth: of these four are sacred: this is the right usage: But wrong not yourselves therein; attack those who join gods with God in all, as they attack you in all: and know that God is with those who fear Him.

To carry over a sacred month to another, is only a growth of infidelity. The Infidels are led into error by it. They allow it one year, and forbid it another, that they may make good the number of months which God hath hallowed, and they allow that which God hath prohibited. The evil of their deeds hath been prepared for them by Satan: for God guideth not the people who do not believe.

O Believers! what possessed you, that when it was said to you, "March forth on the Way of God," ye sank heavily earthwards? What! prefer ye the life of this world to the next? But the fruition of this mundane life, in respect of that which is to come, is but little.16

Unless ye march forth, with a grievous chastisement will He chastise you; and He will place another people in your stead, and ye shall in no way harm Him: for over everything is God potent.

If ye assist not your Prophet God assisted him formerly, when the unbelievers drove him forth, in company with a second only!17 when they two were in the cave; when the Prophet said to his companion, "Be not distressed; verily, God is with us." And God sent down His tranquillity upon him, and strengthened him with

hosts ye saw not, and made the word of those who believed not the abased, and the word of God was the exalted: for God is Mighty, Wise.

March ye forth the light and heavy armed,¹⁸ and contend with your substance and your persons on the Way of God. This, if ye know it, will be better for you.

Had there been a near advantage and a short journey, they would certainly have followed thee; but the way seemed long to them.¹⁹ Yet will they swear by God, "Had we been able, we had surely gone forth with you:" they are self-destroyers! And God knoweth that they are surely liars!

God forgive thee! Why didst thou give them leave to stay behind, ere they who make true excuses had become known to thee, and thou hadst known the liars?

They who believe in God and in the last day will not ask leave of thee to be exempt from contending with their substance and their persons. But God knoweth those who fear Him!

They only will ask thy leave who believe not in God and the last day, and whose hearts are full of doubts, and who are tossed up and down in their doubtings.

Moreover, had they been desirous to take the field, they would have got ready for that purpose the munitions of war.²⁰ But God was averse to their marching forth, and made them laggards; and it was said, "Sit ye at home with those who sit."

Had they taken the field with you, they would only have added a burden to you, and have hurried about among you, stirring you up to sedition; and some there are among you who would have listened to them: and God knoweth the evil doers.

Of old aimed they at sedition, and deranged thy affairs, until the truth arrived, and the behest of God became apparent, averse from it though they were.

Some of them say to thee, "Allow me to remain at home, and expose me not to the trial." Have they not fallen into a trial already? But verily, Hell shall environ the Infidels!

If a success betide thee, it annoyeth them: but if a reverse betide thee, they say, "We took our own measures before:" and they turn their backs and are glad.

Say: Nothing can befall us but what God hath destined²¹ for us. Our liege-lord is He; and on God let the faithful trust!

Say: Await ye for us, other than one of the two best things?²² But we await for you the infliction of a chastisement by God, from himself, or at our hands. Wait ye then; we verily will wait with you.

Say: Make ye your offerings willingly or by constraint; it cannot be accepted from you, because ye are a wicked people:

And nothing hindreth the acceptance of their offerings, but that they believe not in God and His Apostle, and discharge not the duty of prayer but with sluggishness, and make not offerings but with reluctance.

Let not, therefore, their riches or their children amaze thee. God is only minded to punish them by means of these, in this life present, and that their souls may depart while they are unbelievers.²³

And they swear by God that they are indeed of you, yet they are not of you, but they are people who are afraid of you:

If they find a place of refuge, or caves, or a hiding place, they assuredly turn towards it and haste thereto.

Some of them also defame thee in regard to the alms; yet if a part be given them, they are content, but if no part be given them, behold, they are angry!

Would that they were satisfied with that which God and His Apostle had given them, and would say "God sufficeth us! God will vouchsafe unto us of His favour, and so will His Apostle: verily unto God do we make our suit!"

But alms are only to be given to the poor and the needy,²⁴ and those who collect them, and to those²⁵ whose hearts are won to Islam, and for ransoms, and for debtors, and for the cause of God, and the wayfarer. This is an ordinance from God: and God is Knowing, Wise.

There are some of them who injure²⁶ the Prophet and say, "He is all ear." Say: An ear of good to you! He believeth in God, and believeth the believers: and is a mercy to such of you as believe:

But they who injure the Apostle of God, shall suffer a dolorous chastisement.

They swear to you by God to please you; but worthier is God, and His Apostle, that they should please Him, if they are believers.

Know they not, that for him who opposeth God and His Apostle, is surely the fire of Hell, in which he shall remain for ever? This is the great ignominy!

The hypocrites are afraid lest a Sura should be sent down concerning them, to tell them plainly what is in their hearts. Say: Scoff ye; but God will bring to light that which ye are afraid of.

And if thou question them, they will surely say, "We were only discoursing and jesting." Say: What! do ye scoff at God, and His signs, and His Apostle?

Make no excuse: from faith ye have passed to infidelity! If we forgive some of you, we will punish others: for that they have been evil doers.

Hypocritical men and women imitate one another.²⁷ They enjoin what is evil, and forbid what is just, and shut up their hands.²⁸ They have forgotten God, and He hath forgotten them. Verily, the hypocrites are the perverse doers.

God promiseth the hypocritical men and women, and the unbelievers, the fire of Hell therein shall they abide this their sufficing portion! And God hath cursed them, and a lasting torment shall be theirs.

Ye act like those who flourished before you. Mightier were they

than you in prowess, and more abundant in wealth and children, and they enjoyed their portion: so ye also enjoy your portion, as they who were before you enjoyed theirs; and ye hold discourses like their discourses. These! vain their works both for this world and for that which is to come! These! they are the lost ones.

Hath not the history reached them of those who were before them? of the people of Noah,²⁹ and of Ad, and of Themoud, and of the people of Abraham, and of the inhabitants of Madian, and of the overthrown cities? Their apostles came to them with clear proofs of their mission: God would not deal wrongly by them, but they dealt wrongly by themselves.

The faithful of both sexes are mutual friends: they enjoin what is just, and forbid what is evil; they observe prayer, and pay the legal impost, and they obey God and His Apostle. On these will God have mercy: verily, God is Mighty, Wise.

To the faithful, both men and women, God promiseth gardens 'neath which the rivers flow, in which they shall abide, and goodly mansions in the gardens of Eden. But best of all will be God's good pleasure in them. This will be the great bliss.

O Prophet! contend against the infidels and the hypocrites, and be rigorous with them: Hell shall be their dwelling place! Wretched the journey thither!

They swear by God that they said no such thing: yet spake they the word of infidelity, and from Muslims became unbelievers! They planned what they could not effect;³⁰ and only disapproved of it because God and His Apostle had enriched them by His bounty! If they repent it will be better for them; but if they fall back into their sin, with a grievous chastisement will God chastise them in this world and the next, and on earth they shall have neither friend nor protector!

Some there are of them who made this agreement with God "If truly He give us of His bounties, we will surely give alms and surely be of the righteous."

Yet when he had vouchsafed them of His bounty, they became covetous thereof, and turned their backs, and withdrew afar off:

So He caused hypocrisy to take its turn in their hearts, until the day on which they shall meet Him for that they failed their promise to God, and that they were liars!

Know they not that God knoweth their secrets and their private talk, and that God knoweth the secret things?

They who traduce such of the faithful as give their alms freely, and those who find nothing to give but their earnings, and scoff at them, God shall scoff at them; and there is a grievous torment in store for them.

Ask thou forgiveness for them, or ask it not, it will be the same. If thou ask forgiveness for them seventy times, God will by no means forgive them. This, for that they believe not in God and His Apostle! And God guideth not the ungodly people.

They who were left at home were delighted to stay behind God's Apostle, and were averse from contending with their riches and their persons for the cause of God, and said, "March not out in the

heat." Say: A fiercer heat will be the fire of Hell." Would that they understood this.

Little, therefore, let them laugh, and much let them weep, as the meed of their doings!

If God bring thee back from the fight to some of them, and they ask thy leave to take the field, Say: By no means shall ye ever take the field with me, and by no means shall ye fight an enemy with me: ye were well pleased to sit at home at the first crisis: sit ye at home, then, with those who lag behind.

Never pray thou over anyone of them who dieth, or stand at his grave³¹ because they believed not in God and His Apostle, and died in their wickedness.

Let not their riches or their children astonish thee: through these God is fain only to punish them in this world, and that their souls should depart while they are still infidels.

When a Sura was sent down with "Believe in God and go forth to war with His Apostle," those of them who are possessed of riches demanded exemption, and said, "Allow us to be with those who sit at home.

Well content were they to be with those who stay behind: for a seal hath been set on their hearts so that they understand not:

But the Apostle and those who share his faith, contend for the faith with purse and person; and these! all good things await them: and these are they who shall be happy.

God hath made ready for them gardens 'neath which the rivers flow, wherein they shall remain for ever: this will be the great bliss.

Some Arabs of the desert came with excuses, praying exemption; and they who had gainsaid God and His Apostle sat at home: a grievous punishment shall light on such of them as believe not.

It shall be no crime in the weak, and in the sick, and in those who find not the means of contributing, to stay at home, provided they are sincere with God and His Apostle. Against those who act virtuously, there is no cause of blame: and God is Gracious, Merciful:

Nor against those, to whom when they came to thee that thou shouldst mount them, thou didst say "I find not wherewith to mount you," and they turned away their eyes shedding floods of tears for grief, because they found no means to contribute.

Only is there cause of blame against those who, though they are rich, ask thee for exemption. They are pleased to be with those who stay behind; and God hath set a seal upon their hearts: they have no knowledge.

They will excuse themselves to you when ye come back to them. Say: Excuse yourselves not; we cannot believe you: now hath God informed us about you: God will behold your doings, and so will His Apostle: to Him who knoweth alike things hidden and things manifest shall ye hereafter be brought back: and He will tell you what ye have done.

They will adjure you by God when ye are come back to them, to withdraw from them: Withdraw from them, then, for they are unclean: their dwelling shall be Hell, in recompense for their deserts.

They will adjure you to take pleasure in them; but if ye take pleasure in them, God truly will take no pleasure in those who act corruptly.

The Arabs of the desert are most stout in unbelief and dissimulation; and likelier it is that they should be unaware of the laws which God hath sent down to His Apostle: and God is Knowing, Wise.

Of the Arabs of the desert there are some who reckon what they expend in the cause of God as tribute, and wait for some change of fortune to befall you: a change for evil shall befall them! God is the Hearer, the Knower.

And of the Arabs of the desert, some believe in God and in the last day, and deem those alms an approach to God and to the Apostle's prayers. Are they not their approach? Into His mercy shall God lead them: yes, God is Indulgent, Merciful.

As for those who led the way, the first of the Mohadjers,³² and the Ansars, and those who have followed their noble conduct, God is well pleased with them, and they with Him: He hath made ready for them gardens under whose trees the rivers flow: to abide therein for aye: this shall be the great bliss:

And of the Arabs of the desert round about you, some are hypocrites: and of the people of Medina, some are stubborn in hypocrisy. Thou knowest them not, Muhammad: we know them: twice³³ will we chastise them: then shall they be given over to a great chastisement.

Others have owned their faults, and with an action that is right they have mixed another that is wrong. God will haply be turned to them: for God is Forgiving, Merciful.

Take alms of their substance,³⁴ that thou mayst cleanse and purify them thereby, and pray for them; for thy prayers shall assure their minds: and God Heareth, Knoweth.

Know they not that when his servants turn to Him with repentance, God accepteth it, and that He accepteth alms, and that God is He who turneth, the Merciful?

SAY: Work ye: but God will behold your work, and so will His Apostle, and the faithful: and ye shall be brought before Him who knoweth alike the Hidden and the Manifest, and He will tell you of all your works.

And others await the decision of God; whether He will punish them, or whether He will be turned unto them: but God is Knowing, Wise.

There are some³⁵ who have built a Mosque for mischief³⁶ and for infidelity, and to disunite the faithful, and in expectation of him³⁷ who, in time past, warred against God and His Apostle. They will surely swear, "Our aim was only good:" but God is witness that they are liars.

Never set thou foot in it.³⁸ There is a Mosque³⁹ founded from its first day in piety. More worthy is it that thou enter therein: therein are men who aspire to purity, and God loveth the purified.

Which of the two is best? He who hath founded his building on the fear of God and the desire to please Him, or he who hath founded his building on the brink of an undermined bank washed away by torrents, so that it rusheth with him into the fire of Hell? But God guideth not the doers of wrong.

Their building which they⁴⁰ have built will not cease to cause uneasiness in their hearts, until their hearts are cut in pieces.⁴¹ God is Knowing, Wise.

Verily, of the faithful hath God bought their persons and their substance, on condition of Paradise for them in return: on the path of God shall they fight, and slay, and be slain: a Promise for this is pledged in the Law, and in the Evangel, and in the Koran and who more faithful, in to his engagement than God? Rejoice, therefore, in the contract that ye have contracted: for this shall be the great bliss.

Those who turn to God, and those who serve, who praise, who fast, who bow down, who prostrate themselves, who enjoin what is just and forbid what is evil, and keep to the bounds⁴² of God ⁴³ Wherefore bear these good tidings to the faithful.

It is not for the prophet or the faithful to pray for the forgiveness of those, even though they be of kin, who associate other beings with God, after it hath been made clear to them that they are to be the inmates of Hell.

For neither did Abraham ask forgiveness for his father, but in pursuance of a promise which he had promised to him: but when it was shewn him that he was an enemy to God, he declared himself clear of him. Yet Abraham was pitiful, kind.

Nor is it for God to lead a people into error, after he hath guided them aright, until that which they ought to dread hath been clearly shewn them. Verily, God knoweth all things.

God! His the kingdom of the Heavens and of the Earth! He maketh alive and killeth! Ye have no patron or helper save God.

Now hath God turned Him unto the Prophet and unto the refugees (Mohadjers), and unto the helpers (Ansars)⁴⁴, who followed him in the hour of distress, after that the hearts of a part of them had well nigh failed them⁴⁵. Then turned He unto them, for He was Kind to them, Merciful.

He hath also turned Him unto the three⁴⁶ who were left behind, so that the earth, spacious as it is, became too strait for them; and their souls became so straitened within them, that they bethought them that there was no refuge from God but unto Himself. Then was He turned to them, that they might be turned to Him, for God is He that turneth, the Merciful.

Believers!⁴⁷ fear God, and be with the sincere.

No cause had the people of Medina and the Arabs of the desert around them, to abandon God's Apostle, or to prefer their own lives to his; because neither thirst, nor the labour nor hunger, could come upon them when on path of God;⁴⁸ neither do they step a

step which may anger the unbelievers, neither do they receive from the enemy any damage, but it is written down to them as a good work. Verily, God suffereth not the reward of the righteous to perish.

Nor give they alms either small or great, nor traverse they a torrent, but it is thus reckoned to them; that God may reward them with better than they have wrought.

The faithful must not march forth all together to the wars: and if a party of every band of them march not out, it is that they may instruct themselves in their religion, and may warn their people when they come back to them, that they take heed to themselves.

Believers! wage war against such of the infidels as are your neighbours, and let them find you rigorous: and know that God is with those who fear him.

Whenever a Sura is sent down, there are some of them who say, "Whose faith hath it increased?" It will increase the faith of those who believe, and they shall rejoice.

But as to those in whose hearts is a disease, it will add doubt to their doubt, and they shall die infidels.

Do they not see that they are proved every year once or twice? Yet they turn not, neither are they warned.

And whenever a Sura is sent down, they look at one another. "Doth any one see you?" then turn they aside. God shall turn their hearts aside, because they are a people devoid of understanding.

Now hath an Apostle come unto you from among yourselves: your iniquities press heavily upon him. He is careful over you, and towards the faithful, compassionate, merciful.

If they turn away, SAY: God sufficeth me: there is no God but He. In Him put I my trust. He is the possessor of the Glorious Throne!

1 The "Immunity" is said by some commentators to have formed originally one Sura with the eighth, p.375, and that on this account the usual formula of invocation is not prefixed. The Caliph Othman accounted for this omission of the Bismillah from the fact of this Sura having been revealed, with the exception of a few verses, shortly before the prophet's death, who left no instructions on the subject. (Mishcat 1, p. 526.) The former verses from 1-12, or, according to other traditions, from 1-40, were recited to the pilgrims at Mecca by Ali, Ann. Hej. 9.

2 Lit. that ye cannot weaken God.

3 Shawfl, Dhu'lkaada, Dhu'lhajja, Muharram. These months were observed by the Arabians previous to the time of Muhammad.

4 Al Abbas, Muhammad's uncle, when taken prisoner, had defended his unbelief, and declared that he had performed these two important duties. Beidh.

5 Or, shall issue his behest.

6 At the battle of Honein, a valley three miles from Mecca (A.H.

8), the Muhammadans, presuming upon the great superiority of their numbers, 12,000 men, over the enemy who were only 4000 strong, were seized with a panic throughout their ranks. Order was restored and victory obtained through the bravery and presence of mind of Muhammad and his kindred.

7 The enemy attacked and routed you on all sides.

8 See ii. 249, p. 365.

9 Through the breaking off commercial relations.

10 Or, by right of subjection, Sale; in cash, Wahl.; all without exception, K. i.e. as if by counting hands.

11 Thus Hilchoth Melachim, vi. 4. The Jews are commanded, in case of war with the Gentiles, to offer peace on two conditions: that they become tributaries, and renounce idolatry. Thus also chap. viii. 4.

12 The Muhammadan tradition is that Ezra was raised to life after he had been 100 years dead, and dictated from memory the whole Jewish law, which had been lost during the captivity, to the scribes. That the Jews regarded Ezra as a son of God is due to Muhammad's own invention. See Sonna, 462 v. H. v. Purgstall's Fundgruben des Orients, i. 288. The Talmudists, however, use very exaggerated language concerning him. Thus, Sanhedrin, 21, 22. "Ezra would have been fully worthy to have been the lawgiver, if Moses had not preceded him." Josephus, Ant. xi. 5, 5, speaks of his high repute ([greek text]) with the people, and of his honourable burial. Muhammad probably represents the Jews as having deified Ezra with the view of showing that they, as well as the Christians, had tampered with the doctrine of the Divine unity.

13 An allusion to the word Rabbi, used by Jews and Christians, of their priests, etc., but in Arabic of God only. Comp. Matt. xxiii. 7, 8.

14 See Sur. [cxiv.] v. 85.

15 The intercalation of a month every third year, in order to reduce the lunar to the solar years, is justified by the Muhammadans from this passage.

16 See Sur. xiii. 26, p. 336 (n.).

17 With Abubekr. lit. second of two.

18 Wahk. reich oder arm. Savary, young or old. Ibn Hisam (924) pronounces this to be the oldest verse of the Sura.

19 This refers to the expedition of Tabouk, a town half-way between Medina and Damascus, against the Greeks, A.H. 9. Muhammad was now at the head of an army of 30,000 men. Verses 42-48 are said to have been revealed during the march.

20 Lit. prepared a preparation.

21 Lit. written.

22 That is, victory or martyrdom.

23 Compare Sura iii. 172. Geiger, p. 76, shews that this is

precisely the teaching of the Talmudists with regard to the wicked.

24 The poor, i.e. absolute paupers; the needy i.e. those in some temporary distress.

25 The petty Arab chiefs with whom Muhammad made terms after the battle of Honein, in order to secure their followers.

26 There seems to be a play, in the original, upon the similarity of the words for injure and ear.

27 Lit. (are) the one from the other.

28 From giving alms.

29 Comp. Sura liv. 15, p. 77. The traditions as to the collection of pitch from wood of the Ark, in the time of Berosus (B.C. 250?) for amulets, and of the wood itself, in the time of Josephus (Ant. i. 3, 6, c. Apion, i. 19) must have reached Muhammad through his Jewish informants. Fragments are said to have existed in the days of Benjamin of Tudela, and to have been carried away by the Chalif Omar, from the mountain al Djoudi to the mosque of Gazyrat Ibn Omar.

30 To kill Muhammad. The circumstances are given in a tradition preserved ap. Weil, p. 265, note. The meaning is, that the people of Medina, who had become enriched by Muhammad's residence among them, had no better motive for disapproving the attempt upon his life. Lit. they had nothing to avenge but that, etc.

31 Prayers for the dead were customary among the Arabians before Muhammad. See Freyt. Einl. p. 221.

32 The Mohadiers were those who fled with Muhammad from Mecca to Medina, the Ansars his auxiliaries in Medina.

33 The commentators are not agreed as to the nature of this double punishment.

34 The fine of a third part of all their substance was imposed upon seven of those who had held back from the expedition to Tabouk. This is the fault spoken of in the preceding verse.

35 The tribe of Beni Ganim had built a mosque, professedly from religious motives, which they invited Muhammad on his way to Tabouk to dedicate by a solemn act of prayer. Muhammad, however, discovered that the real motive of the Beni Ganim was jealousy of the tribe of Beni Amru Ibn Auf, and of the mosque at Kuba, and that there existed an understanding between them and his enemy the monk Abu Amir, who was then in Syria, for the purpose of urging the Greeks to attack the Muslims and their mosque. It is to him that the word irsddan refers.

36 To the dwellers at Kuba. Verses 108-111 were probably promulgated on the return from Tabouk previous to the entry into Medina.

37 Abu Amir.

38 Or, never stand thou in it (to pray).

39 The mosque of Kuba, about three miles S.S.E. of Medina. The spot where this verse was revealed is still pointed out, and called

"Makam el Ayat," or "the place of signs." Burton's "Pilgrimage," ii. p. 214. Muhammad laid the first brick, and it was the first place of public prayer in El Islam. Ib. p. 209.

40 The Beni Ganim.

41 That is, up to the time of their death they will never reflect on what they have done without bitter pangs of conscience. See Weil's M. der Prophet, pp. 268, 269, and note.

42 Lit. limits, i.e. laws.

43 Shall have their recompense.

44 See verse 101.

45 Lit. turned aside, swerved.

46 Three Ansars who did not accompany Muhammad to Tabouk, and who on his return were put under interdict, and not released from it till after fifty days of penance.

47 Verses 120-128 probably belong to the period after the return from Tabouk to Medina.

48 While fighting for the cause of God.

SURA V. THE TABLE [CXIV.]

Medina. 120 Verses

In the Name of God, the Compassionate, the Merciful

O BELIEVERS! be faithful to your engagements. You are allowed the flesh of cattle other than what is hereinafter recited, except game, which is not allowed you while ye are on pilgrimage. Verily, God ordaineth what he pleaseth.

O Believers! violate neither the rites of God, nor the sacred month Muharram, nor the offering, nor its ornaments¹, nor those who press on to the sacred house seeking favour from their Lord and his good pleasure in them.

But when all is over², then take to the chase: and let not ill will at those³ who would have kept you from the sacred mosque lead you to transgress⁴, but rather be helpful to one another according to goodness and piety, but be not helpful for evil and malice: and fear ye God. Verily, God is severe in punishing!

That which dieth of itself, and blood, and swine's flesh, and all that hath been sacrificed under the invocation of any other name than that of God, and the strangled, and the killed by a blow, or by a fall, or by goring⁵, and that which hath been eaten by beasts of prey, unless ye make it clean by giving the death-stroke yourselves, and that which hath been sacrificed on the blocks of stone⁶, is forbidden you: and to make division of the slain by consulting the arrows,⁷ is impiety in you. Woe this day on those who forsake your religion! And fear them not, but fear Me.

This day have I perfected your religion for you, and have filled up the measure of my favours upon you: and it is my pleasure that Islam be your religion; but whoso without wilful leanings to wrong shall be forced by hunger to transgress, to him, verily, will God be

Indulgent, Merciful.

They will ask thee what is made lawful for them. Say: Those things which are good⁸ are legalised to you, and the prey of beasts of chase which ye have trained like dogs, teaching them as God hath taught you. Eat, therefore, of what they shall catch for you, and make mention of the name of God over it, and fear God: Verily, Swift is God to reckon:

This day, things healthful are legalised to you, and the meats of those who have received the Scriptures are allowed to you, as your meats are to them. And you are permitted to marry virtuous women who are believers, and virtuous women of those who have received the Scriptures before you, when you shall have provided them their portions, living chastely with them without fornication, and without taking concubines. Vain the works of him who shall renounce the faith! and in the next world he shall be of the lost.

O Believers! when ye address yourselves to prayer, wash your faces, and your hands up to the elbow, and wipe your heads, and your feet to the ankles.

And if ye have become unclean, then purify yourselves. But if ye are sick, or on a journey, or if one of you come from the place of retirement, or if ye have touched women, and ye find no water, then take clean sand and rub your faces and your hands with it.⁹ God desireth not to lay a burden upon you, but he desireth to purify you, and He would fill up the measure of His favour upon you, that ye may be grateful.

And remember the favour of God upon you, and His covenant which He hath covenanted with you, when ye said, "We have heard and will obey;"¹⁰ and fear God; verily, God knoweth the very secrets of the breast.

O Believers! stand up as witnesses for God by righteousness: and let not ill-will at any, induce you not to act uprightly. Act uprightly. Next will this be to the fear of God. And fear ye God: verily, God is apprised of what ye do.

God hath promised to those who believe, and do the things that are right, that for them is pardon and a great reward.

But they who are Infidels and treat our signs as lies these shall be mated with Hell fire.

O Believers! recollect God's favour upon you, when¹¹ certain folk were minded to stretch forth their hands against you, but He kept their hands from you. Fear God then: and on God let the faithful trust.

Of old did God accept the covenant of the children of Israel,¹² and out of them we raised up twelve leaders, and God said, "Verily, I will be with you. If ye observe prayer and pay the obligatory alms, and believe in my Apostles and help them, and lend God a liberal loan, I will surely put away from you your evil deeds, and I will bring you into gardens 'neath which the rivers flow! But whoso of you after this believeth not, hath gone astray from the even path."

But for their breaking their covenant we have cursed them, and have hardened their hearts. They shift the words of Scripture from their places, and have forgotten part of what they were taught.

Thou wilt not cease to discover deceit on their part, except in a few of them. But forgive them, and pass it over: verily, God loveth those who act generously!

And of those who say, "We are Christians," have we accepted the covenant. But they too have forgotten a part of what they were taught; wherefore we have stirred up enmity and hatred among them that shall last till the day of the Resurrection; and in the end will God tell them of their doings.

O people of the Scriptures! now is our Apostle come to you to clear up to you much that ye concealed of those Scriptures, and to pass over many things. Now hath a light and a clear Book come to you from God, by which God will guide him who shall follow after his good pleasure, to paths of peace, and will bring them out of the darkness to the light, by his will: and to the straight path will he guide them.

Infidels now are they who say, "Verily God is the Messiah Ibn Maryam (son of Mary)! Say: And who could aught obtain from God, if he chose to destroy the Messiah Ibn Maryam, and his mother, and all who are on the earth together?

For with God is the sovereignty of the Heavens and of the Earth, and of all that is between them! He createth what He will; and over all things is God potent.

Say the Jews and Christians, "Sons are we of God and his beloved." Say: Why then doth he chastise you for your sins? Nay! ye are but a part of the men whom he hath created! He will pardon whom he pleaseth, and chastise whom he pleaseth, and with God is the sovereignty of the Heavens and of the Earth, and of all that is between them, and unto Him shall all things return.

O people of the Book! now hath our Apostle come to you to clear up to you the cessation¹³ of Apostles, lest you should say, "There hath come to us no bearer of good tidings, nor any warner." But now hath a bearer of good tidings and a warner reached you. And God is Almighty.

And remember when Moses said to his people, "O my people! call to mind the goodness of God towards you when he appointed Prophets among you, and appointed you kings, and gave you what never had been given before to any human beings:

Enter, O my people! the holy land which God hath destined for you. Turn not back, lest ye be overthrown to your ruin."

They said, "O Moses! Therein are men of might. And verily, we can by no means enter it till they be gone forth. But if they go forth from it, then verily will we enter in."

Then said two men of those who feared their Lord and to whom God had been gracious, "Enter in upon them by the gate: and when ye enter it, ye overcome! If ye be believers, put ye your trust in God."

They said, "O Moses! never can we enter while they remain therein. Go thou and thy Lord and fight; for here will we sit us down."

He said, "O my Lord, Verily of none am I master but of myself and my brother: put thou therefore a difference between us and this

ungodly people."

He said, "Verily the land shall be forbidden them forty years: they shall wander in the earth perplexed. Fret not thyself therefore for the ungodly people."

Relate to them exactly the story of the sons of Adam¹⁴ when they each offered an offering; accepted from the one of them, and not accepted from the other. The one said, "I will surely slay thee." Said the other, "God only accepted from those that fear Him.

"Even if thou stretch forth thine hand against me to slay me, I will not stretch forth my hand against thee to slay thee. Truly I fear God the Lord of the Worlds.

"Yea, rather would I that thou shouldest bear my sin¹⁵ and thine own sin, and that thou become an inmate of the Fire: for that is the recompense of the unjust doers."

And his passion led him to slay his brother: and he slew him; and he became one of those who perish.

And God sent a raven which scratched upon the ground, to shew him¹⁶ how he might hide his brother's wrong.¹⁷ He said: "O woe is me! am I too weak to become like this raven, and to hide away my brother's wrong?" And he became one of the repentant.

For this cause have we ordained to the children of Israel that he who slayeth any one, unless it be a person guilty of manslaughter, or of spreading disorders in the land, shall be as though he had slain all mankind; but that he who saveth a life, shall be as though he had saved all mankind alive.¹⁸

Of old our Apostles came to them with the proofs of their mission; then verily after this most of them committed excesses in the land.

Only, the recompense of those who war against God and his Apostle, and go about to commit disorders on the earth, shall be that they shall be slain or crucified, or have their alternate hands and feet cut off, or be banished the land: This their disgrace in this world, and in the next a great torment shall be theirs

Except those who, ere you have them in your power, shall repent; for know that God is Forgiving, Merciful.

O ye who believe! fear God. Desire union with Him. Contend earnestly on his path, that you may attain to happiness.

As to the infidels if that they had twice the riches of the earth to be their ransom from torment on the day of resurrection, it should not be accepted from them! And a dolorous torment shall be their's.

Fain would they come forth from the Fire; but forth from it they shall not come: and a lasting torment shall be their's.

As to the thief, whether man or woman, cut ye off their hands in recompense for their doings.¹⁹ This is a penalty by way of warning from God himself. And God is Mighty, Wise.

But whoever shall turn him to God after this his wickedness, and amend, God truly will be turned to him: for God is Forgiving, Merciful.

Knowest thou not that the sovereignty of the Heavens and of the Earth is God's? He chastiseth whom He will, and whom He will He forgiveth. And God hath power over all things.

O Apostle! let not those who vie with one another in speeding to infidelity vex thee; of those who say with their mouths, "We believe," but whose hearts believe not; or of the Jews listeners to a lie listeners to others but who come not to thee. They shift the words of the law from their places, and say, "If this be brought to you, receive it; but if this be not brought to you, then beware of it." For him whom God would mislead, thou canst in no wise prevail with God! They whose hearts God shall not please to cleanse, shall suffer disgrace in this world, and in the next a grievous punishment;

Listeners to a falsehood and greedy devourers of the forbidden! If, therefore, they have recourse to thee, then judge between them, or withdraw from them. If thou withdraw from them, then can they have no power to injure thee. But if thou judge, then judge between them with equity. Verily, God loveth those who deal equitably.

But how shall they make thee their judge, since they possess already the Law, in which are the behests of God, and have not obeyed it? After this, they will turn their backs; but such are not believers.

Verily, we have sent down the law (Towrat) wherein are guidance and light. By it did the prophets who professed Islam judge the Jews; and the doctors and the teachers judged by that portion of the Book of God, of which they were the keepers and the witnesses. Therefore, O Jews! fear not men but fear Me; and barter not away my signs for a mean price! And whoso will not judge by what God hath sent down such are the Infidels.

And therein have we enacted for them, "Life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation:" Whoso shall compromise it as alms shall have therein the expiation of his sin; and whoso will not judge by what God hath sent down such are the transgressors.

And in the footsteps of the prophets caused we Jesus, the son of Mary, to follow, confirming the law which was before him: and we gave him the Evangel with its guidance and light, confirmatory of the preceding Law; a guidance and warning to those who fear God;

And that the people of the Evangel may judge according to what God hath sent down therein. And whoso will not judge by what God hath sent down such are the perverse.

And to thee we have sent down the Book of the Koran with truth, confirmatory of previous Scriptures, and their safeguard. Judge therefore between them by what God hath sent down, and follow not their desires by deserting the truth which hath come unto thee. To every one of you have we given a rule and a beaten track.

And if God had pleased He had surely made you all one people; but He would test you by what He hath given to each. Be emulous, then, in good deeds. To God shall ye all return, and He will tell you concerning the subjects of your disputes.

Wherefore do thou judge between them, by what God hath sent down, and follow not their wishes! but be on thy guard against them lest they beguile thee from any of those precepts which God hath sent down to thee; and if they turn back, then know thou that for some of their crimes doth God choose to punish them: for truly most men are perverse.

Desire they, therefore, the judgments of the times of (pagan) ignorance? But what better judge can there be than God for those who believe firmly?

O Believers! take not the Jews or Christians²² as friends. They are but one another's friends. If any one of you taketh them for his friends, he surely is one of them! God will not guide the evil doers.

So shalt thou see the diseased at heart speed away to them, and say, "We fear lest a change of fortune befall us." But haply God will of himself bring about some victory or event of His own ordering: then soon will they repent them of their secret imaginings.

Then will the faithful say, "What! are these they who swore, by their most solemn oath, that they were surely with you?" Vain their works; and themselves shall come to ruin.

O ye who believe! should any of you desert His religion, God will then raise up a people loved by Him, and loving Him, lowly towards the faithful, haughty towards the Infidels. For the cause of God will they contend, and not fear the blame of the blamer. This is the Grace of God! On whom He will He bestoweth it! God is Vast, Omniscient!

Verily, your protector is God and His Apostle, and those who believe, who observe prayer, and pay the alms of obligation, and who bow in worship.

And whoso take God and His Apostle, and those who believe for friends, they truly are the people of God; they shall have the upper hand.

O ye who believe! take not such of those who have received the Scriptures before you, as scoff and jest at your religion, or the Infidels, for your friends, but fear God if ye are believers:

Nor those who when ye call to prayer, make it an object of raillery and derision. This they do because they are a people who understand not.

Say:²³ O people of the Book! do ye not disavow us only because we believe in God, and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?

Say: Can I announce to you any retribution worse than that which awaiteth them with God? They whom God hath cursed and with whom He hath been angry some of them hath He changed into apes and swine; and they who worship Thagout are in evil plight, and have gone far astray from the right path!

When they presented themselves to you they said, "We believe;" but Infidels they came in unto you, and Infidels they went forth! God well knew what they concealed.

Many of them shalt thou see hastening together to wickedness and malice, and to eat unlawful things. Shame on them for what they have done!

Had not their doctors and teachers forbidden their uttering wickedness, and their eating unlawful food, bad indeed would have been their doings!

"The hand of God," say the Jews, "is chained up." 24 Their own hands shall be chained up and for that which they have said shall they be cursed. Nay! outstretched are both His hands! At His own pleasure does He bestow gifts. That which hath been sent down to thee from thy Lord will surely increase the rebellion and unbelief of many of them; and we have put enmity and hatred between them that shall last till the day of the Resurrection. Oft as they kindle a beacon fire for war shall God quench it! and their aim will be to abet disorder on the earth: but God loveth not the abettors of disorder.

But if the people of the Book believe and have the fear of God, we will surely put away their sins from them, and will bring them into gardens of delight: and if that they observe the law and the Evangel, and what hath been sent down to them from their Lord, they shall surely have their fill of good things from above them and from beneath their feet. Some there are among them who act aright; but many of them how evil are their doings!

O Apostle! proclaim all that hath been sent down to thee from thy Lord: for if thou do it not, thou hast not proclaimed His message at all. And God will protect thee from evil men: verily, God guideth not the unbelievers.

Say: O people of the Book! ye have no ground to stand on, until ye observe the Law and the Evangel, and that which hath been sent down to you from your Lord. 25 The Book which hath been sent down to thee from thy Lord will certainly increase the rebellion and unbelief of many of them; but, be not thou troubled for the unbelievers.

Verily, they who believe, and the Jews, and the Sabeites, 26 and the Christians hoever of them believeth in God and in the last day, and doth what is right, on them shall come no fear, neither shall they be put to grief.

Of old we accepted the covenant of the children of Israel, and sent Apostles to them. Oft as an Apostle came to them with that for which they had no desire, some they treated as liars, and some they slew; 27

And they reckoned that no harm would come of it: but they became blind and deaf! Then was God turned unto them: then many of them again became blind and deaf! but God beheld what they did.

Infidels now are they who say, "God is the Messiah, Son of Mary;" for the Messiah said, "O children of Israel! worship God, my Lord and your Lord." Whoever shall join other gods with God, God shall forbid him the Garden, and his abode shall be the Fire; and the wicked shall have no helpers.

They surely are Infidels who say, "God is the third of three:" for

there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are Infidels.

Will they not, therefore, be turned unto God, and ask pardon of Him? since God is Forgiving, Merciful!

The Messiah, Son of Mary, is but an Apostle; other Apostles have flourished before him; and his mother was a just²⁸ person: they both ate food.²⁹ Behold! how we make clear to them the signs! then behold how they turn aside!

Say: Will ye worship, beside God, that which can neither hurt nor help? But God! He only Heareth, Knoweth.

Say: O people of the Book! outstep not bounds of truth in your religion; neither follow the desires of those who have already gone astray, and who have caused many to go astray, and have themselves gone astray from the evenness of the way.

Those among the children of Israel who believed not were cursed by the tongue of David,³⁰ and of Jesus, Son of Mary. This, because they were rebellious, and became transgressors: they forbade not one another the iniquity which they wrought! detestable are their actions!

Thou shalt see many of them make friends of the infidels. Evil the actions which their own passions have sent on beforehand; for God is angry with them, and in torment shall they abide for ever:

But, if they had believed in God, and the Prophet, and the Koran which hath been sent down to him, they had not taken them for their friends; but perverse are most of them.

Of all men thou wilt certainly find the Jews, and those who join other gods with God, to be the most intense in hatred of those who believe; and thou shalt certainly find those to be nearest in affection to them who say, "We are Christians." This, because some of them are priests and monks,³¹ and because they are free from pride.

And when they hear that which hath been sent down to the Apostle, thou seest their eyes overflow with tears at the truth they recognise therein, saying, "O our Lord! we believe; write us down therefore with those who bear witness to it.

And why should we not believe in God, and in the truth which hath come down to us, and crave that our Lord would bring us into Paradise with the Just?"

Therefore hath God rewarded them for these their words, with gardens 'neath which the rivers flow; they shall abide therein for ever: this the reward of the righteous! But they who believe not and treat our signs as lies shall be the inmates of Hell-fire.

O ye who believe! interdict not the healthful viands which God hath allowed you; go not beyond this limit. God loveth not those who outstep it.³²

And eat of what God hath given you for food, that which is lawful and wholesome: and fear God, in whom ye believe.

God will not punish you for a mistaken word in your oaths: but he

will punish you in regard to an oath taken seriously.³³ Its expiation shall be to feed ten poor persons with such middling food as ye feed your own families with, or to clothe them; or to set free a captive. But he who cannot find means, shall fast three days. This is the expiation of your oaths when ye shall have sworn. Keep then your oaths. Thus God maketh his signs clear to you, that ye may give thanks.

O believers! surely wine and games of chance,³⁴ and statues, and the divining arrows, are an abomination of Satan's work! Avoid them, that ye may prosper.

Only would Satan sow hatred and strife among you, by wine and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, abstain from them? Obey God and obey the Apostle, and be on your guard: but if ye turn back, know that our Apostle is only bound to deliver a plain announcement.

No blame shall attach to those who believe and do good works, in regard to any food they have taken, in case they fear God and believe, and do the things that are right, and shall still fear God and believe, and shall still fear him, and do good; for God loveth those who do good.

O ye who believe! God will surely make trial of you with such game as ye may take with your hands, or your lances, that God may know who feareth him in secret: and whoever after this transgresseth, shall suffer a grievous chastisement.

O believers!³⁵ kill no game while ye are on pilgrimage. Whosoever among you shall purposely kill it, shall consent pensate for it in domestic animals of equal value (according to the judgment of two just persons among you), to be brought as an offering to the Caaba; or in expiation thereof shall feed the poor; or as the equivalent of this shall fast, that he may taste the ill consequence of his deed. God forgiveth what is past; but whoever doth it again, God will take vengeance on him; for God is mighty and vengeance is His.

It is lawful for you to fish in the sea, and to eat fish, as provision for you and for those who travel; but it is unlawful for you to hunt by land while ye are still on pilgrimage: fear ye God, therefore, before whom ye shall be assembled.

God hath appointed the Caaba,³⁶ the sacred house, to be a station for mankind, and the sacred month, and the offering, and its ornaments. This, that ye may know that God knoweth all that is in the heavens and on the earth, and that God hath knowledge of everything. Know that God is severe in punishing, and that God is Forgiving, Merciful.

The Apostle is only bound to preach: and God knoweth what ye bring to light, and what ye conceal.

Say: The evil and the good shall not be valued alike, even though the abundance of evil please thee; therefore fear God, O ye of understanding! that it may be well with you.

O believers! ask us not of things which if they were told might only pain you; but if ye ask of such things when the entire Koran shall have been sent down, they will be declared to you: God will

pardon you for this, for God is Forgiving, Gracious. They who were before you, asked concerning such things, and afterwards quickly disbelieved therein

God hath not ordained anything on the subject. of Bahira, or Saiba, or Wasila, or Hami;37 but the unbelievers have invented this lie against God: and most of them had no understanding.

And when it was said to them, "Accede to that which God hath sent down, and to the Apostle:" they said, "Sufficient for us is the faith in which we found our fathers." What! though their fathers knew nothing, and had no guidance?

O believers! take heed to yourselves.38 He who erreth shall not hurt you when ye have the "guidance:" to God shall ye all return, and He will tell you that which ye have done.

O believers! let there be witnesses between you, when death draweth nigh to any of you, at the time of making the testament; two witnesses just men from among yourselves, or two others of a different tribe from yourselves if ye be journeying in the earth, and the calamity of death surprise you. Ye shall shut them both up, after the prayer; and if ye doubt them, they shall swear by God, "We will not take a bribe though the party be of kin to us, neither will we conceal the testimony of God, for then we should be among the wicked."

But if it shall be made clear that both have been guilty of a falsehood, two others of those who have convicted them thereof, the two nearest in blood shall stand up in their place, and they shall swear by God, "Verily our witness is more true than the witness of these two; neither have we advanced anything untrue, for then should we be of the unjust."

Thus will it be easier for men to bear a true39 witness, or fear lest after their oath another oath be given. Therefore fear God and hearken; for God guideth not the perverse.

One day will God assemble the Apostles, and say, "What reply was made to you?" They shall say, "We have no knowledge, but Thou art the Knower of Secrets."

When He shall say: O Jesus! Son of Mary! call to mind my favour upon thee and upon thy mother, when I strengthened thee with the Holy Spirit, that thou shouldst speak40 to men alike in the cradle, and when grown up; And when I taught thee the Scripture, and Wisdom, and the Law, and the Evangel: and thou didst create of clay, as it were, the figure of a bird, by my leave, and didst breathe into it, and by my leave it became a bird; and thou didst heal the blind and the leper, by my leave; and when, by my leave, thou didst bring forth the dead; and when I withheld the children of Israel from thee, when thou hadst come to them with clear tokens: and such of them as believed not said, "This is nought but plain sorcery;"41

And when I revealed unto the Apostles, "Believe on me and on my Sent One," they said, "We believe; and bear thou witness that we are Muslims."

Remember when the Apostles42 said "O Jesus, Son of Mary! is thy Lord able to send down a furnished TABLE to us out of Heaven?" He said "Fear God if ye be believers."

They said "We desire to eat therefrom, and to have our hearts assured; and to know that thou hast indeed spoken truth to us, and to be witnesses thereof."

Jesus, Son of Mary, said "O God, our Lord! send down a table to us out of Heaven, that it may become a recurring festival to us, to the first of us and to the last of us, and a sign from thee; and do thou nourish us, for thou art the best of nourishers."

And God said Verily, I will cause it to descend unto you; but whoever among you after that shall disbelieve, I will surely chastise him with a chastisement, wherewith I will not chastise any other creature.⁴³

And when God shall say "O Jesus, Son of Mary: hast thou said unto mankind 'Take me and my mother as two Gods, beside God?'" He shall say "Glory be unto Thee! it is not for me to say that which I know to be not the truth; had I said that, verily thou wouldest have known it: Thou knowest what is in me, but I know not what is in Thee; for Thou well knowest things unseen!

"I spake not to them aught but that which thou didst bid me 'Worship God, my Lord and your Lord;' and I was a witness of their actions while I stayed among them; but since thou hast taken me to Thyself, Thou hast Thyself watched them, and Thou art witness of all things: "If Thou punish them, they are Thy servants, and if Thou forgive them .⁴⁴ Thou, verily, art the Mighty, the Wise!"

God will say This day shall their truth advantage the truthful. Gardens shall they have 'neath which the rivers flow, and remain therein for ever: God is well pleased with them and they with Him. This shall be the great bliss.

Unto God belongeth the sovereignty of the Heavens and of the Earth, and of all that they contain; and He hath power over all things.

1 The garlands, etc., attached to the victims offered at Mecca
2 When you have again returned to your common and everyday life by laying aside the ihram, or pilgrim's robe. This generally consists of two pieces of cotton, or linen, or woollen cloth, without seam or ornament, one of which is wrapped round the loins, and the other thrown over the shoulders. The instep, heel, and head must be bare

3 The Koreisch sent to meet Muhammad, who was on his way to visit the Caaba with 1400 men, at Hudaibiya (An. Hej. 6) to prohibit his nearer approach. A truce for ten years was ultimately concluded.

4 By making war in the holy month

5 Comp. Tract Cholin, c. 3

6 Lit. on blocks or shafts of stone. These were set up by the pagan Arabs in front of their houses for the purpose of sacrificing thereon. See Freytag's Einl. p. 462, and Tr. Cholin, p. 39, 40, 41.

7 It was the custom to draw lots for joints of a camel with arrows, some feathered and others unfeathered, kept for this purpose in the temple of Mecca. See Pocock, Spec. Hist. Ar., under the word Hobal.

8 In the sense of sound, healthful.

9 Thus Talm. Tr. Berachoth, 46.

10 This refers to the oath of fidelity which Muhammad's followers took at Al Akaba. Abulf. Vit.Moh.p.43.

11 It is quite uncertain to what events this refers. The commentators narrate, and have doubtless invented, various incidents as having occasioned it.

12 Verses 15-38 belong probably to the period shortly before the taking of Chaibar in the beginning of Hej. 7. It is remarkable that Muhammad, although he has invented these twelve leaders of tribes, should nowhere mention the number of the Apostles. There is no doubt, however, from the ancient biographies, that he chose twelve assistants for the propagation of Islam. See Gagnier, Vie de M. ii. xvi.

13 The space between the mission of different prophets.

14 Called by the Arabians Habeel and Kabeel. The dialogue between Cain and Abel is slightly varied from that given in Targ. Jerus. on Gen. iv. 8, and Jonath. Ben Uzziel.

15 Or, the sin against me, i.e. of slaying me.

16 In the Jewish tradition the raven shews the mode of burial to Adam, not to Cain. Pirke R. Elieser, c. 21. Midr. fol. II ap. Weil (Legenden, p. 39).

17 Or, corpse.

18 Thus Mischn. Sanhedr. iv. 5, "We find it said in the case of Cain who murdered his brother 'The voice of thy brother's bloods crieth' It is not said, blood of thy brother, but bloods, i.e. his blood and the blood of his seed. Therefore was man created single, in order to shew that to him who kills a single individual of Israel it shall be reckoned as if he had slain the whole race, and that he, etc." precisely as in the text. Comp. also the same form of expression in Bab. Tal, Kidush, 1, "If one fulfil but one commandment, he causes the scale of innocence to preponderate for himself and the whole world; but if he commit one sin, he causes the scale of guilt to preponderate for himself and the whole world.

19 Muhammad is said by the early traditionists to have punished a woman who had been guilty of theft in this manner while on the route to Mecca previous to its capture. We are, therefore, able to fix the date of verses 39-44.

20 Usury, bribes.

21 Ex. xxi. 23-27.

22 This may refer to proposals made to the Muslims to enter into alliance with the Jews and Christians against the heathen, after the reverse at Ohod. Lane observes (Mod. Egyptians, i. 358) with regard to this precept, that "of the leading features of the character of the Mooslims none is more remarkable than their religious pride. They regard persons of every other faith as the children of perdition; and such the Mooslim is early taught to despise." They are, however, "as remarkable for their toleration as for their contempt of unbelievers."

23 Weil suggests that verses 64-88 were revealed subsequently to

contests with the Jews, but before Muhammad had broken with the Christians, i.e. between Hej. 4 and 8.

24 That is, God has ceased to be bounteous. The Muslims believe that at the day of judgment all the Jews will appear with the right hand tied to the neck.

25 That is, the Koran. The Jew was to retain a faith in the *Towrft*, or Law; the Christian in the *Injil*, or Gospel; but both Jews and Christians were to receive the Koran as the complement of both.

26 See Sura [xci.] ii. 59, p. 344.

27 I Thess. ii. 15.

28 Did not give herself out to be a goddess. Djelal.

29 That is, were human beings, and subject to the usual wants and liabilities of ordinary persons.

30 See Sura ii. 61, p. 344. Mark viii. 30.

31 Geiger derives both the Arabic words from Syriac terms, and renders elders and clerics, p. 51. But the root of the Arabic word rendered monk is generally said to be rahaba, to fear.

32 Comp. Sura [cix.] lxvi. 2. The date of verses 89-91 is therefore probably Hej. 7.

33 If you violate it.

34 See verse 4. Tradition has expanded the word *ansab*, so as to include all figures, and hence the strict observers of the letter of the Koran forbid the game of chess. The Persians, however, and Indians generally interpret this verse more liberally.

35 This and the two following verses are placed by the commentators in the year of Hudaibiya, as also 98, 99, 100.

36 That is, Cube-House. *Maison Carrée*. It is also commonly called the *Bait Ullah*, House of God. The *Caaba* is an oblong massive structure 55 ft. in length, 45 in breadth, and the height somewhat greater than the length. At the S.E. corner is the famous *Hajar El-Aswad*, or Black Stone, according to Lieut. Burton, an undoubted aerolite. It is figured in Mr. Muir's "Life of Mahomet." The *Caaba* stands in an open parallelogram of about 500 ft. by 530 ft. and is surrounded by colonnades, the pillars of which, made of various marbles, some Egyptian but mostly Meccan, stand in a quadruple row on the east side, and three deep on the other sides, and amount to 554. It has been rebuilt several times, but has not been materially altered since A.H. 1040.

37 Names given to the sacred animals which were marked and allowed to range for pasture at liberty. The dedicated mother-camel was the *Saiba*; the *Wasila* included also goats or ewes; the eleventh female offspring of the camel was *Bahira*; the dedicated stallion was *Hami*. These forms of superstition grew up, obviously, from a remote period, out of the intense affection of the Bedouin for his flocks, especially his horses and camels.

38 Lit. on you your souls.

39 Lit. upon its face, i.e. according to its plain scope.

40 See Evang. Infant. c. 1, Invenimus in libro Josephi Pontificis qui vixit tempore Christi, Jesum locutum esse, et quidem cum in cunis jaceret, etc. The date of verse 108 to the end is uncertain.

41 Precisely the same expression is applied to our Lord in the Arabic Evang. Infantiae, c. 36 at the end, which also relates the story of the Birds.

42 Ar. El-hawariyin, a different word from that used for Jesus, Hud, Saleh, and the other apostles par excellence. The root of the word is the 'thiopic hawyra, to go, send; hence the Church is called in 'thiopic the Beth chrestyan ant hawariyat, i.e. Apostolic. See, however, the note on Thilo's Cod. Apoc. p. 152, who derives from the root hur, to be white, pure; hence, friends, helpers.

43 Comp. 1 Cor. xi. 27, sqq. Muhammad obviously refers to the Eucharist.

44 Thou hast a right to do so as their Lord.

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THE BOOK OF MORMON

An Account Written by
THE HAND OF MORMON
UPON PLATES
TAKEN FROM THE PLATES OF NEPHI

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites--Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile--Written by way of commandment, and also by the spirit of prophecy and of revelation--Written and sealed up, and hid up unto the Lord, that they might not be destroyed--To come forth by the gift and power of God unto the interpretation thereof--Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile--The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven--Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever-- And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations--And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

TRANSLATED BY JOSEPH SMITH, JUN.

THE TESTIMONY OF THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the

voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY
DAVID WHITMER
MARTIN HARRIS

THE TESTIMONY OF EIGHT WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER
JACOB WHITMER
PETER WHITMER, JUN.
JOHN WHITMER
HIRAM PAGE
JOSEPH SMITH, SEN.
HYRUM SMITH
SAMUEL H. SMITH

1 Nephi

THE FIRST BOOK OF NEPHI HIS REIGN AND MINISTRY

An account of Lehi and his wife Sariah and his four sons, being called, (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his family. Nephi taketh his brethren and returneth to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, and so forth. This is according to the account of Nephi; or in other words, I, Nephi, wrote this record.

1 Nephi 1
Chapter 1

1 Nephi 1:1

1 I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

1 Nephi 1:2

2 Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.

1 Nephi 1:3

3 And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.

1 Nephi 1:4

4 For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.

1 Nephi 1:5

5 Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people.

1 Nephi 1:6

6 And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly.

1 Nephi 1:7

7 And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen.

1 Nephi 1:8

8 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

1 Nephi 1:9

9 And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.

1 Nephi 1:10

10 And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament.

1 Nephi 1:11

11 And they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read.

1 Nephi 1:12

12 And it came to pass that as he read, he was filled with the Spirit of the Lord.

1 Nephi 1:13

13 And he read, saying: Wo, wo, unto Jerusalem, for I have seen thine abominations! Yea, and many things did my father read concerning Jerusalem--that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon.

1 Nephi 1:14

14 And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto the Lord; such as: Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth, and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!

1 Nephi 1:15

15 And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen, yea, which the Lord had shown unto him.

1 Nephi 1:16

16 And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account.

1 Nephi 1:17

17 But I shall make an account of my proceedings in my days. Behold, I make an abridgment of the record of my father, upon plates which I have made with mine own hands; wherefore, after I have abridged the record of my father then will I make an account of mine own life.

1 Nephi 1:18

18 Therefore, I would that ye should know, that after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.

1 Nephi 1:19

19 And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of the Messiah, and also the redemption of the world.

1 Nephi 1:20

20 And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

1 Nephi 2
Chapter 2

1 Nephi 2:1

1 For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him: Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold, they seek to take away thy life.

1 Nephi 2:2

2 And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness.

1 Nephi 2:3

3 And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

1 Nephi 2:4

4 And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness.

1 Nephi 2:5

5 And he came down by the borders near the shore of the Red Sea; and he traveled in the wilderness in the borders which are nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers, who were Laman, Lemuel, and Sam.

1 Nephi 2:6

6 And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water.

1 Nephi 2:7

7 And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God.

1 Nephi 2:8

8 And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.

1 Nephi 2:9

9 And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!

1 Nephi 2:10

10 And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord!

1 Nephi 2:11

11 Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of

the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart.

1 Nephi 2:12

12 And thus Laman and Lemuel, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them.

1 Nephi 2:13

13 Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem, who sought to take away the life of my father.

1 Nephi 2:14

14 And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them.

1 Nephi 2:15

15 And my father dwelt in a tent.

1 Nephi 2:16

16 And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.

1 Nephi 2:17

17 And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words.

1 Nephi 2:18

18 But, behold, Laman and Lemuel would not hearken unto my words; and being grieved because of the hardness of their hearts I cried unto the Lord for them.

1 Nephi 2:19

19 And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

1 Nephi 2:20

20 And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

1 Nephi 2:21

21 And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.

1 Nephi 2:22

22 And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.

1 Nephi 2:23

23 For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also.

1 Nephi 2:24

24 And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

1 Nephi 3

Chapter 3

1 Nephi 3:1

1 And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father.

1 Nephi 3:2

2 And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem.

1 Nephi 3:3

3 For behold, Laban hath the record of the Jews and also a genealogy of my forefathers, and they are engraven upon plates of brass.

1 Nephi 3:4

4 Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.

1 Nephi 3:5

5 And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord.

1 Nephi 3:6

6 Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

1 Nephi 3:7

7 And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

1 Nephi 3:8

8 And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of the Lord.

1 Nephi 3:9

9 And I, Nephi, and my brethren took our journey in the wilderness, with our tents, to go up to the land of Jerusalem.

1 Nephi 3:10

10 And it came to pass that when we had gone up to the land of Jerusalem, I and my brethren did consult one with another.

1 Nephi 3:11

11 And we cast lots--who of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house.

1 Nephi 3:12

12 And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.

1 Nephi 3:13

13 And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee.

1 Nephi 3:14

14 But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceedingly sorrowful, and my brethren were about to return unto my father in the wilderness.

1 Nephi 3:15

15 But behold I said unto them that: As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us.

1 Nephi 3:16

16 Wherefore, let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's inheritance, for behold he left gold and silver, and all manner of riches. And all this he hath done because of the commandments of the Lord.

1 Nephi 3:17

17 For he knew that Jerusalem must be destroyed, because of the wickedness of the people.

1 Nephi 3:18

18 For behold, they have rejected the words of the prophets. Wherefore, if my father should dwell in the land after he hath been commanded to flee out of the land, behold, he would also perish. Wherefore, it must needs be that he flee out of the land.

1 Nephi 3:19

19 And behold, it is wisdom in God that we should obtain these records, that we may preserve unto our children the language of our fathers;

1 Nephi 3:20

20 And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time.

1 Nephi 3:21

21 And it came to pass that after this manner of language did I persuade my brethren, that they might be faithful in keeping the commandments of God.

1 Nephi 3:22

22 And it came to pass that we went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things.

1 Nephi 3:23

23 And after we had gathered these things together, we went up again unto the house of Laban.

1 Nephi 3:24

24 And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things.

1 Nephi 3:25

25 And it came to pass that when Laban saw our property, and that it was exceedingly great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.

1 Nephi 3:26

26 And it came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban.

1 Nephi 3:27

27 And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock.

1 Nephi 3:28

28 And it came to pass that Laman was angry with me, and also with my father; and also was Lemuel, for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod.

1 Nephi 3:29

29 And it came to pass as they smote us with a rod, behold, an angel of the Lord came and stood before them, and he spake unto them, saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold ye shall go up to Jerusalem again, and the Lord will deliver Laban into your hands.

1 Nephi 3:30

30 And after the angel had spoken unto us, he departed.

1 Nephi 3:31

31 And after the angel had departed, Laman and Lemuel again began to murmur, saying: How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

1 Nephi 4

Chapter 4

1 Nephi 4:1

1 And it came to pass that I spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea,

or even than his tens of thousands?

1 Nephi 4:2

2 Therefore let us go up; let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea.

1 Nephi 4:3

3 Now behold ye know that this is true; and ye also know that an angel hath spoken unto you; wherefore can ye doubt? Let us go up; the Lord is able to deliver us, even as our fathers, and to destroy Laban, even as the Egyptians.

1 Nephi 4:4

4 Now when I had spoken these words, they were yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem.

1 Nephi 4:5

5 And it was by night; and I caused that they should hide themselves without the walls. And after they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban.

1 Nephi 4:6

6 And I was led by the Spirit, not knowing beforehand the things which I should do.

1 Nephi 4:7

7 Nevertheless I went forth, and as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me, for he was drunken with wine.

1 Nephi 4:8

8 And when I came to him I found that it was Laban.

1 Nephi 4:9

9 And I beheld his sword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel.

1 Nephi 4:10

10 And it came to pass that I was constrained by the Spirit that I should kill Laban; but I said in my heart: Never at any time have I shed the blood of man. And I shrunk and would that I might not slay him.

1 Nephi 4:11

11 And the Spirit said unto me again: Behold the Lord hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property.

1 Nephi 4:12

12 And it came to pass that the Spirit said unto me again: Slay him, for the Lord hath delivered him into thy hands;

1 Nephi 4:13

13 Behold the Lord slayeth the wicked to bring forth his

righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.

1 Nephi 4:14

14 And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying that: Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise.

1 Nephi 4:15

15 Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law.

1 Nephi 4:16

16 And I also knew that the law was engraven upon the plates of brass.

1 Nephi 4:17

17 And again, I knew that the Lord had delivered Laban into my hands for this cause--that I might obtain the records according to his commandments.

1 Nephi 4:18

18 Therefore I did obey the voice of the Spirit, and took Laban by the hair of the head, and I smote off his head with his own sword.

1 Nephi 4:19

19 And after I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins.

1 Nephi 4:20

20 And after I had done this, I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold, I saw the servant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury.

1 Nephi 4:21

21 And he supposed me to be his master, Laban, for he beheld the garments and also the sword girded about my loins.

1 Nephi 4:22

22 And he spake unto me concerning the elders of the Jews, he knowing that his master, Laban, had been out by night among them.

1 Nephi 4:23

23 And I spake unto him as if it had been Laban.

1 Nephi 4:24

24 And I also spake unto him that I should carry the engravings, which were upon the plates of brass, to my elder brethren, who were without the walls.

1 Nephi 4:25

25 And I also bade him that he should follow me.

1 Nephi 4:26

26 And he, supposing that I spake of the brethren of the church, and that I was truly that Laban whom I had slain, wherefore he did follow me.

1 Nephi 4:27

27 And he spake unto me many times concerning the elders of the Jews, as I went forth unto my brethren, who were without the walls.

1 Nephi 4:28

28 And it came to pass that when Laman saw me he was exceedingly frightened, and also Lemuel and Sam. And they fled from before my presence; for they supposed it was Laban, and that he had slain me and had sought to take away their lives also.

1 Nephi 4:29

29 And it came to pass that I called after them, and they did hear me; wherefore they did cease to flee from my presence.

1 Nephi 4:30

30 And it came to pass that when the servant of Laban beheld my brethren he began to tremble, and was about to flee from before me and return to the city of Jerusalem.

1 Nephi 4:31

31 And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, therefore I did seize upon the servant of Laban, and held him, that he should not flee.

1 Nephi 4:32

32 And it came to pass that I spake with him, that if he would hearken unto my words, as the Lord liveth, and as I live, even so that if he would hearken unto our words, we would spare his life.

1 Nephi 4:33

33 And I spake unto him, even with an oath, that he need not fear; that he should be a free man like unto us if he would go down in the wilderness with us.

1 Nephi 4:34

34 And I also spake unto him, saying: Surely the Lord hath commanded us to do this thing; and shall we not be diligent in keeping the commandments of the Lord? Therefore, if thou wilt go down into the wilderness to my father thou shalt have place with us.

1 Nephi 4:35

35 And it came to pass that Zoram did take courage at the words which I spake. Now Zoram was the name of the servant; and he promised that he would go down into the wilderness unto our father. Yea, and he also made an oath unto us that he would tarry with us from that time forth.

1 Nephi 4:36

36 Now we were desirous that he should tarry with us for this cause, that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us.

1 Nephi 4:37

37 And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him.

1 Nephi 4:38

38 And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed

unto the tent of our father.

1 Nephi 5

Chapter 5

1 Nephi 5:1

1 And it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy, and also my mother, Sariah, was exceedingly glad, for she truly had mourned because of us.

1 Nephi 5:2

2 For she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying: Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness.

1 Nephi 5:3

3 And after this manner of language had my mother complained against my father.

1 Nephi 5:4

4 And it had come to pass that my father spake unto her, saying: I know that I am a visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren.

1 Nephi 5:5

5 But behold, I have obtained a land of promise, in the which things I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness.

1 Nephi 5:6

6 And after this manner of language did my father, Lehi, comfort my mother, Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews.

1 Nephi 5:7

7 And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted.

1 Nephi 5:8

8 And she spake, saying: Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and given them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.

1 Nephi 5:9

9 And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel.

1 Nephi 5:10

10 And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning.

1 Nephi 5:11

11 And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;

1 Nephi 5:12

12 And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;

1 Nephi 5:13

13 And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.

1 Nephi 5:14

14 And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.

1 Nephi 5:15

15 And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them.

1 Nephi 5:16

16 And thus my father, Lehi, did discover the genealogy of his fathers. And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records.

1 Nephi 5:17

17 And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed--

1 Nephi 5:18

18 That these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed.

1 Nephi 5:19

19 Wherefore, he said that these plates of brass should never perish; neither should they be dimmed any more by time. And he prophesied many things concerning his seed.

1 Nephi 5:20

20 And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us.

1 Nephi 5:21

21 And we had obtained the records which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children.

1 Nephi 5:22

22 Wherefore, it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness towards the land of promise.

1 Nephi 6
Chapter 6

1 Nephi 6:1

1 And now I, Nephi, do not give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given in the record which has been kept by my father; wherefore, I do not write it in this work.

1 Nephi 6:2

2 For it sufficeth me to say that we are descendants of Joseph.

1 Nephi 6:3

3 And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God.

1 Nephi 6:4

4 For the fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.

1 Nephi 6:5

5 Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world.

1 Nephi 6:6

6 Wherefore, I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men.

1 Nephi 7

Chapter 7

1 Nephi 7:1

1 And now I would that ye might know, that after my father, Lehi, had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.

1 Nephi 7:2

2 And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness.

1 Nephi 7:3

3 And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem.

1 Nephi 7:4

4 And it came to pass that we went up unto the house of Ishmael, and we did gain favor in the sight of Ishmael, insomuch that we did speak unto him the words of the Lord.

1 Nephi 7:5

5 And it came to pass that the Lord did soften the heart of Ishmael, and also his household, insomuch that they took their journey with us down into the wilderness to the tent of our father.

1 Nephi 7:6

6 And it came to pass that as we journeyed in the wilderness, behold Laman and Lemuel, and two of the daughters of Ishmael, and the two sons of Ishmael and their families, did rebel against us; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters.

1 Nephi 7:7

7 And it came to pass in the which rebellion, they were desirous to return unto the land of Jerusalem.

1 Nephi 7:8

8 And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lemuel: Behold ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?

1 Nephi 7:9

9 How is it that ye have not hearkened unto the word of the Lord?

1 Nephi 7:10

10 How is it that ye have forgotten that ye have seen an angel of the Lord?

1 Nephi 7:11

11 Yea, and how is it that ye have forgotten what great things the Lord hath done for us, in delivering us out of the hands of Laban, and also that we should obtain the record?

1 Nephi 7:12

12 Yea, and how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? Wherefore, let us be faithful to him.

1 Nephi 7:13

13 And if it so be that we are faithful to him, we shall obtain the land of promise; and ye shall know at some future period that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled.

1 Nephi 7:14

14 For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets, and Jeremiah have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of the land.

1 Nephi 7:15

15 Now behold, I say unto you that if ye will return unto Jerusalem ye shall also perish with them. And now, if ye have choice, go up to the land, and remember the words which I speak unto you, that if ye go ye will also perish; for thus the Spirit of the Lord constraineth me that I should speak.

1 Nephi 7:16

16 And it came to pass that when I, Nephi, had spoken these

words unto my brethren, they were angry with me. And it came to pass that they did lay their hands upon me, for behold, they were exceedingly wroth, and they did bind me with cords, for they sought to take away my life, that they might leave me in the wilderness to be devoured by wild beasts.

1 Nephi 7:17

17 But it came to pass that I prayed unto the Lord, saying: O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound.

1 Nephi 7:18

18 And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren, and I spake unto them again.

1 Nephi 7:19

19 And it came to pass that they were angry with me again, and sought to lay hands upon me; but behold, one of the daughters of Ishmael, yea, and also her mother, and one of the sons of Ishmael, did plead with my brethren, insomuch that they did soften their hearts; and they did cease striving to take away my life.

1 Nephi 7:20

20 And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me that I would forgive them of the thing that they had done against me.

1 Nephi 7:21

21 And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for forgiveness. And it came to pass that they did so. And after they had done praying unto the Lord we did again travel on our journey towards the tent of our father.

1 Nephi 7:22

22 And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Ishmael had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him.

1 Nephi 8

Chapter 8

1 Nephi 8:1

1 And it came to pass that we had gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind.

1 Nephi 8:2

2 And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have dreamed a dream; or, in other words, I have seen a vision.

1 Nephi 8:3

3 And behold, because of the thing which I have seen, I have reason to rejoice in the Lord because of Nephi and also of Sam; for I have reason to suppose that they, and also many of their

seed, will be saved.

1 Nephi 8:4

4 But behold, Laman and Lemuel, I fear exceedingly because of you; for behold, methought I saw in my dream, a dark and dreary wilderness.

1 Nephi 8:5

5 And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me.

1 Nephi 8:6

6 And it came to pass that he spake unto me, and bade me follow him.

1 Nephi 8:7

7 And it came to pass that as I followed him I beheld myself that I was in a dark and dreary waste.

1 Nephi 8:8

8 And after I had traveled for the space of many hours in darkness, I began to pray unto the Lord that he would have mercy on me, according to the multitude of his tender mercies.

1 Nephi 8:9

9 And it came to pass after I had prayed unto the Lord I beheld a large and spacious field.

1 Nephi 8:10

10 And it came to pass that I beheld a tree, whose fruit was desirable to make one happy.

1 Nephi 8:11

11 And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

1 Nephi 8:12

12 And as I partook of the fruit thereof it filled my soul with exceedingly great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit.

1 Nephi 8:13

13 And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit.

1 Nephi 8:14

14 And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go.

1 Nephi 8:15

15 And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me, and partake of the fruit, which was desirable above all other fruit.

1 Nephi 8:16

16 And it came to pass that they did come unto me and partake of the fruit also.

1 Nephi 8:17

17 And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them.

1 Nephi 8:18

18 And it came to pass that I saw them, but they would not come unto me and partake of the fruit.

1 Nephi 8:19

19 And I beheld a rod of iron, and it extended along the bank of the river, and led to the tree by which I stood.

1 Nephi 8:20

20 And I also beheld a strait and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world.

1 Nephi 8:21

21 And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.

1 Nephi 8:22

22 And it came to pass that they did come forth, and commence in the path which led to the tree.

1 Nephi 8:23

23 And it came to pass that there arose a mist of darkness; yea, even an exceedingly great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost.

1 Nephi 8:24

24 And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.

1 Nephi 8:25

25 And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

1 Nephi 8:26

26 And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth.

1 Nephi 8:27

27 And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.

1 Nephi 8:28

28 And after they had tasted of the fruit they were ashamed,

because of those that were scoffing at them; and they fell away into forbidden paths and were lost.

1 Nephi 8:29

29 And now I, Nephi, do not speak all the words of my father.

1 Nephi 8:30

30 But, to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.

1 Nephi 8:31

31 And he also saw other multitudes feeling their way towards that great and spacious building.

1 Nephi 8:32

32 And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads.

1 Nephi 8:33

33 And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those that were partaking of the fruit also; but we heeded them not.

1 Nephi 8:34

34 These are the words of my father: For as many as heeded them, had fallen away.

1 Nephi 8:35

35 And Laman and Lemuel partook not of the fruit, said my father.

1 Nephi 8:36

36 And it came to pass after my father had spoken all the words of his dream or vision, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel; yea, he feared lest they should be cast off from the presence of the Lord.

1 Nephi 8:37

37 And he did exhort them then with all the feeling of a tender parent, that they would hearken to his words, that perhaps the Lord would be merciful to them, and not cast them off; yea, my father did preach unto them.

1 Nephi 8:38

38 And after he had preached unto them, and also prophesied unto them of many things, he bade them to keep the commandments of the Lord; and he did cease speaking unto them.

1 Nephi 9

Chapter 9

1 Nephi 9:1

1 And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel, and also a great many more things, which cannot be written upon these plates.

1 Nephi 9:2

2 And now, as I have spoken concerning these plates, behold they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people I have given the name of Nephi; wherefore, they are called the plates of Nephi, after mine own name; and these plates also are called the plates of Nephi.

1 Nephi 9:3

3 Nevertheless, I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.

1 Nephi 9:4

4 Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore these plates are for the more part of the ministry; and the other plates are for the more part of the reign of the kings and the wars and contentions of my people.

1 Nephi 9:5

5 Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not.

1 Nephi 9:6

6 But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.

1 Nephi 10

Chapter 10

1 Nephi 10:1

1 And now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren.

1 Nephi 10:2

2 For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews--

1 Nephi 10:3

3 That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon, according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.

1 Nephi 10:4

4 Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews--even a Messiah, or, in other words, a Savior of the world.

1 Nephi 10:5

5 And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world.

1 Nephi 10:6

6 Wherefore, all mankind were in a lost and in a fallen state, and ever would be save they should rely on this Redeemer.

1 Nephi 10:7

7 And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord--

1 Nephi 10:8

8 Yea, even he should go forth and cry in the wilderness: Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

1 Nephi 10:9

9 And my father said he should baptize in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water.

1 Nephi 10:10

10 And after he had baptized the Messiah with water, he should behold and bear record that he had baptized the Lamb of God, who should take away the sins of the world.

1 Nephi 10:11

11 And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.

1 Nephi 10:12

12 Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive-tree, whose branches should be broken off and should be scattered upon all the face of the earth.

1 Nephi 10:13

13 Wherefore, he said it must needs be that we should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth.

1 Nephi 10:14

14 And after the house of Israel should be scattered they should be gathered together again; or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive-tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

1 Nephi 10:15

15 And after this manner of language did my father prophesy and speak unto my brethren, and also many more things which I do not write in this book; for I have written as many of them as were expedient for me in mine other book.

1 Nephi 10:16

16 And all these things, of which I have spoken, were done as my father dwelt in a tent, in the valley of Lemuel.

1 Nephi 10:17

17 And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God--and the Son of God was the Messiah who should come--I, Nephi, was desirous also that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

1 Nephi 10:18

18 For he is the same yesterday, to-day, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

1 Nephi 10:19

19 For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.

1 Nephi 10:20

20 Therefore remember, O man, for all thy doings thou shalt be brought into judgment.

1 Nephi 10:21

21 Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.

1 Nephi 10:22

22 And the Holy Ghost giveth authority that I should speak these things, and deny them not.

1 Nephi 11

Chapter 11

1 Nephi 11:1

1 For it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain, which I never had before seen, and upon which I never had before set my foot.

1 Nephi 11:2

2 And the Spirit said unto me: Behold, what desirest thou?

1 Nephi 11:3

3 And I said: I desire to behold the things which my father saw.

1 Nephi 11:4

4 And the Spirit said unto me: Believest thou that thy father saw the tree of which he hath spoken?

1 Nephi 11:5

5 And I said: Yea, thou knowest that I believe all the words of my father.

1 Nephi 11:6

6 And when I had spoken these words, the Spirit cried with a loud voice, saying: Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all. And blessed art thou, Nephi, because thou believest in the Son of the most high God; wherefore, thou shalt behold the things which thou hast desired.

1 Nephi 11:7

7 And behold this thing shall be given unto thee for a sign, that after thou hast beheld the tree which bore the fruit which thy father tasted, thou shalt also behold a man descending out of heaven, and him shall ye witness; and after ye have witnessed him ye shall bear record that it is the Son of God.

1 Nephi 11:8

8 And it came to pass that the Spirit said unto me: Look! And I looked and beheld a tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof did exceed the whiteness of the driven snow.

1 Nephi 11:9

9 And it came to pass after I had seen the tree, I said unto the Spirit: I behold thou hast shown unto me the tree which is precious above all.

1 Nephi 11:10

10 And he said unto me: What desirest thou?

1 Nephi 11:11

11 And I said unto him: To know the interpretation thereof--for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.

1 Nephi 11:12

12 And it came to pass that he said unto me: Look! And I looked as if to look upon him, and I saw him not; for he had gone from before my presence.

1 Nephi 11:13

13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white.

1 Nephi 11:14

14 And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou?

1 Nephi 11:15

15 And I said unto him: A virgin, most beautiful and fair above all other virgins.

1 Nephi 11:16

16 And he said unto me: Knowest thou the condescension of God?

1 Nephi 11:17

17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.

1 Nephi 11:18

18 And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.

1 Nephi 11:19

19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look!

1 Nephi 11:20

20 And I looked and beheld the virgin again, bearing a child in her arms.

1 Nephi 11:21

21 And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

1 Nephi 11:22

22 And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

1 Nephi 11:23

23 And he spake unto me, saying: Yea, and the most joyous to the soul.

1 Nephi 11:24

24 And after he had said these words, he said unto me: Look! And I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.

1 Nephi 11:25

25 And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God.

1 Nephi 11:26

26 And the angel said unto me again: Look and behold the condescension of God!

1 Nephi 11:27

27 And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abide upon him in the form of a dove.

1 Nephi 11:28

28 And I beheld that he went forth ministering unto the people, in power and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them.

1 Nephi 11:29

29 And I also beheld twelve others following him. And it came

to pass that they were carried away in the Spirit from before my face, and I saw them not.

1 Nephi 11:30

30 And it came to pass that the angel spake unto me again, saying: Look! And I looked, and I beheld the heavens open again, and I saw angels descending upon the children of men; and they did minister unto them.

1 Nephi 11:31

31 And he spake unto me again, saying: Look! And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and unclean spirits; and the angel spake and showed all these things unto me. And they were healed by the power of the Lamb of God; and the devils and the unclean spirits were cast out.

1 Nephi 11:32

32 And it came to pass that the angel spake unto me again, saying: Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record.

1 Nephi 11:33

33 And I, Nephi, saw that he was lifted up upon the cross and slain for the sins of the world.

1 Nephi 11:34

34 And after he was slain I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord.

1 Nephi 11:35

35 And the multitude of the earth was gathered together; and I beheld that they were in a large and spacious building, like unto the building which my father saw. And the angel of the Lord spake unto me again, saying: Behold the world and the wisdom thereof; yea, behold the house of Israel hath gathered together to fight against the twelve apostles of the Lamb.

1 Nephi 11:36

36 And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.

1 Nephi 12

Chapter 12

1 Nephi 12:1

1 And it came to pass that the angel said unto me: Look, and behold thy seed, and also the seed of thy brethren. And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea.

1 Nephi 12:2

2 And it came to pass that I beheld multitudes gathered together

to battle, one against the other; and I beheld wars, and rumors of wars, and great slaughters with the sword among my people.

1 Nephi 12:3

3 And it came to pass that I beheld many generations pass away, after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them.

1 Nephi 12:4

4 And it came to pass that I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.

1 Nephi 12:5

5 And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord.

1 Nephi 12:6

6 And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.

1 Nephi 12:7

7 And I also saw and bear record that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen.

1 Nephi 12:8

8 And the angel spake unto me, saying: Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed.

1 Nephi 12:9

9 And he said unto me: Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel.

1 Nephi 12:10

10 And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood.

1 Nephi 12:11

11 And the angel said unto me: Look! And I looked, and beheld three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb, because of their faith in him.

1 Nephi 12:12

12 And I, Nephi, also saw many of the fourth generation who passed away in righteousness.

1 Nephi 12:13

13 And it came to pass that I saw the multitudes of the earth

gathered together.

1 Nephi 12:14

14 And the angel said unto me: Behold thy seed, and also the seed of thy brethren.

1 Nephi 12:15

15 And it came to pass that I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle.

1 Nephi 12:16

16 And the angel spake unto me, saying: Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof are the depths of hell.

1 Nephi 12:17

17 And the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.

1 Nephi 12:18

18 And the large and spacious building, which thy father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the Messiah who is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.

1 Nephi 12:19

19 And while the angel spake these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed.

1 Nephi 12:20

20 And it came to pass that I beheld, and saw the people of the seed of my brethren that they had overcome my seed; and they went forth in multitudes upon the face of the land.

1 Nephi 12:21

21 And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.

1 Nephi 12:22

22 And the angel said unto me: Behold these shall dwindle in unbelief.

1 Nephi 12:23

23 And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

1 Nephi 13

Chapter 13

1 Nephi 13:1

1 And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms.

1 Nephi 13:2

2 And the angel said unto me: What beholdest thou? And I said: I behold many nations and kingdoms.

1 Nephi 13:3

3 And he said unto me: These are the nations and kingdoms of the Gentiles.

1 Nephi 13:4

4 And it came to pass that I saw among the nations of the Gentiles the formation of a great church.

1 Nephi 13:5

5 And the angel said unto me: Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

1 Nephi 13:6

6 And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.

1 Nephi 13:7

7 And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.

1 Nephi 13:8

8 And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church.

1 Nephi 13:9

9 And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.

1 Nephi 13:10

10 And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

1 Nephi 13:11

11 And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

1 Nephi 13:12

12 And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

1 Nephi 13:13

13 And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

1 Nephi 13:14

14 And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered

before the Gentiles and were smitten.

1 Nephi 13:15

15 And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.

1 Nephi 13:16

16 And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

1 Nephi 13:17

17 And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.

1 Nephi 13:18

18 And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

1 Nephi 13:19

19 And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

1 Nephi 13:20

20 And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a book, and it was carried forth among them.

1 Nephi 13:21

21 And the angel said unto me: Knowest thou the meaning of the book?

1 Nephi 13:22

22 And I said unto him: I know not.

1 Nephi 13:23

23 And he said: Behold it proceedeth out of the mouth of a Jew. And I, Nephi, beheld it; and he said unto me: The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

1 Nephi 13:24

24 And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

1 Nephi 13:25

25 Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.

1 Nephi 13:26

26 And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

1 Nephi 13:27

27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

1 Nephi 13:28

28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

1 Nephi 13:29

29 And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest--because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God--because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.

1 Nephi 13:30

30 Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.

1 Nephi 13:31

31 Neither will he suffer that the Gentiles shall destroy the seed of thy brethren.

1 Nephi 13:32

32 Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen.

1 Nephi 13:33

33 Wherefore saith the Lamb of God: I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment.

1 Nephi 13:34

34 And it came to pass that the angel of the Lord spake unto me,

saying: Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel--and this remnant of whom I speak is the seed of thy father--wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles, and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb--I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.

1 Nephi 13:35

35 For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

1 Nephi 13:36

36 And in them shall be written my gospel, saith the Lamb, and my rock and my salvation.

1 Nephi 13:37

37 And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

1 Nephi 13:38

38 And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

1 Nephi 13:39

39 And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

1 Nephi 13:40

40 And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.

1 Nephi 13:41

41 And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one

Shepherd over all the earth.

1 Nephi 13:42

42 And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.

1 Nephi 14

Chapter 14

1 Nephi 14:1

1 And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks--

1 Nephi 14:2

2 And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

1 Nephi 14:3

3 And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell--yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end.

1 Nephi 14:4

4 For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

1 Nephi 14:5

5 And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish.

1 Nephi 14:6

6 Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God.

1 Nephi 14:7

7 For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other--either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of

which I have spoken.

1 Nephi 14:8

8 And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

1 Nephi 14:9

9 And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil.

1 Nephi 14:10

10 And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

1 Nephi 14:11

11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

1 Nephi 14:12

12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

1 Nephi 14:13

13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

1 Nephi 14:14

14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

1 Nephi 14:15

15 And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

1 Nephi 14:16

16 And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things--

1 Nephi 14:17

17 And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable

church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.

1 Nephi 14:18

18 And it came to pass that the angel spake unto me, saying: Look!

1 Nephi 14:19

19 And I looked and beheld a man, and he was dressed in a white robe.

1 Nephi 14:20

20 And the angel said unto me: Behold one of the twelve apostles of the Lamb.

1 Nephi 14:21

21 Behold, he shall see and write the remainder of these things; yea, and also many things which have been.

1 Nephi 14:22

22 And he shall also write concerning the end of the world.

1 Nephi 14:23

23 Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of all men.

1 Nephi 14:24

24 And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see.

1 Nephi 14:25

25 But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.

1 Nephi 14:26

26 And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.

1 Nephi 14:27

27 And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel.

1 Nephi 14:28

28 And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw.

1 Nephi 14:29

29 And I bear record that I saw the things which my father saw, and the angel of the Lord did make them known unto me.

1 Nephi 14:30

30 And now I make an end of speaking concerning the things which I saw while I was carried away in the spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.

1 Nephi 15
Chapter 15

1 Nephi 15:1

1 And it came to pass that after I, Nephi, had been carried away in the spirit, and seen all these things, I returned to the tent of my father.

1 Nephi 15:2

2 And it came to pass that I beheld my brethren, and they were disputing one with another concerning the things my father had spoken unto them.

1 Nephi 15:3

3 For he truly spake many great things unto them, which were hard to be understood, save a man should inquire of the Lord; and they being hard in their hearts, therefore they did not look unto the Lord as they ought.

1 Nephi 15:4

4 And now I, Nephi, was grieved because of the hardness of their hearts, and also, because of the things which I had seen, and knew they must unavoidably come to pass because of the great wickedness of the children of men.

1 Nephi 15:5

5 And it came to pass that I was overcome because of my afflictions, for I considered that mine afflictions were great above all, because of the destruction of my people, for I had beheld their fall.

1 Nephi 15:6

6 And it came to pass that after I had received strength I spake unto my brethren, desiring to know of them the cause of their disputations.

1 Nephi 15:7

7 And they said: Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive-tree, and also concerning the Gentiles.

1 Nephi 15:8

8 And I said unto them: Have ye inquired of the Lord?

1 Nephi 15:9

9 And they said unto me: We have not; for the Lord maketh no such thing known unto us.

1 Nephi 15:10

10 Behold, I said unto them: How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?

1 Nephi 15:11

11 Do ye not remember the things which the Lord hath said?--If ye will not harden your hearts, and ask me in faith, believing

that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you.

1 Nephi 15:12

12 Behold, I say unto you, that the house of Israel was compared unto an olive-tree, by the Spirit of the Lord which was in our father; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel?

1 Nephi 15:13

13 And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed--

1 Nephi 15:14

14 And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved.

1 Nephi 15:15

15 And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?

1 Nephi 15:16

16 Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive-tree, into the true olive-tree.

1 Nephi 15:17

17 And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may show his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel.

1 Nephi 15:18

18 Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

1 Nephi 15:19

19 And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews in the latter days.

1 Nephi 15:20

20 And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified and did humble themselves before the Lord.

1 Nephi 15:21

21 And it came to pass that they did speak unto me again, saying: What meaneth this thing which our father saw in a dream? What meaneth the tree which he saw?

1 Nephi 15:22

22 And I said unto them: It was a representation of the tree of life.

1 Nephi 15:23

23 And they said unto me: What meaneth the rod of iron which our father saw, that led to the tree?

1 Nephi 15:24

24 And I said unto them that it was the word of God, and whose would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction.

1 Nephi 15:25

25 Wherefore, I, Nephi, did exhort them to give heed unto the word of the Lord; yea, I did exhort them with all the energies of my soul, and with all the faculty which I possessed, that they would give heed to the word of God and remember to keep his commandments always in all things.

1 Nephi 15:26

26 And they said unto me: What meaneth the river of water which our father saw?

1 Nephi 15:27

27 And I said unto them that the water which my father saw was filthiness; and so much was his mind swallowed up in other things that he beheld not the filthiness of the water.

1 Nephi 15:28

28 And I said unto them that it was an awful gulf, which separated the wicked from the tree of life, and also from the saints of God.

1 Nephi 15:29

29 And I said unto them that it was a representation of that awful hell, which the angel said unto me was prepared for the wicked.

1 Nephi 15:30

30 And I said unto them that our father also saw that the justice of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end.

1 Nephi 15:31

31 And they said unto me: Doth this thing mean the torment of

the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body, or doth it speak of the things which are temporal?

1 Nephi 15:32

32 And it came to pass that I said unto them that it was a representation of things both temporal and spiritual; for the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation.

1 Nephi 15:33

33 Wherefore, if they should die in their wickedness they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works; and if their works have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God; if so, the kingdom of God must be filthy also.

1 Nephi 15:34

34 But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy.

1 Nephi 15:35

35 And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the preparator of it; wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken.

1 Nephi 15:36

36 Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren. Amen.

1 Nephi 16

Chapter 16

1 Nephi 16:1

1 And now it came to pass that after I, Nephi, had made an end of speaking to my brethren, behold they said unto me: Thou hast declared unto us hard things, more than we are able to bear.

1 Nephi 16:2

2 And it came to pass that I said unto them that I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center.

1 Nephi 16:3

3 And now my brethren, if ye were righteous and were willing to hearken to the truth, and give heed unto it, that ye might walk uprightly before God, then ye would not murmur because of the truth, and say: Thou speakest hard things against us.

1 Nephi 16:4

4 And it came to pass that I, Nephi, did exhort my brethren, with all diligence, to keep the commandments of the Lord.

1 Nephi 16:5

5 And it came to pass that they did humble themselves before the Lord; insomuch that I had joy and great hopes of them, that they would walk in the paths of righteousness.

1 Nephi 16:6

6 Now, all these things were said and done as my father dwelt in a tent in the valley which he called Lemuel.

1 Nephi 16:7

7 And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the eldest daughter of Ishmael to wife.

1 Nephi 16:8

8 And thus my father had fulfilled all the commandments of the Lord which had been given unto him. And also, I, Nephi, had been blessed of the Lord exceedingly.

1 Nephi 16:9

9 And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness.

1 Nephi 16:10

10 And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness.

1 Nephi 16:11

11 And it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which the Lord had given unto us; and we did take seed of every kind that we might carry into the wilderness.

1 Nephi 16:12

12 And it came to pass that we did take our tents and depart into the wilderness, across the river Laman.

1 Nephi 16:13

13 And it came to pass that we traveled for the space of four days, nearly a south-southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer.

1 Nephi 16:14

14 And it came to pass that we did take our bows and our arrows, and go forth into the wilderness to slay food for our families; and after we had slain food for our families we did return again to our families in the wilderness, to the place of Shazer. And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea.

1 Nephi 16:15

15 And it came to pass that we did travel for the space of many

days, slaying food by the way, with our bows and our arrows and our stones and our slings.

1 Nephi 16:16

16 And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.

1 Nephi 16:17

17 And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families.

1 Nephi 16:18

18 And it came to pass that as I, Nephi, went forth to slay food, behold, I did break my bow, which was made of fine steel; and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food.

1 Nephi 16:19

19 And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food.

1 Nephi 16:20

20 And it came to pass that Laman and Lemuel and the sons of Ishmael did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also my father began to murmur against the Lord his God; yea, and they were all exceedingly sorrowful, even that they did murmur against the Lord.

1 Nephi 16:21

21 Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow, and their bows having lost their springs, it began to be exceedingly difficult, yea, insomuch that we could obtain no food.

1 Nephi 16:22

22 And it came to pass that I, Nephi, did speak much unto my brethren, because they had hardened their hearts again, even unto complaining against the Lord their God.

1 Nephi 16:23

23 And it came to pass that I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow, with a sling and with stones. And I said unto my father: Whither shall I go to obtain food?

1 Nephi 16:24

24 And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my words; for I did say many things unto them in the energy of my soul.

1 Nephi 16:25

25 And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, insomuch that he was brought down into the depths of sorrow.

1 Nephi 16:26

26 And it came to pass that the voice of the Lord said unto him: Look upon the ball, and behold the things which are written.

1 Nephi 16:27

27 And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Ishmael and our wives.

1 Nephi 16:28

28 And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them.

1 Nephi 16:29

29 And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it.

And thus we see that by small means the Lord can bring about great things.

1 Nephi 16:30

30 And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball.

1 Nephi 16:31

31 And it came to pass that I did slay wild beasts, insomuch that I did obtain food for our families.

1 Nephi 16:32

32 And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy! And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.

1 Nephi 16:33

33 And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time.

1 Nephi 16:34

34 And it came to pass that Ishmael died, and was buried in the place which was called Nahom.

1 Nephi 16:35

35 And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father, and because of their afflictions in the wilderness; and they did murmur against my father, because he had brought them out of the land of Jerusalem, saying: Our father is dead; yea, and we have wandered much in the wilderness, and we have suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger.

1 Nephi 16:36

36 And thus they did murmur against my father, and also against me; and they were desirous to return again to Jerusalem.

1 Nephi 16:37

37 And Laman said unto Lemuel and also unto the sons of Ishmael:

Behold, let us slay our father, and also our brother Nephi, who has taken it upon him to be our ruler and our teacher, who are his elder brethren.

1 Nephi 16:38

38 Now, he says that the Lord has talked with him, and also that angels have ministered unto him. But behold, we know that he lies unto us; and he tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to make himself a king and a ruler over us, that he may do with us according to his will and pleasure. And after this manner did my brother Laman stir up their hearts to anger.

1 Nephi 16:39

39 And it came to pass that the Lord was with us, yea, even the voice of the Lord came and did speak many words unto them, and did chasten them exceedingly; and after they were chastened by the voice of the Lord they did turn away their anger, and did repent of their sins, insomuch that the Lord did bless us again with food, that we did not perish.

1 Nephi 17

Chapter 17

1 Nephi 17:1

1 And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward from that time forth. And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness.

1 Nephi 17:2

2 And so great were the blessings of the Lord upon us, that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without murmurings.

1 Nephi 17:3

3 And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them; wherefore, he did provide means for us while we did sojourn in the wilderness.

1 Nephi 17:4

4 And we did sojourn for the space of many years, yea, even eight years in the wilderness.

1 Nephi 17:5

5 And we did come to the land which we called Bountiful, because of its much fruit and also wild honey; and all these things were prepared of the Lord that we might not perish. And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.

1 Nephi 17:6

6 And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them

all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit.

1 Nephi 17:7

7 And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying: Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto the Lord.

1 Nephi 17:8

8 And it came to pass that the Lord spake unto me, saying: Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters.

1 Nephi 17:9

9 And I said: Lord, whither shall I go that I may find ore to molten, that I may make tools to construct the ship after the manner which thou hast shown unto me?

1 Nephi 17:10

10 And it came to pass that the Lord told me whither I should go to find ore, that I might make tools.

1 Nephi 17:11

11 And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts; and after I had made a bellows, that I might have wherewith to blow the fire, I did smite two stones together that I might make fire.

1 Nephi 17:12

12 For the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said: I will make thy food become sweet, that ye cook it not;

1 Nephi 17:13

13 And I will also be your light in the wilderness; and I will prepare the way before you, if it so be that ye shall keep my commandments; wherefore, inasmuch as ye shall keep my commandments ye shall be led towards the promised land; and ye shall know that it is by me that ye are led.

1 Nephi 17:14

14 Yea, and the Lord said also that: After ye have arrived in the promised land, ye shall know that I, the Lord, am God; and that I, the Lord, did deliver you from destruction; yea, that I did bring you out of the land of Jerusalem.

1 Nephi 17:15

15 Wherefore, I, Nephi, did strive to keep the commandments of the Lord, and I did exhort my brethren to faithfulness and diligence.

1 Nephi 17:16

16 And it came to pass that I did make tools of the ore which I did molten out of the rock.

1 Nephi 17:17

17 And when my brethren saw that I was about to build a ship, they began to murmur against me, saying: Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.

1 Nephi 17:18

18 And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I was instructed of the Lord.

1 Nephi 17:19

19 And now it came to pass that I, Nephi, was exceedingly sorrowful because of the hardness of their hearts; and now when they saw that I began to be sorrowful they were glad in their hearts, insomuch that they did rejoice over me, saying: We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work.

1 Nephi 17:20

20 And thou art like unto our father, led away by the foolish imaginations of his heart; yea, he hath led us out of the land of Jerusalem, and we have wandered in the wilderness for these many years; and our women have toiled, being big with child; and they have borne children in the wilderness and suffered all things, save it were death; and it would have been better that they had died before they came out of Jerusalem than to have suffered these afflictions.

1 Nephi 17:21

21 Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy.

1 Nephi 17:22

22 And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them, and hath led us away because we would hearken unto his words; yea, and our brother is like unto him. And after this manner of language did my brethren murmur and complain against us.

1 Nephi 17:23

23 And it came to pass that I, Nephi, spake unto them, saying: Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of the Egyptians if they had not hearkened unto the words of the Lord?

1 Nephi 17:24

24 Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should lead them out of bondage?

1 Nephi 17:25

25 Now ye know that the children of Israel were in bondage; and ye know that they were laden with tasks, which were grievous to be borne; wherefore, ye know that it must needs be a good thing for them, that they should be brought out of bondage.

1 Nephi 17:26

26 Now ye know that Moses was commanded of the Lord to do that great work; and ye know that by his word the waters of the Red Sea were divided hither and thither, and they passed through on

dry ground.

1 Nephi 17:27

27 But ye know that the Egyptians were drowned in the Red Sea, who were the armies of Pharaoh.

1 Nephi 17:28

28 And ye also know that they were fed with manna in the wilderness.

1 Nephi 17:29

29 Yea, and ye also know that Moses, by his word according to the power of God which was in him, smote the rock, and there came forth water, that the children of Israel might quench their thirst.

1 Nephi 17:30

30 And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night, and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds, and reviled against Moses and against the true and living God.

1 Nephi 17:31

31 And it came to pass that according to his word he did destroy them; and according to his word he did lead them; and according to his word he did do all things for them; and there was not any thing done save it were by his word.

1 Nephi 17:32

32 And after they had crossed the river Jordan he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction.

1 Nephi 17:33

33 And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay.

1 Nephi 17:34

34 Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

1 Nephi 17:35

35 Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers unto their obtaining power over it.

1 Nephi 17:36

36 Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.

1 Nephi 17:37

37 And he raiseth up a righteous nation, and destroyeth the nations of the wicked.

1 Nephi 17:38

38 And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.

1 Nephi 17:39

39 He ruleth high in the heavens, for it is his throne, and this earth is his footstool.

1 Nephi 17:40

40 And he loveth those who will have him to be their God. Behold, he loved our fathers, and he covenanted with them, yea, even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Egypt.

1 Nephi 17:41

41 And he did straiten them in the wilderness with his rod; for they hardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished.

1 Nephi 17:42

42 And they did harden their hearts from time to time, and they did revile against Moses, and also against God; nevertheless, ye know that they were led forth by his matchless power into the land of promise.

1 Nephi 17:43

43 And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; and I know not but they are at this day about to be destroyed; for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity.

1 Nephi 17:44

44 Wherefore, the Lord commanded my father that he should depart into the wilderness; and the Jews also sought to take away his life; yea, and ye also have sought to take away his life; wherefore, ye are murderers in your hearts and ye are like unto them.

1 Nephi 17:45

45 Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder.

1 Nephi 17:46

46 And ye also know that by the power of his almighty word he can cause the earth that it shall pass away; yea, and ye know that by his word he can cause the rough places to be made smooth, and smooth places shall be broken up. O, then, why is it, that ye can be so hard in your hearts?

1 Nephi 17:47

47 Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength.

1 Nephi 17:48

48 And now it came to pass that when I had spoken these words, they were angry with me, and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.

1 Nephi 17:49

49 And it came to pass that I, Nephi, said unto them that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship.

1 Nephi 17:50

50 And I said unto them: If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done.

1 Nephi 17:51

51 And now, if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?

1 Nephi 17:52

52 And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were confounded and could not contend against me; neither durst they lay their hands upon me nor touch me with their fingers, even for the space of many days.

Now they durst not do this lest they should wither before me, so powerful was the Spirit of God; and thus it had wrought upon them.

1 Nephi 17:53

53 And it came to pass that the Lord said unto me: Stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith the Lord, and this will I do, that they may know that I am the Lord their God.

1 Nephi 17:54

54 And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me; but the Lord did shake them, even according to the word which he had spoken.

1 Nephi 17:55

55 And now, they said: We know of a surety that the Lord is with thee, for we know that it is the power of the Lord that has shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.

1 Nephi 18
Chapter 18

1 Nephi 18:1

1 And it came to pass that they did worship the Lord, and did go forth with me; and we did work timbers of curious workmanship. And the Lord did show me from time to time after what manner I should work the timbers of the ship.

1 Nephi 18:2

2 Now I, Nephi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which the Lord had shown unto me; wherefore, it was not after the manner of men.

1 Nephi 18:3

3 And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord; wherefore the Lord showed unto me great things.

1 Nephi 18:4

4 And it came to pass that after I had finished the ship, according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceedingly fine; wherefore, they did humble themselves again before the Lord.

1 Nephi 18:5

5 And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship.

1 Nephi 18:6

6 And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions according to that which the Lord had commanded us, we did go down into the ship, with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did all go down into the ship, with our wives and our children.

1 Nephi 18:7

7 And now, my father had begat two sons in the wilderness; the elder was called Jacob and the younger Joseph.

1 Nephi 18:8

8 And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land.

1 Nephi 18:9

9 And after we had been driven forth before the wind for the space of many days, behold, my brethren and the sons of Ishmael and also their wives began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness, yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness.

1 Nephi 18:10

10 And I, Nephi, began to fear exceedingly lest the Lord should be angry with us, and smite us because of our iniquity, that we should be swallowed up in the depths of the sea; wherefore, I,

Nephi, began to speak to them with much soberness; but behold they were angry with me, saying: We will not that our younger brother shall be a ruler over us.

1 Nephi 18:11

11 And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness; nevertheless, the Lord did suffer it that he might show forth his power, unto the fulfilling of his word which he had spoken concerning the wicked.

1 Nephi 18:12

12 And it came to pass that after they had bound me insomuch that I could not move, the compass, which had been prepared of the Lord, did cease to work.

1 Nephi 18:13

13 Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a great and terrible tempest, and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly lest they should be drowned in the sea; nevertheless they did not loose me.

1 Nephi 18:14

14 And on the fourth day, which we had been driven back, the tempest began to be exceedingly sore.

1 Nephi 18:15

15 And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish save that they should repent of their iniquities; wherefore, they came unto me, and loosed the bands which were upon my wrist, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

1 Nephi 18:16

16 Nevertheless, I did look unto my God, and I did praise him all the day long; and I did not murmur against the Lord because of mine afflictions.

1 Nephi 18:17

17 Now my father, Lehi, had said many things unto them, and also unto the sons of Ishmael; but, behold, they did breathe out much threatenings against anyone that should speak for me; and my parents being stricken in years, and having suffered much grief because of their children, they were brought down, yea, even upon their sick-beds.

1 Nephi 18:18

18 Because of their grief and much sorrow, and the iniquity of my brethren, they were brought near even to be carried out of this time to meet their God; yea, their grey hairs were about to be brought down to lie low in the dust; yea, even they were near to be cast with sorrow into a watery grave.

1 Nephi 18:19

19 And Jacob and Joseph also, being young, having need of much nourishment, were grieved because of the afflictions of their

mother; and also my wife with her tears and prayers, and also my children, did not soften the hearts of my brethren that they would loose me.

1 Nephi 18:20

20 And there was nothing save it were the power of God, which threatened them with destruction, could soften their hearts; wherefore, when they saw that they were about to be swallowed up in the depths of the sea they repented of the thing which they had done, insomuch that they loosed me.

1 Nephi 18:21

21 And it came to pass after they had loosed me, behold, I took the compass, and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm.

1 Nephi 18:22

22 And it came to pass that I, Nephi, did guide the ship, that we sailed again towards the promised land.

1 Nephi 18:23

23 And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.

1 Nephi 18:24

24 And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.

1 Nephi 18:25

25 And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

1 Nephi 19

Chapter 19

1 Nephi 19:1

1 And it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people. And upon the plates which I made I did engraven the record of my father, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraven upon them.

1 Nephi 19:2

2 And I knew not at the time when I made them that I should be commanded of the Lord to make these plates; wherefore, the record of my father, and the genealogy of his fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates of which I have spoken; wherefore, the things which transpired before I made these plates are, of a truth, more

particularly made mention upon the first plates.

1 Nephi 19:3

3 And after I had made these plates by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon these plates; and that the things which were written should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord.

1 Nephi 19:4

4 Wherefore, I, Nephi, did make a record upon the other plates, which gives an account, or which gives a greater account of the wars and contentions and destructions of my people. And this have I done, and commanded my people what they should do after I was gone; and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.

1 Nephi 19:5

5 And an account of my making these plates shall be given hereafter; and then, behold, I proceed according to that which I have spoken; and this I do that the more sacred things may be kept for the knowledge of my people.

1 Nephi 19:6

6 Nevertheless, I do not write anything upon plates save it be that I think it be sacred. And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.

1 Nephi 19:7

7 For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of Israel do men trample under their feet; I say, trample under their feet but I would speak in other words--they set him at naught, and hearken not to the voice of his counsels.

1 Nephi 19:8

8 And behold he cometh, according to the words of the angel, in six hundred years from the time my father left Jerusalem.

1 Nephi 19:9

9 And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men.

1 Nephi 19:10

10 And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit

the isles of the sea, more especially given unto those who are of the house of Israel.

1 Nephi 19:11

11 For thus spake the prophet: The Lord God surely shall visit all the house of Israel at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.

1 Nephi 19:12

12 And all these things must surely come, saith the prophet Zenos. And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God, to exclaim: The God of nature suffers.

1 Nephi 19:13

13 And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel.

1 Nephi 19:14

14 And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.

1 Nephi 19:15

15 Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers.

1 Nephi 19:16

16 Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth.

1 Nephi 19:17

17 Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

1 Nephi 19:18

18 And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord their Redeemer.

1 Nephi 19:19

19 Wherefore, I speak unto all the house of Israel, if it so be that they should obtain these things.

1 Nephi 19:20

20 For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem; for had not the Lord been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.

1 Nephi 19:21

21 And he surely did show unto the prophets of old all things concerning them; and also he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are written upon the plates of brass.

1 Nephi 19:22

22 Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

1 Nephi 19:23

23 And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

1 Nephi 19:24

24 Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.

1 Nephi 20

Chapter 20

1 Nephi 20:1

1 Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

1 Nephi 20:2

2 Nevertheless, they call themselves of the holy city, but they do not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name.

1 Nephi 20:3

3 Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly.

1 Nephi 20:4

4 And I did it because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

1 Nephi 20:5

5 And I have even from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say--mine idol hath done them, and my graven image, and my molten image hath commanded them.

1 Nephi 20:6

6 Thou hast seen and heard all this; and will ye not declare

them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.

1 Nephi 20:7

7 They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say--Behold I knew them.

1 Nephi 20:8

8 Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.

1 Nephi 20:9

9 Nevertheless, for my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off.

1 Nephi 20:10

10 For, behold, I have refined thee, I have chosen thee in the furnace of affliction.

1 Nephi 20:11

11 For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted, and I will not give my glory unto another.

1 Nephi 20:12

12 Hearken unto me, O Jacob, and Israel my called, for I am he; I am the first, and I am also the last.

1 Nephi 20:13

13 Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them and they stand up together.

1 Nephi 20:14

14 All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfill his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.

1 Nephi 20:15

15 Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare, I have brought him, and he shall make his way prosperous.

1 Nephi 20:16

16 Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was declared have I spoken; and the Lord God, and his Spirit, hath sent me.

1 Nephi 20:17

17 And thus saith the Lord, thy Redeemer, the Holy One of Israel; I have sent him, the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it.

1 Nephi 20:18

18 O that thou hadst hearkened to my commandments--then had thy peace been as a river, and thy righteousness as the waves of the sea.

1 Nephi 20:19

19 Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

1 Nephi 20:20

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob.

1 Nephi 20:21

21 And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out.

1 Nephi 20:22

22 And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.

1 Nephi 21

Chapter 21

1 Nephi 21:1

1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

1 Nephi 21:2

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

1 Nephi 21:3

3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified.

1 Nephi 21:4

4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

1 Nephi 21:5

5 And now, saith the Lord--that formed me from the womb that I should be his servant, to bring Jacob again to him--though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

1 Nephi 21:6

6 And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

1 Nephi 21:7

7 Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to

servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.

1 Nephi 21:8

8 Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

1 Nephi 21:9

9 That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

1 Nephi 21:10

10 They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

1 Nephi 21:11

11 And I will make all my mountains a way, and my highways shall be exalted.

1 Nephi 21:12

12 And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

1 Nephi 21:13

13 Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted.

1 Nephi 21:14

14 But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me--but he will show that he hath not.

1 Nephi 21:15

15 For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.

1 Nephi 21:16

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

1 Nephi 21:17

17 Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

1 Nephi 21:18

18 Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.

1 Nephi 21:19

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.

1 Nephi 21:20

20 The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.

1 Nephi 21:21

21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these?

Behold, I was left alone; these, where have they been?

1 Nephi 21:22

22 Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

1 Nephi 21:23

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

1 Nephi 21:24

24 For shall the prey be taken from the mighty, or the lawful captives delivered?

1 Nephi 21:25

25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.

1 Nephi 21:26

26 And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.

1 Nephi 22

Chapter 22

1 Nephi 22:1

1 And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me: What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?

1 Nephi 22:2

2 And I, Nephi, said unto them: Behold they were manifest unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh.

1 Nephi 22:3

3 Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual; for it appears

that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations.

1 Nephi 22:4

4 And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away.

1 Nephi 22:5

5 And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men.

1 Nephi 22:6

6 Nevertheless, after they shall be nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.

1 Nephi 22:7

7 And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

1 Nephi 22:8

8 And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders.

1 Nephi 22:9

9 And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

1 Nephi 22:10

10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations.

1 Nephi 22:11

11 Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

1 Nephi 22:12

12 Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out

of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.

1 Nephi 22:13

13 And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.

1 Nephi 22:14

14 And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it.

1 Nephi 22:15

15 For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

1 Nephi 22:16

16 For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

1 Nephi 22:17

17 Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

1 Nephi 22:18

18 Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel.

1 Nephi 22:19

19 For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.

1 Nephi 22:20

20 And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people.

1 Nephi 22:21

21 And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness.

1 Nephi 22:22

22 And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh--

1 Nephi 22:23

23 For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

1 Nephi 22:24

24 And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.

1 Nephi 22:25

25 And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture.

1 Nephi 22:26

26 And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth.

1 Nephi 22:27

27 And now behold, I, Nephi, say unto you that all these things must come according to the flesh.

1 Nephi 22:28

28 But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will repent.

1 Nephi 22:29

29 And now I, Nephi, make an end; for I durst not speak further as yet concerning these things.

1 Nephi 22:30

30 Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of brass are true; and they testify that a man must be obedient to the commandments of God.

1 Nephi 22:31

31 Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the

end, ye shall be saved at the last day. And thus it is. Amen.

2 Nephi

THE SECOND BOOK OF NEPHI

An account of the death of Lehi. Nephi's brethren rebel against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, and so forth.

2 Nephi 1

Chapter 1

2 Nephi 1:1

1 And now it came to pass that after I, Nephi, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them, and rehearsed unto them, how great things the Lord had done for them in bringing them out of the land of Jerusalem.

2 Nephi 1:2

2 And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.

2 Nephi 1:3

3 And he also spake unto them concerning the land of promise, which they had obtained--how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem.

2 Nephi 1:4

4 For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.

2 Nephi 1:5

5 But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

2 Nephi 1:6

6 Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

2 Nephi 1:7

7 Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.

2 Nephi 1:8

8 And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

2 Nephi 1:9

9 Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

2 Nephi 1:10

10 But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord--having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise--behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

2 Nephi 1:11

11 Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.

2 Nephi 1:12

12 Yea, as one generation passeth to another there shall be bloodsheds, and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.

2 Nephi 1:13

13 O that ye would awake; awake from a deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe.

2 Nephi 1:14

14 Awake! and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days and I go the way of all the earth.

2 Nephi 1:15

15 But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love.

2 Nephi 1:16

16 And I desire that ye should remember to observe the statutes and the judgments of the Lord; behold, this hath been the anxiety of my soul from the beginning.

2 Nephi 1:17

17 My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts the Lord your God should come out in the fulness of his wrath upon

you, that ye be cut off and destroyed forever;

2 Nephi 1:18

18 Or, that a cursing should come upon you for the space of many generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the devil.

2 Nephi 1:19

19 O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of the Lord. But behold, his will be done; for his ways are righteousness forever.

2 Nephi 1:20

20 And he hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

2 Nephi 1:21

21 And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men, and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity;

2 Nephi 1:22

22 That ye may not be cursed with a sore cursing; and also, that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body.

2 Nephi 1:23

23 Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust.

2 Nephi 1:24

24 Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Jerusalem; and who hath been an instrument in the hands of God, in bringing us forth into the land of promise; for were it not for him, we must have perished with hunger in the wilderness; nevertheless, ye sought to take away his life; yea, and he hath suffered much sorrow because of you.

2 Nephi 1:25

25 And I exceedingly fear and tremble because of you, lest he shall suffer again; for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God, and your own eternal welfare.

2 Nephi 1:26

26 And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you; but behold, his sharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.

2 Nephi 1:27

27 And it must needs be that the power of God must be with him, even unto his commanding you that ye must obey. But behold, it was not he, but it was the Spirit of the Lord which was in him, which opened his mouth to utterance that he could not shut it.

2 Nephi 1:28

28 And now my son, Laman, and also Lemuel and Sam, and also my sons who are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi ye shall not perish. And if ye will hearken unto him I leave unto you a blessing, yea, even my first blessing.

2 Nephi 1:29

29 But if ye will not hearken unto him I take away my first blessing, yea, even my blessing, and it shall rest upon him.

2 Nephi 1:30

30 And now Zoram, I speak unto you: Behold, thou art the servant of Laban; nevertheless, thou hast been brought out of the land of Jerusalem, and I know that thou art a true friend unto my son, Nephi, forever.

2 Nephi 1:31

31 Wherefore, because thou hast been faithful thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

2 Nephi 1:32

32 Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son.

2 Nephi 2

Chapter 2

2 Nephi 2:1

1 And now, Jacob, I speak unto you: Thou art my first-born in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

2 Nephi 2:2

2 Nevertheless, Jacob, my first-born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain.

2 Nephi 2:3

3 Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be spent in the service of thy God. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast beheld that in the fulness of time he cometh to bring salvation unto men.

2 Nephi 2:4

4 And thou hast beheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever.

And the way is prepared from the fall of man, and salvation is free.

2 Nephi 2:5

5 And men are instructed sufficiently that they know good from evil. And the law is given unto men. And by the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.

2 Nephi 2:6

6 Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

2 Nephi 2:7

7 Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

2 Nephi 2:8

8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

2 Nephi 2:9

9 Wherefore, he is the first-fruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.

2 Nephi 2:10

10 And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement--

2 Nephi 2:11

11 For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

2 Nephi 2:12

12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

2 Nephi 2:13

13 And if ye shall say there is no law, ye shall also say there

is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

2 Nephi 2:14

14 And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.

2 Nephi 2:15

15 And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

2 Nephi 2:16

16 Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

2 Nephi 2:17

17 And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

2 Nephi 2:18

18 And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

2 Nephi 2:19

19 And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

2 Nephi 2:20

20 And they have brought forth children; yea, even the family of all the earth.

2 Nephi 2:21

21 And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

2 Nephi 2:22

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden.

And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

2 Nephi 2:23

23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

2 Nephi 2:24

24 But behold, all things have been done in the wisdom of him who knoweth all things.

2 Nephi 2:25

25 Adam fell that men might be; and men are, that they might have joy.

2 Nephi 2:26

26 And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

2 Nephi 2:27

27 Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

2 Nephi 2:28

28 And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

2 Nephi 2:29

29 And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

2 Nephi 2:30

30 I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting welfare of your souls. Amen.

2 Nephi 3

Chapter 3

2 Nephi 3:1

1 And now I speak unto you, Joseph, my last-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee.

2 Nephi 3:2

2 And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance

of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

2 Nephi 3:3

3 And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.

2 Nephi 3:4

4 For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph.

2 Nephi 3:5

5 Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light--yea, out of hidden darkness and out of captivity unto freedom.

2 Nephi 3:6

6 For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

2 Nephi 3:7

7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

2 Nephi 3:8

8 And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

2 Nephi 3:9

9 And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

2 Nephi 3:10

10 And Moses will I raise up, to deliver thy people out of the land of Egypt.

2 Nephi 3:11

11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins--and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

2 Nephi 3:12

12 Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be

written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

2 Nephi 3:13

13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

2 Nephi 3:14

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

2 Nephi 3:15

15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

2 Nephi 3:16

16 Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.

2 Nephi 3:17

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

2 Nephi 3:18

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

2 Nephi 3:19

19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

2 Nephi 3:20

20 And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.

2 Nephi 3:21

21 Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

2 Nephi 3:22

22 And now, behold, my son Joseph, after this manner did my father of old prophesy.

2 Nephi 3:23

23 Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

2 Nephi 3:24

24 And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

2 Nephi 3:25

25 And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

2 Nephi 4

Chapter 4

2 Nephi 4:1

1 And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt.

2 Nephi 4:2

2 For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass.

2 Nephi 4:3

3 Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my first-born, I would that ye should give ear unto my words.

2 Nephi 4:4

4 For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

2 Nephi 4:5

5 But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you; for behold, I know that if ye are brought up in the way ye should go ye will not depart from it.

2 Nephi 4:6

6 Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents.

2 Nephi 4:7

7 Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.

2 Nephi 4:8

8 And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him.

2 Nephi 4:9

9 And he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.

2 Nephi 4:10

10 And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household.

2 Nephi 4:11

11 And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy seed; for thou shall inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.

2 Nephi 4:12

12 And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.

2 Nephi 4:13

13 And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord.

2 Nephi 4:14

14 For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates.

2 Nephi 4:15

15 And upon these I write the things of my soul, and many of the scriptures which are engraven upon the plates of brass. For my soul delighteth in the scriptures, and my heart pondereth them, and writeth them for the learning and the profit of my children.

2 Nephi 4:16

16 Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

2 Nephi 4:17

17 Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my

flesh; my soul grieveth because of mine iniquities.

2 Nephi 4:18

18 I am encompassed about, because of the temptations and the sins which do so easily beset me.

2 Nephi 4:19

19 And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

2 Nephi 4:20

20 My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

2 Nephi 4:21

21 He hath filled me with his love, even unto the consuming of my flesh.

2 Nephi 4:22

22 He hath confounded mine enemies, unto the causing of them to quake before me.

2 Nephi 4:23

23 Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the nighttime.

2 Nephi 4:24

24 And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

2 Nephi 4:25

25 And upon the wings of his Spirit hath my body been carried away upon exceedingly high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.

2 Nephi 4:26

26 O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

2 Nephi 4:27

27 And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

2 Nephi 4:28

28 Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

2 Nephi 4:29

29 Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

2 Nephi 4:30

30 Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

2 Nephi 4:31

31 O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?

2 Nephi 4:32

32 May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

2 Nephi 4:33

33 O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way--but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

2 Nephi 4:34

34 O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

2 Nephi 4:35

35 Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

2 Nephi 5
Chapter 5

2 Nephi 5:1

1 Behold, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren.

2 Nephi 5:2

2 But behold, their anger did increase against me, insomuch that they did seek to take away my life.

2 Nephi 5:3

3 Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people.

2 Nephi 5:4

4 Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life.

2 Nephi 5:5

5 And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all

those who would go with me.

2 Nephi 5:6

6 Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words.

2 Nephi 5:7

7 And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.

2 Nephi 5:8

8 And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi.

2 Nephi 5:9

9 And all those who were with me did take upon them to call themselves the people of Nephi.

2 Nephi 5:10

10 And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things according to the law of Moses.

2 Nephi 5:11

11 And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.

2 Nephi 5:12

12 And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord, according to that which is written.

2 Nephi 5:13

13 And it came to pass that we began to prosper exceedingly, and to multiply in the land.

2 Nephi 5:14

14 And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people.

2 Nephi 5:15

15 And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

2 Nephi 5:16

16 And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon

the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

2 Nephi 5:17

17 And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands.

2 Nephi 5:18

18 And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.

2 Nephi 5:19

19 And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher. Wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until the time they sought to take away my life.

2 Nephi 5:20

20 Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence.

2 Nephi 5:21

21 And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

2 Nephi 5:22

22 And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.

2 Nephi 5:23

23 And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

2 Nephi 5:24

24 And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

2 Nephi 5:25

25 And the Lord God said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.

2 Nephi 5:26

26 And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

2 Nephi 5:27

27 And it came to pass that we lived after the manner of happiness.

2 Nephi 5:28

28 And thirty years had passed away from the time we left Jerusalem.

2 Nephi 5:29

29 And I, Nephi, had kept the records upon my plates, which I had made, of my people thus far.

2 Nephi 5:30

30 And it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

2 Nephi 5:31

31 Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things.

2 Nephi 5:32

32 And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates.

2 Nephi 5:33

33 And if my people desire to know the more particular part of the history of my people they must search mine other plates.

2 Nephi 5:34

34 And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.

2 Nephi 6

Chapter 6

2 Nephi 6:1

1 The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

2 Nephi 6:2

2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.

2 Nephi 6:3

3 Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.

2 Nephi 6:4

4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.

2 Nephi 6:5

5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

2 Nephi 6:6

6 And now these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

2 Nephi 6:7

7 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

2 Nephi 6:8

8 And now I, Jacob, would speak somewhat concerning these words.

For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.

2 Nephi 6:9

9 Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.

2 Nephi 6:10

10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.

2 Nephi 6:11

11 Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

2 Nephi 6:12

12 And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.

2 Nephi 6:13

13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the

people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.

2 Nephi 6:14

14 And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

2 Nephi 6:15

15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.

2 Nephi 6:16

16 For shall the prey be taken from the mighty, or the lawful captive delivered?

2 Nephi 6:17

17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee--

2 Nephi 6:18

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

2 Nephi 7
Chapter 7

2 Nephi 7:1

1 Yea, for thus saith the Lord: Have I put thee away, or have I cast thee off forever? For thus saith the Lord: Where is the bill of your mother's divorcement? To whom have I put thee away, or to which of my creditors have I sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Nephi 7:2

2 Wherefore, when I came, there was no man; when I called, yea, there was none to answer. O house of Israel, is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst.

2 Nephi 7:3

3 I clothe the heavens with blackness, and I make sackcloth their covering.

2 Nephi 7:4

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season unto thee, O house of Israel. When ye are weary he waketh morning by morning. He

waketh mine ear to hear as the learned.

2 Nephi 7:5

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

2 Nephi 7:6

6 I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

2 Nephi 7:7

7 For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.

2 Nephi 7:8

8 And the Lord is near, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, and I will smite him with the strength of my mouth.

2 Nephi 7:9

9 For the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment, and the moth shall eat them up.

2 Nephi 7:10

10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?

2 Nephi 7:11

11 Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled. This shall ye have of mine hand--ye shall lie down in sorrow.

2 Nephi 8

Chapter 8

2 Nephi 8:1

1 Hearken unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

2 Nephi 8:2

2 Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

2 Nephi 8:3

3 For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

2 Nephi 8:4

4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for the people.

2 Nephi 8:5

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.

2 Nephi 8:6

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

2 Nephi 8:7

7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

2 Nephi 8:8

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.

2 Nephi 8:9

9 Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days. Art thou not he that hath cut Rahab, and wounded the dragon?

2 Nephi 8:10

10 Art thou not he who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

2 Nephi 8:11

11 Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; and they shall obtain gladness and joy; sorrow and mourning shall flee away.

2 Nephi 8:12

12 I am he; yea, I am he that comforteth you. Behold, who art thou, that thou shouldst be afraid of man, who shall die, and of the son of man, who shall be made like unto grass?

2 Nephi 8:13

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

2 Nephi 8:14

14 The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

2 Nephi 8:15

15 But I am the Lord thy God, whose waves roared; the Lord of Hosts is my name.

2 Nephi 8:16

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people.

2 Nephi 8:17

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury--thou hast drunken the dregs

of the cup of trembling wrung out--

2 Nephi 8:18

18 And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

2 Nephi 8:19

19 These two sons are come unto thee, who shall be sorry for thee--thy desolation and destruction, and the famine and the sword--and by whom shall I comfort thee?

2 Nephi 8:20

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

2 Nephi 8:21

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

2 Nephi 8:22

22 Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

2 Nephi 8:23

23 But I will put it into the hand of them that afflict thee; who have said to thy soul: Bow down, that we may go over--and thou hast laid thy body as the ground and as the street to them that went over.

2 Nephi 8:24

24 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Nephi 8:25

25 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

2 Nephi 9

Chapter 9

2 Nephi 9:1

1 And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel--

2 Nephi 9:2

2 That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

2 Nephi 9:3

3 Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of

the blessings which the Lord God shall bestow upon your children.

2 Nephi 9:4

4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

2 Nephi 9:5

5 Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

2 Nephi 9:6

6 For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

2 Nephi 9:7

7 Wherefore, it must needs be an infinite atonement--save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

2 Nephi 9:8

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

2 Nephi 9:9

9 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

2 Nephi 9:10

10 O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

2 Nephi 9:11

11 And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

2 Nephi 9:12

12 And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver

up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

2 Nephi 9:13

13 O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

2 Nephi 9:14

14 Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

2 Nephi 9:15

15 And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

2 Nephi 9:16

16 And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire; prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end.

2 Nephi 9:17

17 O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.

2 Nephi 9:18

18 But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.

2 Nephi 9:19

19 O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

2 Nephi 9:20

20 O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.

2 Nephi 9:21

21 And he cometh into the world that he may save all men if they

will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

2 Nephi 9:22

22 And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

2 Nephi 9:23

23 And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

2 Nephi 9:24

24 And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

2 Nephi 9:25

25 Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

2 Nephi 9:26

26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

2 Nephi 9:27

27 But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

2 Nephi 9:28

28 O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not.

And they shall perish.

2 Nephi 9:29

29 But to be learned is good if they hearken unto the counsels of God.

2 Nephi 9:30

30 But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their God. And behold, their treasure shall perish with them also.

2 Nephi 9:31

31 And wo unto the deaf that will not hear; for they shall

perish.

2 Nephi 9:32

32 Wo unto the blind that will not see; for they shall perish also.

2 Nephi 9:33

33 Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.

2 Nephi 9:34

34 Wo unto the liar, for he shall be thrust down to hell.

2 Nephi 9:35

35 Wo unto the murderer who deliberately killeth, for he shall die.

2 Nephi 9:36

36 Wo unto them who commit whoredoms, for they shall be thrust down to hell.

2 Nephi 9:37

37 Yea, wo unto those that worship idols, for the devil of all devils delighteth in them.

2 Nephi 9:38

38 And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins.

2 Nephi 9:39

39 O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal.

2 Nephi 9:40

40 O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken.

2 Nephi 9:41

41 O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.

2 Nephi 9:42

42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches--yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

2 Nephi 9:43

43 But the things of the wise and the prudent shall be hid from them forever--yea, that happiness which is prepared for the saints.

2 Nephi 9:44

44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.

2 Nephi 9:45

45 O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation.

2 Nephi 9:46

46 Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty--but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery.

2 Nephi 9:47

47 But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin?

2 Nephi 9:48

48 Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

2 Nephi 9:49

49 Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God.

2 Nephi 9:50

50 Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price.

2 Nephi 9:51

51 Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Hearken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

2 Nephi 9:52

52 Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy

name by night. Let your hearts rejoice.

2 Nephi 9:53

53 And behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel.

2 Nephi 9:54

54 And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

2 Nephi 10

Chapter 10

2 Nephi 10:1

1 And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.

2 Nephi 10:2

2 For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.

2 Nephi 10:3

3 Wherefore, as I said unto you, it must needs be expedient that Christ--for in the last night the angel spake unto me that this should be his name--should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him--for thus it behooveth our God, and there is none other nation on earth that would crucify their God.

2 Nephi 10:4

4 For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.

2 Nephi 10:5

5 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.

2 Nephi 10:6

6 Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

2 Nephi 10:7

7 But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

2 Nephi 10:8

8 And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

2 Nephi 10:9

9 Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

2 Nephi 10:10

10 But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

2 Nephi 10:11

11 And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

2 Nephi 10:12

12 And I will fortify this land against all other nations.

2 Nephi 10:13

13 And he that fighteth against Zion shall perish, saith God.

2 Nephi 10:14

14 For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

2 Nephi 10:15

15 Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

2 Nephi 10:16

16 Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

2 Nephi 10:17

17 For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh--

2 Nephi 10:18

18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel.

2 Nephi 10:19

19 Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

2 Nephi 10:20

20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven

out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea.

2 Nephi 10:21

21 But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.

2 Nephi 10:22

22 For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

2 Nephi 10:23

23 Therefore, cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life.

2 Nephi 10:24

24 Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.

2 Nephi 10:25

25 Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.

2 Nephi 11

Chapter 11

2 Nephi 11:1

1 And now, Jacob spake many more things to my people at that time; nevertheless only these things have I caused to be written, for the things which I have written sufficeth me.

2 Nephi 11:2

2 And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him.

2 Nephi 11:3

3 And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.

2 Nephi 11:4

4 Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.

2 Nephi 11:5

5 And also my soul delighteth in the covenants of the Lord which

he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death.

2 Nephi 11:6

6 And my soul delighteth in proving unto my people that save Christ should come all men must perish.

2 Nephi 11:7

7 For if there be no Christ there be no God; and if there be no God we are not, for there could have been no creation. But there is a God, and he is Christ, and he cometh in the fulness of his own time.

2 Nephi 11:8

8 And now I write some of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words, and ye may liken them unto you and unto all men.

2 Nephi 12

Chapter 12

2 Nephi 12:1

1 The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem:

2 Nephi 12:2

2 And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

2 Nephi 12:3

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

2 Nephi 12:4

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks--nation shall not lift up sword against nation, neither shall they learn war any more.

2 Nephi 12:5

5 O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

2 Nephi 12:6

6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.

2 Nephi 12:7

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

2 Nephi 12:8

8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

2 Nephi 12:9

9 And the mean man boweth not down, and the great man humbleth himself not, therefore, forgive him not.

2 Nephi 12:10

10 O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.

2 Nephi 12:11

11 And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

2 Nephi 12:12

12 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

2 Nephi 12:13

13 Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they are high and lifted up; and upon all the oaks of Bashan;

2 Nephi 12:14

14 And upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up, and upon every people;

2 Nephi 12:15

15 And upon every high tower, and upon every fenced wall;

2 Nephi 12:16

16 And upon all the ships of the sea, and upon all the ships of Tarshish, and upon all pleasant pictures.

2 Nephi 12:17

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

2 Nephi 12:18

18 And the idols he shall utterly abolish.

2 Nephi 12:19

19 And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them and the glory of his majesty shall smite them, when he ariseth to shake terribly the earth.

2 Nephi 12:20

20 In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats;

2 Nephi 12:21

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.

2 Nephi 12:22

22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

2 Nephi 13

Chapter 13

2 Nephi 13:1

1 For behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole staff of bread, and the whole stay of water--

2 Nephi 13:2

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient;

2 Nephi 13:3

3 The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.

2 Nephi 13:4

4 And I will give children unto them to be their princes, and babes shall rule over them.

2 Nephi 13:5

5 And the people shall be oppressed, every one by another, and every one by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable.

2 Nephi 13:6

6 When a man shall take hold of his brother of the house of his father, and shall say: Thou hast clothing, be thou our ruler, and let not this ruin come under thy hand--

2 Nephi 13:7

7 In that day shall he swear, saying: I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people.

2 Nephi 13:8

8 For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.

2 Nephi 13:9

9 The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves!

2 Nephi 13:10

10 Say unto the righteous that it is well with them; for they shall eat the fruit of their doings.

2 Nephi 13:11

11 Wo unto the wicked, for they shall perish; for the reward of their hands shall be upon them!

2 Nephi 13:12

12 And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.

2 Nephi 13:13

13 The Lord standeth up to plead, and standeth to judge the people.

2 Nephi 13:14

14 The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard and the spoil of the poor in your houses.

2 Nephi 13:15

15 What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts.

2 Nephi 13:16

16 Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet--

2 Nephi 13:17

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

2 Nephi 13:18

18 In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon;

2 Nephi 13:19

19 The chains and the bracelets, and the mufflers;

2 Nephi 13:20

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings;

2 Nephi 13:21

21 The rings, and nose jewels;

2 Nephi 13:22

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins;

2 Nephi 13:23

23 The glasses, and the fine linen, and hoods, and the veils.

2 Nephi 13:24

24 And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty.

2 Nephi 13:25

25 Thy men shall fall by the sword and thy mighty in the war.

2 Nephi 13:26

26 And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground.

2 Nephi 14

Chapter 14

2 Nephi 14:1

1 And in that day, seven women shall take hold of one man,

saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

2 Nephi 14:2

2 In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.

2 Nephi 14:3

3 And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem--

2 Nephi 14:4

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

2 Nephi 14:5

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence.

2 Nephi 14:6

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.

2 Nephi 15

Chapter 15

2 Nephi 15:1

1 And then will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

2 Nephi 15:2

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

2 Nephi 15:3

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

2 Nephi 15:4

4 What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes.

2 Nephi 15:5

5 And now go to; I will tell you what I will do to my vineyard--I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down;

2 Nephi 15:6

6 And I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.

2 Nephi 15:7

7 For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, and behold, oppression; for righteousness, but behold, a cry.

2 Nephi 15:8

8 Wo unto them that join house to house, till there can be no place, that they may be placed alone in the midst of the earth!

2 Nephi 15:9

9 In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, and great and fair cities without inhabitant.

2 Nephi 15:10

10 Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

2 Nephi 15:11

11 Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them!

2 Nephi 15:12

12 And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

2 Nephi 15:13

13 Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

2 Nephi 15:14

14 Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

2 Nephi 15:15

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

2 Nephi 15:16

16 But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

2 Nephi 15:17

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

2 Nephi 15:18

18 Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

2 Nephi 15:19

19 That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

2 Nephi 15:20

20 Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for

sweet, and sweet for bitter!

2 Nephi 15:21

21 Wo unto the wise in their own eyes and prudent in their own sight!

2 Nephi 15:22

22 Wo unto the mighty to drink wine, and men of strength to mingle strong drink;

2 Nephi 15:23

23 Who justify the wicked for reward, and take away the righteousness of the righteous from him!

2 Nephi 15:24

24 Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

2 Nephi 15:25

25 Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

2 Nephi 15:26

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

2 Nephi 15:27

27 None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

2 Nephi 15:28

28 Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

2 Nephi 15:29

29 They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

2 Nephi 15:30

30 And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

2 Nephi 16

Chapter 16

2 Nephi 16:1

1 In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Nephi 16:2

2 Above it stood the seraphim; each one had six wings; with

twain he covered his face, and with twain he covered his feet,
and with twain he did fly.

2 Nephi 16:3

3 And one cried unto another, and said: Holy, holy, holy, is the
Lord of Hosts; the whole earth is full of his glory.

2 Nephi 16:4

4 And the posts of the door moved at the voice of him that
cried, and the house was filled with smoke.

2 Nephi 16:5

5 Then said I: Wo is unto me! for I am undone; because I am a
man of unclean lips; and I dwell in the midst of a people of
unclean lips; for mine eyes have seen the King, the Lord of
Hosts.

2 Nephi 16:6

6 Then flew one of the seraphim unto me, having a live coal in
his hand, which he had taken with the tongs from off the altar;

2 Nephi 16:7

7 And he laid it upon my mouth, and said: Lo, this has touched
thy lips; and thine iniquity is taken away, and thy sin purged.

2 Nephi 16:8

8 Also I heard the voice of the Lord, saying: Whom shall I send,
and who will go for us? Then I said: Here am I; send me.

2 Nephi 16:9

9 And he said: Go and tell this people--Hear ye indeed, but they
understood not; and see ye indeed, but they perceived not.

2 Nephi 16:10

10 Make the heart of this people fat, and make their ears heavy,
and shut their eyes--lest they see with their eyes, and hear with
their ears, and understand with their heart, and be converted and
be healed.

2 Nephi 16:11

11 Then said I: Lord, how long? And he said: Until the cities
be wasted without inhabitant, and the houses without man, and the
land be utterly desolate;

2 Nephi 16:12

12 And the Lord have removed men far away, for there shall be a
great forsaking in the midst of the land.

2 Nephi 16:13

13 But yet there shall be a tenth, and they shall return, and
shall be eaten, as a teil-tree, and as an oak whose substance is
in them when they cast their leaves; so the holy seed shall be
the substance thereof.

2 Nephi 17

Chapter 17

2 Nephi 17:1

1 And it came to pass in the days of Ahaz the son of Jotham, the
son of Uzziah, king of Judah, that Rezin, king of Syria, and
Pekah the son of Remaliah, king of Israel, went up toward
Jerusalem to war against it, but could not prevail against it.

2 Nephi 17:2

2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

2 Nephi 17:3

3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

2 Nephi 17:4

4 And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

2 Nephi 17:5

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

2 Nephi 17:6

6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

2 Nephi 17:7

7 Thus saith the Lord God: It shall not stand, neither shall it come to pass.

2 Nephi 17:8

8 For the head of Syria is Damascus, and the head of Damascus, Rezin; and within three score and five years shall Ephraim be broken that it be not a people.

2 Nephi 17:9

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established.

2 Nephi 17:10

10 Moreover, the Lord spake again unto Ahaz, saying:

2 Nephi 17:11

11 Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above.

2 Nephi 17:12

12 But Ahaz said: I will not ask, neither will I tempt the Lord.

2 Nephi 17:13

13 And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

2 Nephi 17:14

14 Therefore, the Lord himself shall give you a sign--Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.

2 Nephi 17:15

15 Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.

2 Nephi 17:16

16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

2 Nephi 17:17

17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah, the king of Assyria.

2 Nephi 17:18

18 And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria.

2 Nephi 17:19

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

2 Nephi 17:20

20 In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

2 Nephi 17:21

21 And it shall come to pass in that day, a man shall nourish a young cow and two sheep;

2 Nephi 17:22

22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

2 Nephi 17:23

23 And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns.

2 Nephi 17:24

24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns.

2 Nephi 17:25

25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

2 Nephi 18

Chapter 18

2 Nephi 18:1

1 Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.

2 Nephi 18:2

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

2 Nephi 18:3

3 And I went unto the prophetess; and she conceived and bare a

son. Then said the Lord to me: Call his name,
Maher-shalal-hash-baz.

2 Nephi 18:4

4 For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

2 Nephi 18:5

5 The Lord spake also unto me again, saying:

2 Nephi 18:6

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

2 Nephi 18:7

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks.

2 Nephi 18:8

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

2 Nephi 18:9

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

2 Nephi 18:10

10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

2 Nephi 18:11

11 For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

2 Nephi 18:12

12 Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

2 Nephi 18:13

13 Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

2 Nephi 18:14

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.

2 Nephi 18:15

15 And many among them shall stumble and fall, and be broken, and be snared, and be taken.

2 Nephi 18:16

16 Bind up the testimony, seal the law among my disciples.

2 Nephi 18:17

17 And I will wait upon the Lord, that hideth his face from the

house of Jacob, and I will look for him.

2 Nephi 18:18

18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion.

2 Nephi 18:19

19 And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and mutter--should not a people seek unto their God for the living to hear from the dead?

2 Nephi 18:20

20 To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

2 Nephi 18:21

21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

2 Nephi 18:22

22 And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness.

2 Nephi 19

Chapter 19

2 Nephi 19:1

1 Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

2 Nephi 19:2

2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

2 Nephi 19:3

3 Thou hast multiplied the nation, and increased the joy--they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

2 Nephi 19:4

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

2 Nephi 19:5

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

2 Nephi 19:6

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

2 Nephi 19:7

7 Of the increase of government and peace there is no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this.

2 Nephi 19:8

8 The Lord sent his word unto Jacob and it hath lighted upon Israel.

2 Nephi 19:9

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

2 Nephi 19:10

10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.

2 Nephi 19:11

11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

2 Nephi 19:12

12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

2 Nephi 19:13

13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.

2 Nephi 19:14

14 Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.

2 Nephi 19:15

15 The ancient, he is the head; and the prophet that teacheth lies, he is the tail.

2 Nephi 19:16

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

2 Nephi 19:17

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

2 Nephi 19:18

18 For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

2 Nephi 19:19

19 Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

2 Nephi 19:20

20 And he shall snatch on the right hand and be hungry; and he

shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm--

2 Nephi 19:21

21 Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

2 Nephi 20

Chapter 20

2 Nephi 20:1

1 Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

2 Nephi 20:2

2 To turn away the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

2 Nephi 20:3

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

2 Nephi 20:4

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

2 Nephi 20:5

5 O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.

2 Nephi 20:6

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

2 Nephi 20:7

7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

2 Nephi 20:8

8 For he saith: Are not my princes altogether kings?

2 Nephi 20:9

9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

2 Nephi 20:10

10 As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

2 Nephi 20:11

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols?

2 Nephi 20:12

12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria,

and the glory of his high looks.

2 Nephi 20:13

13 For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;

2 Nephi 20:14

14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

2 Nephi 20:15

15 Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

2 Nephi 20:16

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

2 Nephi 20:17

17 And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day;

2 Nephi 20:18

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

2 Nephi 20:19

19 And the rest of the trees of his forest shall be few, that a child may write them.

2 Nephi 20:20

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

2 Nephi 20:21

21 The remnant shall return, yea, even the remnant of Jacob, unto the mighty God.

2 Nephi 20:22

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness.

2 Nephi 20:23

23 For the Lord God of Hosts shall make a consumption, even determined in all the land.

2 Nephi 20:24

24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

2 Nephi 20:25

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

2 Nephi 20:26

26 And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of Egypt.

2 Nephi 20:27

27 And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

2 Nephi 20:28

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

2 Nephi 20:29

29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeath of Saul is fled.

2 Nephi 20:30

30 Lift up the voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth.

2 Nephi 20:31

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

2 Nephi 20:32

32 As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

2 Nephi 20:33

33 Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled.

2 Nephi 20:34

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

2 Nephi 21

Chapter 21

2 Nephi 21:1

1 And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

2 Nephi 21:2

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

2 Nephi 21:3

3 And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

2 Nephi 21:4

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

2 Nephi 21:5

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

2 Nephi 21:6

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them.

2 Nephi 21:7

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

2 Nephi 21:8

8 And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

2 Nephi 21:9

9 They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

2 Nephi 21:10

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

2 Nephi 21:11

11 And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

2 Nephi 21:12

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

2 Nephi 21:13

13 The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

2 Nephi 21:14

14 But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

2 Nephi 21:15

15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.

2 Nephi 21:16

16 And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

2 Nephi 22
Chapter 22

2 Nephi 22:1

1 And in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedst me.

2 Nephi 22:2

2 Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also has become my salvation.

2 Nephi 22:3

3 Therefore, with joy shall ye draw water out of the wells of salvation.

2 Nephi 22:4

4 And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

2 Nephi 22:5

5 Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

2 Nephi 22:6

6 Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

2 Nephi 23
Chapter 23

2 Nephi 23:1

1 The burden of Babylon, which Isaiah the son of Amoz did see.

2 Nephi 23:2

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

2 Nephi 23:3

3 I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness.

2 Nephi 23:4

4 The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together, the Lord of Hosts mustereth the hosts of the battle.

2 Nephi 23:5

5 They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

2 Nephi 23:6

6 Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

2 Nephi 23:7

7 Therefore shall all hands be faint, every man's heart shall melt;

2 Nephi 23:8

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

2 Nephi 23:9

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

2 Nephi 23:10

10 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

2 Nephi 23:11

11 And I will punish the world for evil, and the wicked for their iniquity; I will cause the arrogance of the proud to cease, and will lay down the haughtiness of the terrible.

2 Nephi 23:12

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

2 Nephi 23:13

13 Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.

2 Nephi 23:14

14 And it shall be as the chased roe, and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own land.

2 Nephi 23:15

15 Every one that is proud shall be thrust through; yea, and every one that is joined to the wicked shall fall by the sword.

2 Nephi 23:16

16 Their children, also shall be dashed to pieces before their eyes; their houses shall be spoiled and their wives ravished.

2 Nephi 23:17

17 Behold, I will stir up the Medes against them, which shall not regard silver and gold, nor shall they delight in it.

2 Nephi 23:18

18 Their bows shall also dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

2 Nephi 23:19

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

2 Nephi 23:20

20 It shall never be inhabited, neither shall it be dwelt in

from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

2 Nephi 23:21

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

2 Nephi 23:22

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.

2 Nephi 24

Chapter 24

2 Nephi 24:1

1 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 Nephi 24:2

2 And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for servants and handmaids; and they shall take them captives unto whom they were captives; and they shall rule over their oppressors.

2 Nephi 24:3

3 And it shall come to pass in that day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

2 Nephi 24:4

4 And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!

2 Nephi 24:5

5 The Lord hath broken the staff of the wicked, the scepters of the rulers.

2 Nephi 24:6

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

2 Nephi 24:7

7 The whole earth is at rest, and is quiet; they break forth into singing.

2 Nephi 24:8

8 Yea, the fir-trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

2 Nephi 24:9

9 Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings

of the nations.

2 Nephi 24:10

10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

2 Nephi 24:11

11 Thy pomp is brought down to the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

2 Nephi 24:12

12 How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations!

2 Nephi 24:13

13 For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

2 Nephi 24:14

14 I will ascend above the heights of the clouds; I will be like the Most High.

2 Nephi 24:15

15 Yet thou shalt be brought down to hell, to the sides of the pit.

2 Nephi 24:16

16 They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

2 Nephi 24:17

17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

2 Nephi 24:18

18 All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house.

2 Nephi 24:19

19 But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

2 Nephi 24:20

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil-doers shall never be renowned.

2 Nephi 24:21

21 Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

2 Nephi 24:22

22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

2 Nephi 24:23

23 I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

2 Nephi 24:24

24 The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand--

2 Nephi 24:25

25 That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.

2 Nephi 24:26

26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

2 Nephi 24:27

27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

2 Nephi 24:28

28 In the year that king Ahaz died was this burden.

2 Nephi 24:29

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

2 Nephi 24:30

30 And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

2 Nephi 24:31

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

2 Nephi 24:32

32 What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it.

2 Nephi 25

Chapter 25

2 Nephi 25:1

1 Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

2 Nephi 25:2

2 For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations.

2 Nephi 25:3

3 Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.

2 Nephi 25:4

4 Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people, that they may learn.

2 Nephi 25:5

5 Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

2 Nephi 25:6

6 But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

2 Nephi 25:7

7 But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.

2 Nephi 25:8

8 Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them.

2 Nephi 25:9

9 And as one generation hath been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

2 Nephi 25:10

10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.

2 Nephi 25:11

11 And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be restored again to the land of their inheritance.

2 Nephi 25:12

12 But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

2 Nephi 25:13

13 Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.

2 Nephi 25:14

14 And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his church.

2 Nephi 25:15

15 Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations.

2 Nephi 25:16

16 And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind--and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

2 Nephi 25:17

17 And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

2 Nephi 25:18

18 Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah which should deceive the people; for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

2 Nephi 25:19

19 For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

2 Nephi 25:20

20 And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

2 Nephi 25:21

21 Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.

2 Nephi 25:22

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

2 Nephi 25:23

23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

2 Nephi 25:24

24 And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

2 Nephi 25:25

25 For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

2 Nephi 25:26

26 And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

2 Nephi 25:27

27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts

against him when the law ought to be done away.

2 Nephi 25:28

28 And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law.

2 Nephi 25:29

29 And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

2 Nephi 25:30

30 And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

2 Nephi 26

Chapter 26

2 Nephi 26:1

1 And after Christ shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do.

2 Nephi 26:2

2 For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.

2 Nephi 26:3

3 And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because they cast out the prophets, and the saints, and stone them, and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them.

2 Nephi 26:4

4 Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble.

2 Nephi 26:5

5 And they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.

2 Nephi 26:6

6 And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they

shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

2 Nephi 26:7

7 O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are just.

2 Nephi 26:8

8 But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution--behold, they are they which shall not perish.

2 Nephi 26:9

9 But the Son of righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness.

2 Nephi 26:10

10 And when these things have passed away a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their foolishness they shall reap destruction; for because they yield unto the devil and choose works of darkness rather than light, therefore they must go down to hell.

2 Nephi 26:11

11 For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul.

2 Nephi 26:12

12 And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God;

2 Nephi 26:13

13 And that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith.

2 Nephi 26:14

14 But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men.

2 Nephi 26:15

15 After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

2 Nephi 26:16

16 For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

2 Nephi 26:17

17 For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God.

2 Nephi 26:18

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away--yea, thus saith the Lord God: It shall be at an instant, suddenly--

2 Nephi 26:19

19 And it shall come to pass, that those who have dwindled in unbelief shall be smitten by the hand of the Gentiles.

2 Nephi 26:20

20 And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.

2 Nephi 26:21

21 And there are many churches built up which cause envyings, and strifes, and malice.

2 Nephi 26:22

22 And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

2 Nephi 26:23

23 For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness.

2 Nephi 26:24

24 He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

2 Nephi 26:25

25 Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

2 Nephi 26:26

26 Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say

unto you, Nay.

2 Nephi 26:27

27 Hath he commanded any that they should not partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

2 Nephi 26:28

28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden.

2 Nephi 26:29

29 He commandeth that there shall be no priestcrafts; for, behold priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.

2 Nephi 26:30

30 Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love, and except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

2 Nephi 26:31

31 But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.

2 Nephi 26:32

32 And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish.

2 Nephi 26:33

33 For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.

2 Nephi 27

Chapter 27

2 Nephi 27:1

1 But, behold, in the last days, or in the days of the Gentiles--yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations--

2 Nephi 27:2

2 And when that day shall come they shall be visited of the Lord

of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.

2 Nephi 27:3

3 And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.

2 Nephi 27:4

4 For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.

2 Nephi 27:5

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

2 Nephi 27:6

6 And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

2 Nephi 27:7

7 And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

2 Nephi 27:8

8 Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

2 Nephi 27:9

9 But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;

2 Nephi 27:10

10 But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

2 Nephi 27:11

11 And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

2 Nephi 27:12

12 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

2 Nephi 27:13

13 And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

2 Nephi 27:14

14 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!

2 Nephi 27:15

15 But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them.

2 Nephi 27:16

16 And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.

2 Nephi 27:17

17 And the man shall say: I cannot bring the book, for it is sealed.

2 Nephi 27:18

18 Then shall the learned say: I cannot read it.

2 Nephi 27:19

19 Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.

2 Nephi 27:20

20 Then shall the Lord God say unto him: The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

2 Nephi 27:21

21 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

2 Nephi 27:22

22 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things

unto the children of men.

2 Nephi 27:23

23 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

2 Nephi 27:24

24 And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

2 Nephi 27:25

25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men--

2 Nephi 27:26

26 Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

2 Nephi 27:27

27 And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

2 Nephi 27:28

28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

2 Nephi 27:29

29 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

2 Nephi 27:30

30 And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

2 Nephi 27:31

31 For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;

2 Nephi 27:32

32 And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

2 Nephi 27:33

33 Therefore, thus saith the Lord, who redeemed Abraham,

concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.

2 Nephi 27:34

34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

2 Nephi 27:35

35 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

2 Nephi 28

Chapter 28

2 Nephi 28:1

1 And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

2 Nephi 28:2

2 And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

2 Nephi 28:3

3 For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord--

2 Nephi 28:4

4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

2 Nephi 28:5

5 And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

2 Nephi 28:6

6 Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

2 Nephi 28:7

7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

2 Nephi 28:8

8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God--he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

2 Nephi 28:9

9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

2 Nephi 28:10

10 And the blood of the saints shall cry from the ground against them.

2 Nephi 28:11

11 Yea, they have all gone out of the way; they have become corrupted.

2 Nephi 28:12

12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

2 Nephi 28:13

13 They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

2 Nephi 28:14

14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.

2 Nephi 28:15

15 O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

2 Nephi 28:16

16 Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

2 Nephi 28:17

17 But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

2 Nephi 28:18

18 But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

2 Nephi 28:19

19 For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

2 Nephi 28:20

20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

2 Nephi 28:21

21 And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

2 Nephi 28:22

22 And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none--and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

2 Nephi 28:23

23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

2 Nephi 28:24

24 Therefore, wo be unto him that is at ease in Zion!

2 Nephi 28:25

25 Wo be unto him that crieth: All is well!

2 Nephi 28:26

26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

2 Nephi 28:27

27 Yea, wo be unto him that saith: We have received, and we need no more!

2 Nephi 28:28

28 And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

2 Nephi 28:29

29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

2 Nephi 28:30

30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

2 Nephi 28:31

31 Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

2 Nephi 28:32

32 Wo be unto the Gentiles, saith the Lord God of Hosts! For

notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.

2 Nephi 29
Chapter 29

2 Nephi 29:1

1 But behold, there shall be many--at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel;

2 Nephi 29:2

2 And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel;

2 Nephi 29:3

3 And because my words shall hiss forth--many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

2 Nephi 29:4

4 But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

2 Nephi 29:5

5 O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

2 Nephi 29:6

6 Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

2 Nephi 29:7

7 Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

2 Nephi 29:8

8 Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto

another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

2 Nephi 29:9

9 And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

2 Nephi 29:10

10 Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

2 Nephi 29:11

11 For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

2 Nephi 29:12

12 For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

2 Nephi 29:13

13 And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

2 Nephi 29:14

14 And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.

2 Nephi 30

Chapter 30

2 Nephi 30:1

1 And now behold, my beloved brethren, I would speak unto you; for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed.

2 Nephi 30:2

2 For behold, I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord

covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.

2 Nephi 30:3

3 And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

2 Nephi 30:4

4 And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

2 Nephi 30:5

5 And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

2 Nephi 30:6

6 And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and delightsome people.

2 Nephi 30:7

7 And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.

2 Nephi 30:8

8 And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

2 Nephi 30:9

9 And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

2 Nephi 30:10

10 For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

2 Nephi 30:11

11 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

2 Nephi 30:12

12 And then shall the wolf dwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little child shall lead them.

2 Nephi 30:13

13 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

2 Nephi 30:14

14 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

2 Nephi 30:15

15 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

2 Nephi 30:16

16 Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men.

2 Nephi 30:17

17 There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed.

2 Nephi 30:18

18 Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time. And now, my beloved brethren, I make an end of my sayings.

2 Nephi 31

Chapter 31

2 Nephi 31:1

1 And now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Jacob.

2 Nephi 31:2

2 Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying.

2 Nephi 31:3

3 For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding.

2 Nephi 31:4

4 Wherefore, I would that ye should remember that I have spoken unto you concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

2 Nephi 31:5

5 And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

2 Nephi 31:6

6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

2 Nephi 31:7

7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

2 Nephi 31:8

8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

2 Nephi 31:9

9 And again, it showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

2 Nephi 31:10

10 And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?

2 Nephi 31:11

11 And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son.

2 Nephi 31:12

12 And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.

2 Nephi 31:13

13 Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

2 Nephi 31:14

14 But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me.

2 Nephi 31:15

15 And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

2 Nephi 31:16

16 And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.

2 Nephi 31:17

17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

2 Nephi 31:18

18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

2 Nephi 31:19

19 And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

2 Nephi 31:20

20 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

2 Nephi 31:21

21 And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.

2 Nephi 32

Chapter 32

2 Nephi 32:1

1 And now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in your hearts?

2 Nephi 32:2

2 Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels?

And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

2 Nephi 32:3

3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast

upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

2 Nephi 32:4

4 Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

2 Nephi 32:5

5 For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

2 Nephi 32:6

6 Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.

2 Nephi 32:7

7 And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.

2 Nephi 32:8

8 And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.

2 Nephi 32:9

9 But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

2 Nephi 33

Chapter 33

2 Nephi 33:1

1 And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.

2 Nephi 33:2

2 But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.

2 Nephi 33:3

3 But I, Nephi, have written what I have written, and I esteem

it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry.

2 Nephi 33:4

4 And I know that the Lord God will consecrate my prayers for the gain of my people. And the words which I have written in weakness will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

2 Nephi 33:5

5 And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

2 Nephi 33:6

6 I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell.

2 Nephi 33:7

7 I have charity for my people, and great faith in Christ that I shall meet many souls spotless at his judgment-seat.

2 Nephi 33:8

8 I have charity for the Jew--I say Jew, because I mean them from whence I came.

2 Nephi 33:9

9 I also have charity for the Gentiles. But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the strait path which leads to life, and continue in the path until the end of the day of probation.

2 Nephi 33:10

10 And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good.

2 Nephi 33:11

11 And if they are not the words of Christ, judge ye--for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness.

2 Nephi 33:12

12 And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

2 Nephi 33:13

13 And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day

shall come.

2 Nephi 33:14

14 And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day.

2 Nephi 33:15

15 For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen.

Jacob

THE BOOK OF JACOB

THE BROTHER OF NEPHI

The words of his preaching unto his brethren. He confoundeth a man who seeketh to overthrow the doctrine of Christ. A few words concerning the history of the people of Nephi.

Jacob 1

Chapter 1

Jacob 1:1

1 For behold, it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven.

Jacob 1:2

2 And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I consider to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi.

Jacob 1:3

3 For he said that the history of his people should be engraven upon his other plates, and that I should preserve these plates and hand them down unto my seed, from generation to generation.

Jacob 1:4

4 And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible, for Christ's sake, and for the sake of our people.

Jacob 1:5

5 For because of faith and great anxiety, it truly had been made manifest unto us concerning our people, what things should happen unto them.

Jacob 1:6

6 And we also had many revelations, and the spirit of much prophecy; wherefore, we knew of Christ and his kingdom, which should come.

Jacob 1:7

7 Wherefore we labored diligently among our people, that we might persuade them to come unto Christ, and partake of the goodness of God, that they might enter into his rest, lest by any

means he should swear in his wrath they should not enter in, as in the provocation in the days of temptation while the children of Israel were in the wilderness.

Jacob 1:8

8 Wherefore, we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in Christ, and view his death, and suffer his cross and bear the shame of the world; wherefore, I, Jacob, take it upon me to fulfil the commandment of my brother Nephi.

Jacob 1:9

9 Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.

Jacob 1:10

10 The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defence, and having labored in all his days for their welfare--

Jacob 1:11

11 Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.

Jacob 1:12

12 And it came to pass that Nephi died.

Jacob 1:13

13 Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites.

Jacob 1:14

14 But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings.

Jacob 1:15

15 And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son.

Jacob 1:16

16 Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride.

Jacob 1:17

17 Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord.

Jacob 1:18

18 For I, Jacob, and my brother Joseph had been consecrated

priests and teachers of this people, by the hand of Nephi.

Jacob 1:19

19 And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

Jacob 2

Chapter 2

Jacob 2:1

1 The words which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi:

Jacob 2:2

2 Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.

Jacob 2:3

3 And ye yourselves know that I have hitherto been diligent in the office of my calling; but I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been.

Jacob 2:4

4 For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you.

Jacob 2:5

5 But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

Jacob 2:6

6 Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts.

Jacob 2:7

7 And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

Jacob 2:8

8 And it supposeth me that they have come up hither to hear the pleasing word of God, yea, the word which healeth the wounded soul.

Jacob 2:9

9 Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to admonish you according to your crimes, to enlarge the wounds

of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.

Jacob 2:10

10 But, notwithstanding the greatness of the task, I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God.

Jacob 2:11

11 Wherefore, I must tell you the truth according to the plainness of the word of God. For behold, as I inquired of the Lord, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.

Jacob 2:12

12 And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ores, in the which this land, which is a land of promise unto you and to your seed, doth abound most plentifully.

Jacob 2:13

13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

Jacob 2:14

14 And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.

Jacob 2:15

15 O that he would show you that he can pierce you, and with one glance of his eye he can smite you to the dust!

Jacob 2:16

16 O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls!

Jacob 2:17

17 Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

Jacob 2:18

18 But before ye seek for riches, seek ye for the kingdom of God.

Jacob 2:19

19 And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to

do good--to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

Jacob 2:20

20 And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

Jacob 2:21

21 Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his commandments and glorify him forever.

Jacob 2:22

22 And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

Jacob 2:23

23 But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

Jacob 2:24

24 Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

Jacob 2:25

25 Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

Jacob 2:26

26 Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

Jacob 2:27

27 Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

Jacob 2:28

28 For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

Jacob 2:29

29 Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes.

Jacob 2:30

30 For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

Jacob 2:31

31 For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands.

Jacob 2:32

32 And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.

Jacob 2:33

33 For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts.

Jacob 2:34

34 And now behold, my brethren, ye know that these commandments were given to our father, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.

Jacob 2:35

35 Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

Jacob 3

Chapter 3

Jacob 3:1

1 But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction.

Jacob 3:2

2 O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever.

Jacob 3:3

3 But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, nevertheless they are cursed with a sore cursing, shall scourge you even unto destruction.

Jacob 3:4

4 And the time speedily cometh, that except ye repent they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you.

Jacob 3:5

5 Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their

skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our father--that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them.

Jacob 3:6

6 And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.

Jacob 3:7

7 Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief and their hatred towards you is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator?

Jacob 3:8

8 O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought with them before the throne of God.

Jacob 3:9

9 Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers.

Jacob 3:10

10 Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day.

Jacob 3:11

11 O my brethren, hearken unto my words; arouse the faculties of your souls; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell that ye may not become angels to the devil, to be cast into that lake of fire and brimstone which is the second death.

Jacob 3:12

12 And now I, Jacob, spake many more things unto the people of Nephi, warning them against fornication and lasciviousness, and every kind of sin, telling them the awful consequences of them.

Jacob 3:13

13 And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates; but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings.

Jacob 3:14

14 These plates are called the plates of Jacob, and they were made by the hand of Nephi. And I make an end of speaking these words.

Jacob 4
Chapter 4

Jacob 4:1

1 Now behold, it came to pass that I, Jacob, having ministered much unto my people in word, (and I cannot write but a little of my words, because of the difficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain;

Jacob 4:2

2 But whatsoever things we write upon anything save it be upon plates must perish and vanish away; but we can write a few words upon plates, which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers--

Jacob 4:3

3 Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first parents.

Jacob 4:4

4 For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us.

Jacob 4:5

5 Behold, they believed in Christ and worshiped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son.

Jacob 4:6

6 Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea.

Jacob 4:7

7 Nevertheless, the Lord God showeth us our weakness that we may know that it is by his grace, and his great condescensions unto the children of men, that we have power to do these things.

Jacob 4:8

8 Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.

Jacob 4:9

9 For behold, by the power of his word man came upon the face of

the earth, which earth was created by the power of his word. Wherefore, if God being able to speak and the world was, and to speak and man was created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure?

Jacob 4:10

10 Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.

Jacob 4:11

11 Wherefore, beloved brethren, be reconciled unto him through the atonement of Christ, his Only Begotten Son, and ye may obtain a resurrection, according to the power of the resurrection which is in Christ, and be presented as the first-fruits of Christ unto God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh.

Jacob 4:12

12 And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come?

Jacob 4:13

13 Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls. But behold, we are not witnesses alone in these things; for God also spake them unto prophets of old.

Jacob 4:14

14 But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble.

Jacob 4:15

15 And now I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation.

Jacob 4:16

16 But behold, according to the scriptures, this stone shall become the great, and the last, and the only sure foundation, upon which the Jews can build.

Jacob 4:17

17 And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner?

Jacob 4:18

18 Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you.

Jacob 5
Chapter 5

Jacob 5:1

1 Behold, my brethren, do ye not remember to have read the words of the prophet Zenos, which he spake unto the house of Israel, saying:

Jacob 5:2

2 Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord.

Jacob 5:3

3 For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive-tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay.

Jacob 5:4

4 And it came to pass that the master of the vineyard went forth, and he saw that his olive-tree began to decay; and he said: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.

Jacob 5:5

5 And it came to pass that he pruned it, and digged about it, and nourished it according to his word.

Jacob 5:6

6 And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.

Jacob 5:7

7 And it came to pass that the master of the vineyard saw it, and he said unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive-tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned.

Jacob 5:8

8 And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.

Jacob 5:9

9 Take thou the branches of the wild olive-tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

Jacob 5:10

10 And it came to pass that the servant of the Lord of the

vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive-tree.

Jacob 5:11

11 And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing.

Jacob 5:12

12 Wherefore, go thy way; watch the tree, and nourish it, according to my words.

Jacob 5:13

13 And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

Jacob 5:14

14 And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive-tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure.

Jacob 5:15

15 And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.

Jacob 5:16

16 And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master: Behold, look here; behold the tree.

Jacob 5:17

17 And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit.

Jacob 5:18

18 And he said unto the servant: Behold, the branches of the wild tree have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches have brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up against the season, unto mine own self.

Jacob 5:19

19 And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit

thereof against the season, unto mine own self.

Jacob 5:20

20 And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant: Behold these; and he beheld the first that it had brought forth much fruit; and he beheld also that it was good. And he said unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

Jacob 5:21

21 And it came to pass that the servant said unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.

Jacob 5:22

22 And the Lord of the vineyard said unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.

Jacob 5:23

23 And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

Jacob 5:24

24 And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.

Jacob 5:25

25 And he said unto the servant: Look hither and behold the last. Behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold, I have nourished this tree like unto the others.

Jacob 5:26

26 And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire.

Jacob 5:27

27 But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.

Jacob 5:28

28 And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.

Jacob 5:29

29 And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self.

Jacob 5:30

30 And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree.

Jacob 5:31

31 And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit.

Jacob 5:32

32 But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree.

Jacob 5:33

33 And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?

Jacob 5:34

34 And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive-tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good.

Jacob 5:35

35 And it came to pass that the Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing so long as it shall bring forth evil fruit.

Jacob 5:36

36 Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit.

Jacob 5:37

37 But behold, the wild branches have grown and have overrun the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

Jacob 5:38

38 And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit.

Jacob 5:39

39 And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt.

Jacob 5:40

40 And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

Jacob 5:41

41 And it came to pass that the Lord of the vineyard wept, and said unto the servant: What could I have done more for my vineyard?

Jacob 5:42

42 Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire.

Jacob 5:43

43 And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard.

Jacob 5:44

44 And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.

Jacob 5:45

45 And thou beheldest that a part thereof brought forth good fruit, and a part thereof brought forth wild fruit; and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away.

Jacob 5:46

46 And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive-tree, and they are of no worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them.

Jacob 5:47

47 But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it, Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast

them into the fire that they should be burned. Who is it that has corrupted my vineyard?

Jacob 5:48

48 And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard--have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?

Jacob 5:49

49 And it came to pass that the Lord of the vineyard said unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I have done more for my vineyard?

Jacob 5:50

50 But, behold, the servant said unto the Lord of the vineyard: Spare it a little longer.

Jacob 5:51

51 And the Lord said: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard.

Jacob 5:52

52 Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof.

Jacob 5:53

53 And this will I do that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose.

Jacob 5:54

54 And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive; wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them.

Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

Jacob 5:55

55 And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild.

Jacob 5:56

56 And they also took of the natural trees which had become wild, and grafted into their mother tree.

Jacob 5:57

57 And the Lord of the vineyard said unto the servant: Pluck not

the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said.

Jacob 5:58

58 And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.

Jacob 5:59

59 And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil.

Jacob 5:60

60 And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit--

Jacob 5:61

61 Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good and the most precious above all other fruit.

Jacob 5:62

62 Wherefore, let us go to and labor with our might this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard.

Jacob 5:63

63 Graft in the branches; begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time.

Jacob 5:64

64 Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow.

Jacob 5:65

65 And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard.

Jacob 5:66

66 For it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in

strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard.

Jacob 5:67

67 And the branches of the natural tree will I graft in again into the natural tree;

Jacob 5:68

68 And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one.

Jacob 5:69

69 And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.

Jacob 5:70

70 And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.

Jacob 5:71

71 And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

Jacob 5:72

72 And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things.

Jacob 5:73

73 And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof.

Jacob 5:74

74 And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself that the trees had become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

Jacob 5:75

75 And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have

preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard.

Jacob 5:76

76 For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.

Jacob 5:77

77 And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

Jacob 6

Chapter 6

Jacob 6:1

1 And now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy--that the things which this prophet Zenos spake, concerning the house of Israel, in the which he likened them unto a tame olive-tree, must surely come to pass.

Jacob 6:2

2 And the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh.

Jacob 6:3

3 And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire.

Jacob 6:4

4 And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; and they are a stiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God.

Jacob 6:5

5 Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts.

Jacob 6:6

6 Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die?

Jacob 6:7

7 For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire?

Jacob 6:8

8 Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption, which hath been laid for you?

Jacob 6:9

9 Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Christ, will bring you to stand with shame and awful guilt before the bar of God?

Jacob 6:10

10 And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is endless torment.

Jacob 6:11

11 O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life.

Jacob 6:12

12 O be wise; what can I say more?

Jacob 6:13

13 Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen.

Jacob 7

Chapter 7

Jacob 7:1

1 And now it came to pass after some years had passed away, there came a man among the people of Nephi, whose name was Sherem.

Jacob 7:2

2 And it came to pass that he began to preach among the people, and to declare unto them that there should be no Christ. And he preached many things which were flattering unto the people; and this he did that he might overthrow the doctrine of Christ.

Jacob 7:3

3 And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts; and he knowing that I, Jacob, had faith in Christ who should come, he sought much opportunity that he might come unto me.

Jacob 7:4

4 And he was learned, that he had a perfect knowledge of the language of the people; wherefore, he could use much flattery,

and much power of speech, according to the power of the devil.

Jacob 7:5

5 And he had hope to shake me from the faith, notwithstanding the many revelations and the many things which I had seen concerning these things; for I truly had seen angels, and they had ministered unto me. And also, I had heard the voice of the Lord speaking unto me in very word, from time to time; wherefore, I could not be shaken.

Jacob 7:6

6 And it came to pass that he came unto me, and on this wise did he speak unto me, saying: Brother Jacob, I have sought much opportunity that I might speak unto you; for I have heard and also know that thou goest about much, preaching that which ye call the gospel, or the doctrine of Christ.

Jacob 7:7

7 And ye have led away much of this people that they pervert the right way of God, and keep not the law of Moses which is the right way; and convert the law of Moses into the worship of a being which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you that this is blasphemy; for no man knoweth of such things; for he cannot tell of things to come. And after this manner did Sherem contend against me.

Jacob 7:8

8 But behold, the Lord God poured in his Spirit into my soul, insomuch that I did confound him in all his words.

Jacob 7:9

9 And I said unto him: Deniest thou the Christ who shall come? And he said: If there should be a Christ, I would not deny him; but I know that there is no Christ, neither has been, nor ever will be.

Jacob 7:10

10 And I said unto him: Believest thou the scriptures? And he said, Yea.

Jacob 7:11

11 And I said unto him: Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.

Jacob 7:12

12 And this is not all--it has been made manifest unto me, for I have heard and seen; and it also has been made manifest unto me by the power of the Holy Ghost; wherefore, I know if there should be no atonement made all mankind must be lost.

Jacob 7:13

13 And it came to pass that he said unto me: Show me a sign by this power of the Holy Ghost, in the which ye know so much.

Jacob 7:14

14 And I said unto him: What am I that I should tempt God to show unto thee a sign in the thing which thou knowest to be true?

Yet thou wilt deny it, because thou art of the devil.

Nevertheless, not my will be done; but if God shall smite thee,

let that be a sign unto thee that he has power, both in heaven and in earth; and also, that Christ shall come. And thy will, O Lord, be done, and not mine.

Jacob 7:15

15 And it came to pass that when I, Jacob, had spoken these words, the power of the Lord came upon him, insomuch that he fell to the earth. And it came to pass that he was nourished for the space of many days.

Jacob 7:16

16 And it came to pass that he said unto the people: Gather together on the morrow, for I shall die; wherefore, I desire to speak unto the people before I shall die.

Jacob 7:17

17 And it came to pass that on the morrow the multitude were gathered together; and he spake plainly unto them and denied the things which he had taught them, and confessed the Christ, and the power of the Holy Ghost, and the ministering of angels.

Jacob 7:18

18 And he spake plainly unto them, that he had been deceived by the power of the devil. And he spake of hell, and of eternity, and of eternal punishment.

Jacob 7:19

19 And he said: I fear lest I have committed the unpardonable sin, for I have lied unto God; for I denied the Christ, and said that I believed the scriptures; and they truly testify of him. And because I have thus lied unto God I greatly fear lest my case shall be awful; but I confess unto God.

Jacob 7:20

20 And it came to pass that when he had said these words he could say no more, and he gave up the ghost.

Jacob 7:21

21 And when the multitude had witnessed that he spake these things as he was about to give up the ghost, they were astonished exceedingly; insomuch that the power of God came down upon them, and they were overcome that they fell to the earth.

Jacob 7:22

22 Now, this thing was pleasing unto me, Jacob, for I had requested it of my Father who was in heaven; for he had heard my cry and answered my prayer.

Jacob 7:23

23 And it came to pass that peace and the love of God was restored again among the people; and they searched the scriptures, and hearkened no more to the words of this wicked man.

Jacob 7:24

24 And it came to pass that many means were devised to reclaim and restore the Lamanites to the knowledge of the truth; but it all was vain, for they delighted in wars and bloodshed, and they had an eternal hatred against us, their brethren. And they sought by the power of their arms to destroy us continually.

Jacob 7:25

25 Wherefore, the people of Nephi did fortify against them with their arms, and with all their might, trusting in the God and rock of their salvation; wherefore, they became as yet, conquerors of their enemies.

Jacob 7:26

26 And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the other plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days.

Jacob 7:27

27 And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.

Enos 1

THE BOOK OF ENOS

Enos 1:1

1 Behold, it came to pass that I, Enos, knowing my father that he was a just man--for he taught me in his language, and also in the nurture and admonition of the Lord--and blessed be the name of my God for it--

Enos 1:2

2 And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

Enos 1:3

3 Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

Enos 1:4

4 And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

Enos 1:5

5 And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

Enos 1:6

6 And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

Enos 1:7

7 And I said: Lord, how is it done?

Enos 1:8

8 And he said unto me: Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole.

Enos 1:9

9 Now, it came to pass that when I had heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them.

Enos 1:10

10 And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments. I have given unto them this land, and it is a holy land; and I curse it not save it be for the cause of iniquity; wherefore, I will visit thy brethren according as I have said; and their transgressions will I bring down with sorrow upon their own heads.

Enos 1:11

11 And after I, Enos, had heard these words, my faith began to be unshaken in the Lord; and I prayed unto him with many long strugglings for my brethren, the Lamanites.

Enos 1:12

12 And it came to pass that after I had prayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy desires, because of thy faith.

Enos 1:13

13 And now behold, this was the desire which I desired of him--that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation--

Enos 1:14

14 For at the present our strugglings were vain in restoring them to the true faith. And they swore in their wrath that, if it were possible, they would destroy our records and us, and also all the traditions of our fathers.

Enos 1:15

15 Wherefore, I knowing that the Lord God was able to preserve our records, I cried unto him continually, for he had said unto me: Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.

Enos 1:16

16 And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites in his own due time.

Enos 1:17

17 And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest.

Enos 1:18

18 And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; for their faith was like unto thine.

Enos 1:19

19 And now it came to pass that I, Enos, went about among the people of Nephi, prophesying of things to come, and testifying of the things which I had heard and seen.

Enos 1:20

20 And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a bloodthirsty people, full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us.

Enos 1:21

21 And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses.

Enos 1:22

22 And there were exceedingly many prophets among us. And the people were a stiffnecked people, hard to understand.

Enos 1:23

23 And there was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and the duration of eternity, and the judgments and the power of God, and all these things--stirring them up continually to keep them in the fear of the Lord. I say there was nothing short of these things, and exceedingly great plainness of speech, would keep them from going down speedily to destruction. And after this manner do I write concerning them.

Enos 1:24

24 And I saw wars between the Nephites and Lamanites in the course of my days.

Enos 1:25

25 And it came to pass that I began to be old, and an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem.

Enos 1:26

26 And I saw that I must soon go down to my grave, having been wrought upon by the power of God that I must preach and prophesy unto this people, and declare the word according to the truth which is in Christ. And I have declared it in all my days, and have rejoiced in it above that of the world.

Enos 1:27

27 And I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in

the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen.

Jarom 1
THE BOOK OF JAROM

Jarom 1:1

1 Now behold, I, Jarom, write a few words according to the commandment of my father, Enos, that our genealogy may be kept.

Jarom 1:2

2 And as these plates are small, and as these things are written for the intent of the benefit of our brethren the Lamanites, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation? I say unto you, Yea; and this sufficeth me.

Jarom 1:3

3 Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; nevertheless, God is exceedingly merciful unto them, and has not as yet swept them off from the face of the land.

Jarom 1:4

4 And there are many among us who have many revelations, for they are not all stiffnecked. And as many as are not stiffnecked and have faith, have communion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith.

Jarom 1:5

5 And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the sabbath day holy unto the Lord. And they profaned not; neither did they blaspheme. And the laws of the land were exceedingly strict.

Jarom 1:6

6 And they were scattered upon much of the face of the land, and the Lamanites also. And they were exceedingly more numerous than were they of the Nephites; and they loved murder and would drink the blood of beasts.

Jarom 1:7

7 And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance.

Jarom 1:8

8 And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the

ground, and weapons of war--yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war.

Jarom 1:9

9 And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land.

Jarom 1:10

10 And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land.

Jarom 1:11

11 Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was. And after this manner did they teach them.

Jarom 1:12

12 And it came to pass that by so doing they kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance.

Jarom 1:13

13 And it came to pass that two hundred and thirty and eight years had passed away--after the manner of wars, and contentions, and dissensions, for the space of much of the time.

Jarom 1:14

14 And I, Jarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nephi; for behold, upon them the records of our wars are engraven, according to the writings of the kings, or those which they caused to be written.

Jarom 1:15

15 And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.

Omni 1

THE BOOK OF OMNI

Omni 1:1

1 Behold, it came to pass that I, Omni, being commanded by my father, Jarom, that I should write somewhat upon these plates, to preserve our genealogy--

Omni 1:2

2 Wherefore, in my days, I would that ye should know that I fought much with the sword to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. But behold, I of myself am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have

done.

Omni 1:3

3 And it came to pass that two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two years had passed away, and I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron. And I make an end.

Omni 1:4

4 And now I, Amaron, write the things whatsoever I write, which are few, in the book of my father.

Omni 1:5

5 Behold, it came to pass that three hundred and twenty years had passed away, and the more wicked part of the Nephites were destroyed.

Omni 1:6

6 For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land.

Omni 1:7

7 Wherefore, the Lord did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish, but did deliver them out of the hands of their enemies.

Omni 1:8

8 And it came to pass that I did deliver the plates unto my brother Chemish.

Omni 1:9

9 Now I, Chemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.

Omni 1:10

10 Behold, I, Abinadom, am the son of Chemish. Behold, it came to pass that I saw much war and contention between my people, the Nephites, and the Lamanites; and I, with my own sword, have taken the lives of many of the Lamanites in the defence of my brethren.

Omni 1:11

11 And behold, the record of this people is engraven upon plates which is had by the kings, according to the generations; and I know of no revelation save that which has been written, neither prophecy; wherefore, that which is sufficient is written. And I make an end.

Omni 1:12

12 Behold, I am Amaleki, the son of Abinadom. Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla; for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as

would hearken unto the voice of the Lord should also depart out of the land with him, into the wilderness--

Omni 1:13

13 And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness, until they came down into the land which is called the land of Zarahemla.

Omni 1:14

14 And they discovered a people, who were called the people of Zarahemla. Now, there was great rejoicing among the people of Zarahemla; and also Zarahemla did rejoice exceedingly, because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews.

Omni 1:15

15 Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon.

Omni 1:16

16 And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.

Omni 1:17

17 And at the time that Mosiah discovered them, they had become exceedingly numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.

Omni 1:18

18 But it came to pass that Mosiah caused that they should be taught in his language. And it came to pass that after they were taught in the language of Mosiah, Zarahemla gave a genealogy of his fathers, according to his memory; and they are written, but not in these plates.

Omni 1:19

19 And it came to pass that the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king.

Omni 1:20

20 And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God.

Omni 1:21

21 And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.

Omni 1:22

22 It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward.

Omni 1:23

23 Behold, I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son, reigneth in his stead.

Omni 1:24

24 And behold, I have seen, in the days of king Benjamin, a serious war and much bloodshed between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them; yea, insomuch that king Benjamin did drive them out of the land of Zarahemla.

Omni 1:25

25 And it came to pass that I began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good; for there is nothing which is good save it comes from the Lord; and that which is evil cometh from the devil.

Omni 1:26

26 And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved.

Omni 1:27

27 And now I would speak somewhat concerning a certain number who went up into the wilderness to return to the land of Nephi; for there was a large number who were desirous to possess the land of their inheritance.

Omni 1:28

28 Wherefore, they went up into the wilderness. And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were all slain, save fifty, in the wilderness, and they returned again to the land of Zarahemla.

Omni 1:29

29 And it came to pass that they also took others to a considerable number, and took their journey again into the wilderness.

Omni 1:30

30 And I, Amaleki, had a brother, who also went with them; and I have not since known concerning them. And I am about to lie down in my grave; and these plates are full. And I make an end of my speaking.

Words of Mormon 1

THE WORDS OF MORMON

Words of Mormon 1:1

1 And now I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nephites.

Words of Mormon 1:2

2 And it is many hundred years after the coming of Christ that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire destruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning Christ, that perhaps some day it may profit them.

Words of Mormon 1:3

3 And now, I speak somewhat concerning that which I have written; for after I had made an abridgment from the plates of Nephi, down to the reign of this king Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin, and also many of the words of Nephi.

Words of Mormon 1:4

4 And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass--

Words of Mormon 1:5

5 Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

Words of Mormon 1:6

6 But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren.

Words of Mormon 1:7

7 And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will.

Words of Mormon 1:8

8 And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightsome people.

Words of Mormon 1:9

9 And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me.

Words of Mormon 1:10

10 Wherefore, it came to pass that after Amaleki had delivered up these plates into the hands of king Benjamin, he took them and put them with the other plates, which contained records which had been handed down by the kings, from generation to generation until the days of king Benjamin.

Words of Mormon 1:11

11 And they were handed down from king Benjamin, from generation to generation until they have fallen into my hands. And I, Mormon, pray to God that they may be preserved from this time henceforth. And I know that they will be preserved; for there are great things written upon them, out of which my people and their brethren shall be judged at the great and last day, according to the word of God which is written.

Words of Mormon 1:12

12 And now, concerning this king Benjamin--he had somewhat of contentions among his own people.

Words of Mormon 1:13

13 And it came to pass also that the armies of the Lamanites came down out of the land of Nephi, to battle against his people.

But behold, king Benjamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the sword of Laban.

Words of Mormon 1:14

14 And in the strength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites until they had driven them out of all the lands of their inheritance.

Words of Mormon 1:15

15 And it came to pass that after there had been false Christs, and their mouths had been shut, and they punished according to their crimes;

Words of Mormon 1:16

16 And after there had been false prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes; and after there having been much contention and many dissensions away unto the Lamanites, behold, it came to pass that king Benjamin, with the assistance of the holy prophets who were among his people--

Words of Mormon 1:17

17 For behold, king Benjamin was a holy man, and he did reign over his people in righteousness; and there were many holy men in the land, and they did speak the word of God with power and with authority; and they did use much sharpness because of the stiffneckedness of the people--

Words of Mormon 1:18

18 Wherefore, with the help of these, king Benjamin, by laboring with all the might of his body and the faculty of his whole soul, and also the prophets, did once more establish peace in the land.

Mosiah

THE BOOK OF MOSIAH

Mosiah 1
Chapter 1

Mosiah 1:1

1 And now there was no more contention in all the land of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had continual peace all the remainder of his days.

Mosiah 1:2

2 And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord.

Mosiah 1:3

3 And he also taught them concerning the records which were engraven on the plates of brass, saying: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments, we must have suffered in ignorance, even at this present time, not knowing the mysteries of God.

Mosiah 1:4

4 For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the language of the Egyptians therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.

Mosiah 1:5

5 I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries, and have his commandments always before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct.

Mosiah 1:6

6 O my sons, I would that ye should remember that these sayings are true, and also that these records are true. And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes.

Mosiah 1:7

7 And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby; and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises which the Lord made unto our fathers.

Mosiah 1:8

8 And many more things did king Benjamin teach his sons, which

are not written in this book.

Mosiah 1:9

9 And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.

Mosiah 1:10

10 Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us.

Mosiah 1:11

11 And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord.

Mosiah 1:12

12 And I give unto them a name that never shall be blotted out, except it be through transgression.

Mosiah 1:13

13 Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into transgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers.

Mosiah 1:14

14 For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanites, and become victims to their hatred.

Mosiah 1:15

15 And it came to pass that after king Benjamin had made an end of these sayings to his son, that he gave him charge concerning all the affairs of the kingdom.

Mosiah 1:16

16 And moreover, he also gave him charge concerning the records which were engraven on the plates of brass; and also the plates of Nephi; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him.

Mosiah 1:17

17 Therefore, as they were unfaithful they did not prosper nor progress in their journey, but were driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in remembrance of their duty.

Mosiah 1:18

18 And now, it came to pass that Mosiah went and did as his father had commanded him, and proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together, to go up to the temple to hear the words which his father should speak unto them.

Mosiah 2

Chapter 2

Mosiah 2:1

1 And it came to pass that after Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people gathered themselves together throughout all the land, that they might go up to the temple to hear the words which king Benjamin should speak unto them.

Mosiah 2:2

2 And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land.

Mosiah 2:3

3 And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses;

Mosiah 2:4

4 And also that they might give thanks to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had appointed just men to be their teachers, and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that they might rejoice and be filled with love towards God and all men.

Mosiah 2:5

5 And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another.

Mosiah 2:6

6 And they pitched their tents round about the temple, every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them;

Mosiah 2:7

7 For the multitude being so great that king Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them.

Mosiah 2:8

8 And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also

receive his words.

Mosiah 2:9

9 And these are the words which he spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view.

Mosiah 2:10

10 I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a mortal man.

Mosiah 2:11

11 But I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to serve you with all the might, mind and strength which the Lord hath granted unto me.

Mosiah 2:12

12 I say unto you that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you;

Mosiah 2:13

13 Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you--

Mosiah 2:14

14 And even I, myself, have labored with mine own hands that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne--and of all these things which I have spoken, ye yourselves are witnesses this day.

Mosiah 2:15

15 Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day.

Mosiah 2:16

16 Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

Mosiah 2:17

17 And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God.

Mosiah 2:18

18 Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another?

Mosiah 2:19

19 And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to thank your heavenly King!

Mosiah 2:20

20 I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another--

Mosiah 2:21

21 I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another--I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.

Mosiah 2:22

22 And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

Mosiah 2:23

23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

Mosiah 2:24

24 And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

Mosiah 2:25

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you.

Mosiah 2:26

26 And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust. And ye behold that I am old, and am about to yield up this mortal frame to its mother earth.

Mosiah 2:27

27 Therefore, as I said unto you that I had served you, walking with a clear conscience before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me,

when I shall stand to be judged of God of the things whereof he hath commanded me concerning you.

Mosiah 2:28

28 I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God.

Mosiah 2:29

29 And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;

Mosiah 2:30

30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a king and a ruler over you.

Mosiah 2:31

31 And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.

Mosiah 2:32

32 But, O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah.

Mosiah 2:33

33 For behold, there is a wo pronounced upon him who listeth to obey that spirit; for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.

Mosiah 2:34

34 I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally indebted to your heavenly Father, to render to him all that you have and are; and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem;

Mosiah 2:35

35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are just and true.

Mosiah 2:36

36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may

have no place in you to guide you in wisdom's paths that ye may be blessed, prospered, and preserved--

Mosiah 2:37

37 I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.

Mosiah 2:38

38 Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever.

Mosiah 2:39

39 And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment.

Mosiah 2:40

40 O, all ye old men, and also ye young men, and you little children who can understand my words, for I have spoken plainly unto you that ye might understand, I pray that ye should awake to a remembrance of the awful situation of those that have fallen into transgression.

Mosiah 2:41

41 And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it.

Mosiah 3

Chapter 3

Mosiah 3:1

1 And again my brethren, I would call your attention, for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come.

Mosiah 3:2

2 And the things which I shall tell you are made known unto me by an angel from God. And he said unto me: Awake; and I awoke, and behold he stood before me.

Mosiah 3:3

3 And he said unto me: Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy.

Mosiah 3:4

4 For the Lord hath heard thy prayers, and hath judged of thy righteousness, and hath sent me to declare unto thee that thou mayest rejoice; and that thou mayest declare unto thy people, that they may also be filled with joy.

Mosiah 3:5

5 For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

Mosiah 3:6

6 And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

Mosiah 3:7

7 And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

Mosiah 3:8

8 And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

Mosiah 3:9

9 And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him.

Mosiah 3:10

10 And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.

Mosiah 3:11

11 For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned.

Mosiah 3:12

12 But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ.

Mosiah 3:13

13 And the Lord God hath sent his holy prophets among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceedingly great joy, even as though he had already come among them.

Mosiah 3:14

14 Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses.

Mosiah 3:15

15 And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood.

Mosiah 3:16

16 And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins.

Mosiah 3:17

17 And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

Mosiah 3:18

18 For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.

Mosiah 3:19

19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

Mosiah 3:20

20 And moreover, I say unto you, that the time shall come when the knowledge of the Savior shall spread throughout every nation, kindred, tongue, and people.

Mosiah 3:21

21 And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent.

Mosiah 3:22

22 And even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

Mosiah 3:23

23 And now I have spoken the words which the Lord God hath commanded me.

Mosiah 3:24

24 And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his works, whether they be good, or whether they be evil.

Mosiah 3:25

25 And if they be evil they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment, from whence they can no more return; therefore they have drunk damnation to their own souls.

Mosiah 3:26

26 Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more forever.

Mosiah 3:27

27 And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen.

Mosiah 4

Chapter 4

Mosiah 4:1

1 And now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them.

Mosiah 4:2

2 And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

Mosiah 4:3

3 And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them.

Mosiah 4:4

4 And king Benjamin again opened his mouth and began to speak unto them, saying: My friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you.

Mosiah 4:5

5 For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state--

Mosiah 4:6

6 I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation

of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, I mean the life of the mortal body--

Mosiah 4:7

7 I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the fall of Adam, or who are, or who ever shall be, even unto the end of the world.

Mosiah 4:8

8 And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

Mosiah 4:9

9 Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

Mosiah 4:10

10 And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

Mosiah 4:11

11 And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

Mosiah 4:12

12 And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

Mosiah 4:13

13 And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

Mosiah 4:14

14 And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

Mosiah 4:15

15 But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

Mosiah 4:16

16 And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

Mosiah 4:17

17 Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just--

Mosiah 4:18

18 But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

Mosiah 4:19

19 For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

Mosiah 4:20

20 And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

Mosiah 4:21

21 And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.

Mosiah 4:22

22 And if ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

Mosiah 4:23

23 I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.

Mosiah 4:24

24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who

deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.

Mosiah 4:25

25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.

Mosiah 4:26

26 And now, for the sake of these things which I have spoken unto you--that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God--I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

Mosiah 4:27

27 And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

Mosiah 4:28

28 And I would that ye should remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

Mosiah 4:29

29 And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them.

Mosiah 4:30

30 But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

Mosiah 5

Chapter 5

Mosiah 5:1

1 And now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they believed the words which he had spoken unto them.

Mosiah 5:2

2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

Mosiah 5:3

3 And we, ourselves, also, through the infinite goodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

Mosiah 5:4

4 And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy.

Mosiah 5:5

5 And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.

Mosiah 5:6

6 And now, these are the words which king Benjamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.

Mosiah 5:7

7 And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.

Mosiah 5:8

8 And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

Mosiah 5:9

9 And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

Mosiah 5:10

10 And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

Mosiah 5:11

11 And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

Mosiah 5:12

12 I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye

shall be called, and also, the name by which he shall call you.

Mosiah 5:13

13 For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

Mosiah 5:14

14 And again, doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, that even so shall it be among you if ye know not the name by which ye are called.

Mosiah 5:15

15 Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen.

Mosiah 6

Chapter 6

Mosiah 6:1

1 And now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments.

Mosiah 6:2

2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

Mosiah 6:3

3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.

Mosiah 6:4

4 And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.

Mosiah 6:5

5 And king Benjamin lived three years and he died.

Mosiah 6:6

6 And it came to pass that king Mosiah did walk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.

Mosiah 6:7

7 And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

Mosiah 7
Chapter 7

Mosiah 7:1

1 And now, it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who went up to dwell in the land of Lehi-Nephi, or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of Zarahemla; therefore, they wearied him with their teasings.

Mosiah 7:2

2 And it came to pass that king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi to inquire concerning their brethren.

Mosiah 7:3

3 And it came to pass that on the morrow they started to go up, having with them one Ammon, he being a strong and mighty man, and a descendant of Zarahemla; and he was also their leader.

Mosiah 7:4

4 And now, they knew not the course they should travel in the wilderness to go up to the land of Lehi-Nephi; therefore they wandered many days in the wilderness, even forty days did they wander.

Mosiah 7:5

5 And when they had wandered forty days they came to a hill, which is north of the land of Shilom, and there they pitched their tents.

Mosiah 7:6

6 And Ammon took three of his brethren, and their names were Amaleki, Helem, and Hem, and they went down into the land of Nephi.

Mosiah 7:7

7 And behold, they met the king of the people who were in the land of Nephi, and in the land of Shilom; and they were surrounded by the king's guard, and were taken, and were bound, and were committed to prison.

Mosiah 7:8

8 And it came to pass when they had been in prison two days they were again brought before the king, and their bands were loosed; and they stood before the king, and were permitted, or rather commanded, that they should answer the questions which he should ask them.

Mosiah 7:9

9 And he said unto them: Behold, I am Limhi, the son of Noah, who was the son of Zeniff, who came up out of the land of Zarahemla to inherit this land, which was the land of their fathers, who was made a king by the voice of the people.

Mosiah 7:10

10 And now, I desire to know the cause whereby ye were so bold as to come near the walls of the city, when I, myself, was with my guards without the gate?

Mosiah 7:11

11 And now, for this cause have I suffered that ye should be preserved, that I might inquire of you, or else I should have caused that my guards should have put you to death. Ye are permitted to speak.

Mosiah 7:12

12 And now, when Ammon saw that he was permitted to speak, he went forth and bowed himself before the king; and rising again he said: O king, I am very thankful before God this day that I am yet alive, and am permitted to speak; and I will endeavor to speak with boldness;

Mosiah 7:13

13 For I am assured that if ye had known me ye would not have suffered that I should have worn these bands. For I am Ammon, and am a descendant of Zarahemla, and have come up out of the land of Zarahemla to inquire concerning our brethren, whom Zeniff brought up out of that land.

Mosiah 7:14

14 And now, it came to pass that after Limhi had heard the words of Ammon, he was exceedingly glad, and said: Now, I know of a surety that my brethren who were in the land of Zarahemla are yet alive. And now, I will rejoice; and on the morrow I will cause that my people shall rejoice also.

Mosiah 7:15

15 For behold, we are in bondage to the Lamanites, and are taxed with a tax which is grievous to be borne. And now, behold, our brethren will deliver us out of our bondage, or out of the hands of the Lamanites, and we will be their slaves; for it is better that we be slaves to the Nephites than to pay tribute to the king of the Lamanites.

Mosiah 7:16

16 And now, king Limhi commanded his guards that they should no more bind Ammon nor his brethren, but caused that they should go to the hill which was north of Shilom, and bring their brethren into the city, that thereby they might eat, and drink, and rest themselves from the labors of their journey; for they had suffered many things; they had suffered hunger, thirst, and fatigue.

Mosiah 7:17

17 And now, it came to pass on the morrow that king Limhi sent a proclamation among all his people, that thereby they might gather themselves together to the temple to hear the words which he should speak unto them.

Mosiah 7:18

18 And it came to pass that when they had gathered themselves together that he spake unto them in this wise, saying: O ye, my people, lift up your heads and be comforted; for behold, the time is at hand, or is not far distant, when we shall no longer be in subjection to our enemies, notwithstanding our many strugglings,

which have been in vain; yet I trust there remaineth an effectual struggle to be made.

Mosiah 7:19

19 Therefore, lift up your heads, and rejoice, and put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who brought the children of Israel out of the land of Egypt, and caused that they should walk through the Red Sea on dry ground, and fed them with manna that they might not perish in the wilderness; and many more things did he do for them.

Mosiah 7:20

20 And again, that same God has brought our fathers out of the land of Jerusalem, and has kept and preserved his people even until now; and behold, it is because of our iniquities and abominations that he has brought us into bondage.

Mosiah 7:21

21 And ye all are witnesses this day, that Zeniff, who was made king over this people, he being over-zealous to inherit the land of his fathers, therefore being deceived by the cunning and craftiness of king Laman, who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi, and the city of Shilom; and the land round about--

Mosiah 7:22

22 And all this he did, for the sole purpose of bringing this people into subjection or into bondage. And behold, we at this time do pay tribute to the king of the Lamanites, to the amount of one half of our corn, and our barley, and even all our grain of every kind, and one half of the increase of our flocks and our herds; and even one half of all we have or possess the king of the Lamanites doth exact of us, or our lives.

Mosiah 7:23

23 And now, is not this grievous to be borne? And is not this, our affliction, great? Now behold, how great reason we have to mourn.

Mosiah 7:24

24 Yea, I say unto you, great are the reasons which we have to mourn; for behold how many of our brethren have been slain, and their blood has been spilt in vain, and all because of iniquity.

Mosiah 7:25

25 For if this people had not fallen into transgression the Lord would not have suffered that this great evil should come upon them. But behold, they would not hearken unto his words; but there arose contentions among them, even so much that they did shed blood among themselves.

Mosiah 7:26

26 And a prophet of the Lord have they slain; yea, a chosen man of God, who told them of their wickedness and abominations, and prophesied of many things which are to come, yea, even the coming of Christ.

Mosiah 7:27

27 And because he said unto them that Christ was the God, the Father of all things, and said that he should take upon him the

image of man, and it should be the image after which man was created in the beginning; or in other words, he said that man was created after the image of God, and that God should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth--

Mosiah 7:28

28 And now, because he said this, they did put him to death; and many more things did they do which brought down the wrath of God upon them. Therefore, who wondereth that they are in bondage, and that they are smitten with sore afflictions?

Mosiah 7:29

29 For behold, the Lord hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them.

Mosiah 7:30

30 And again, he saith: If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; and the effect thereof is poison.

Mosiah 7:31

31 And again he saith: If my people shall sow filthiness they shall reap the east wind, which bringeth immediate destruction.

Mosiah 7:32

32 And now, behold, the promise of the Lord is fulfilled, and ye are smitten and afflicted.

Mosiah 7:33

33 But if ye will turn to the Lord with full purpose of heart, and put your trust in him, and serve him with all diligence of mind, if ye do this, he will, according to his own will and pleasure, deliver you out of bondage.

Mosiah 8

Chapter 8

Mosiah 8:1

1 And it came to pass that after king Limhi had made an end of speaking to his people, for he spake many things unto them and only a few of them have I written in this book, he told his people all the things concerning their brethren who were in the land of Zarahemla.

Mosiah 8:2

2 And he caused that Ammon should stand up before the multitude, and rehearse unto them all that had happened unto their brethren from the time that Zeniff went up out of the land even until the time that he himself came up out of the land.

Mosiah 8:3

3 And he also rehearsed unto them the last words which king Benjamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake.

Mosiah 8:4

4 And it came to pass that after he had done all this, that king Limhi dismissed the multitude, and caused that they should return

every one unto his own house.

Mosiah 8:5

5 And it came to pass that he caused that the plates which contained the record of his people from the time that they left the land of Zarahemla, should be brought before Ammon, that he might read them.

Mosiah 8:6

6 Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not.

Mosiah 8:7

7 And the king said unto him: Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.

Mosiah 8:8

8 And they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel.

Mosiah 8:9

9 And for a testimony that the things that they had said are true they have brought twenty-four plates which are filled with engravings, and they are of pure gold.

Mosiah 8:10

10 And behold, also, they have brought breastplates, which are large, and they are of brass and of copper, and are perfectly sound.

Mosiah 8:11

11 And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee: Canst thou translate?

Mosiah 8:12

12 And I say unto thee again: Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

Mosiah 8:13

13 Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish.

And whosoever is commanded to look in them, the same is called seer.

Mosiah 8:14

14 And behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God.

Mosiah 8:15

15 And the king said that a seer is greater than a prophet.

Mosiah 8:16

16 And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

Mosiah 8:17

17 But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

Mosiah 8:18

18 Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

Mosiah 8:19

19 And now, when Ammon had made an end of speaking these words the king rejoiced exceedingly, and gave thanks to God, saying: Doubtless a great mystery is contained within these plates, and these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men.

Mosiah 8:20

20 O how marvelous are the works of the Lord, and how long doth he suffer with his people; yea, and how blind and impenetrable are the understandings of the children of men; for they will not seek wisdom, neither do they desire that she should rule over them!

Mosiah 8:21

21 Yea, they are as a wild flock which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest.

Mosiah 9

Chapter 9

Mosiah 9:1

1 I, Zeniff, having been taught in all the language of the Nephites, and having had a knowledge of the land of Nephi, or of the land of our fathers' first inheritance, and having been sent as a spy among the Lamanites that I might spy out their forces, that our army might come upon them and destroy them--but when I saw that which was good among them I was desirous that they should not be destroyed.

Mosiah 9:2

2 Therefore, I contended with my brethren in the wilderness for I would that our ruler should make a treaty with them; but he being an austere and a bloodthirsty man commanded that I should be slain; but I was rescued by the shedding of much blood; for father fought against father, and brother against brother, until the greater number of our army was destroyed in the wilderness; and we returned, those of us that were spared, to the land of Zarahemla, to relate that tale to their wives and their children.

Mosiah 9:3

3 And yet, I being over-zealous to inherit the land of our fathers, collected as many as were desirous to go up to possess the land, and started again on our journey into the wilderness to go up to the land; but we were smitten with famine and sore afflictions; for we were slow to remember the Lord our God.

Mosiah 9:4

4 Nevertheless, after many days' wandering in the wilderness we pitched our tents in the place where our brethren were slain, which was near to the land of our fathers.

Mosiah 9:5

5 And it came to pass that I went again with four of my men into the city, in unto the king, that I might know of the disposition of the king, and that I might know if I might go in with my people and possess the land in peace.

Mosiah 9:6

6 And I went in unto the king, and he covenanted with me that I might possess the land of Lehi-Nephi, and the land of Shilom.

Mosiah 9:7

7 And he also commanded that his people should depart out of the land, and I and my people went into the land that we might possess it.

Mosiah 9:8

8 And we began to build buildings, and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom.

Mosiah 9:9

9 And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with neas, and with sheum, and with seeds of all manner of fruits; and we did begin to multiply and prosper in the land.

Mosiah 9:10

10 Now it was the cunning and the craftiness of king Laman, to bring my people into bondage, that he yielded up the land that we might possess it.

Mosiah 9:11

11 Therefore it came to pass, that after we had dwelt in the land for the space of twelve years that king Laman began to grow uneasy, lest by any means my people should wax strong in the land, and that they could not overpower them and bring them into bondage.

Mosiah 9:12

12 Now they were a lazy and an idolatrous people; therefore they were desirous to bring us into bondage, that they might glut

themselves with the labors of our hands; yea, that they might feast themselves upon the flocks of our fields.

Mosiah 9:13

13 Therefore it came to pass that king Laman began to stir up his people that they should contend with my people; therefore there began to be wars and contentions in the land.

Mosiah 9:14

14 For, in the thirteenth year of my reign in the land of Nephi, away on the south of the land of Shilom, when my people were watering and feeding their flocks, and tilling their lands, a numerous host of Lamanites came upon them and began to slay them, and to take off their flocks, and the corn of their fields.

Mosiah 9:15

15 Yea, and it came to pass that they fled, all that were not overtaken, even into the city of Nephi, and did call upon me for protection.

Mosiah 9:16

16 And it came to pass that I did arm them with bows, and with arrows, with swords, and with cimeters, and with clubs, and with slings, and with all manner of weapons which we could invent, and I and my people did go forth against the Lamanites to battle.

Mosiah 9:17

17 Yea, in the strength of the Lord did we go forth to battle against the Lamanites; for I and my people did cry mightily to the Lord that he would deliver us out of the hands of our enemies, for we were awakened to a remembrance of the deliverance of our fathers.

Mosiah 9:18

18 And God did hear our cries and did answer our prayers; and we did go forth in his might; yea, we did go forth against the Lamanites, and in one day and a night we did slay three thousand and forty-three; we did slay them even until we had driven them out of our land.

Mosiah 9:19

19 And I, myself, with mine own hands, did help to bury their dead. And behold, to our great sorrow and lamentation, two hundred and seventy-nine of our brethren were slain.

Mosiah 10

Chapter 10

Mosiah 10:1

1 And it came to pass that we again began to establish the kingdom and we again began to possess the land in peace. And I caused that there should be weapons of war made of every kind, that thereby I might have weapons for my people against the time the Lamanites should come up again to war against my people.

Mosiah 10:2

2 And I set guards round about the land, that the Lamanites might not come upon us again unawares and destroy us; and thus I did guard my people and my flocks, and keep them from falling into the hands of our enemies.

Mosiah 10:3

3 And it came to pass that we did inherit the land of our fathers for many years, yea, for the space of twenty and two years.

Mosiah 10:4

4 And I did cause that the men should till the ground, and raise all manner of grain and all manner of fruit of every kind.

Mosiah 10:5

5 And I did cause that the women should spin, and toil, and work, and work all manner of fine linen, yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land--thus we did have continual peace in the land for the space of twenty and two years.

Mosiah 10:6

6 And it came to pass that king Laman died, and his son began to reign in his stead. And he began to stir his people up in rebellion against my people; therefore they began to prepare for war, and to come up to battle against my people.

Mosiah 10:7

7 But I had sent my spies out round about the land of Shemlon, that I might discover their preparations, that I might guard against them, that they might not come upon my people and destroy them.

Mosiah 10:8

8 And it came to pass that they came up upon the north of the land of Shilom, with their numerous hosts, men armed with bows, and with arrows, and with swords, and with cimeters, and with stones, and with slings; and they had their heads shaved that they were naked; and they were girded with a leathern girdle about their loins.

Mosiah 10:9

9 And it came to pass that I caused that the women and children of my people should be hid in the wilderness; and I also caused that all my old men that could bear arms, and also all my young men that were able to bear arms, should gather themselves together to go to battle against the Lamanites; and I did place them in their ranks, every man according to his age.

Mosiah 10:10

10 And it came to pass that we did go up to battle against the Lamanites; and I, even I, in my old age, did go up to battle against the Lamanites. And it came to pass that we did go up in the strength of the Lord to battle.

Mosiah 10:11

11 Now, the Lamanites knew nothing concerning the Lord, nor the strength of the Lord, therefore they depended upon their own strength. Yet they were a strong people, as to the strength of men.

Mosiah 10:12

12 They were a wild, and ferocious, and a blood-thirsty people, believing in the tradition of their fathers, which is this--Believing that they were driven out of the land of Jerusalem because of the iniquities of their fathers, and that they were wronged in the wilderness by their brethren, and they were also wronged while crossing the sea;

Mosiah 10:13

13 And again, that they were wronged while in the land of their first inheritance, after they had crossed the sea, and all this because that Nephi was more faithful in keeping the commandments of the Lord--therefore he was favored of the Lord, for the Lord heard his prayers and answered them, and he took the lead of their journey in the wilderness.

Mosiah 10:14

14 And his brethren were wroth with him because they understood not the dealings of the Lord; they were also wroth with him upon the waters because they hardened their hearts against the Lord.

Mosiah 10:15

15 And again, they were wroth with him when they had arrived in the promised land, because they said that he had taken the ruling of the people out of their hands; and they sought to kill him.

Mosiah 10:16

16 And again, they were wroth with him because he departed into the wilderness as the Lord had commanded him, and took the records which were engraven on the plates of brass, for they said that he robbed them.

Mosiah 10:17

17 And thus they have taught their children that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore they have an eternal hatred towards the children of Nephi.

Mosiah 10:18

18 For this very cause has king Laman, by his cunning, and lying craftiness, and his fair promises, deceived me, that I have brought this my people up into this land, that they may destroy them; yea, and we have suffered these many years in the land.

Mosiah 10:19

19 And now I, Zeniff, after having told all these things unto my people concerning the Lamanites, I did stimulate them to go to battle with their might, putting their trust in the Lord; therefore, we did contend with them, face to face.

Mosiah 10:20

20 And it came to pass that we did drive them again out of our land; and we slew them with a great slaughter, even so many that we did not number them.

Mosiah 10:21

21 And it came to pass that we returned again to our own land, and my people again began to tend their flocks, and to till their ground.

Mosiah 10:22

22 And now I, being old, did confer the kingdom upon one of my sons; therefore, I say no more. And may the Lord bless my people. Amen.

Mosiah 11

Chapter 11

Mosiah 11:1

1 And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father.

Mosiah 11:2

2 For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness.

Mosiah 11:3

3 And he laid a tax of one fifth part of all they possessed, a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also a fifth part of all their grain.

Mosiah 11:4

4 And all this did he take to support himself, and his wives and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom.

Mosiah 11:5

5 For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts.

Mosiah 11:6

6 Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly to support iniquity.

Mosiah 11:7

7 Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests; for they did speak flattering things unto them.

Mosiah 11:8

8 And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper;

Mosiah 11:9

9 And he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood and was ornamented with gold and silver and with precious things.

Mosiah 11:10

10 And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass.

Mosiah 11:11

11 And the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold; and he caused a breastwork to be built before them, that they might rest their bodies and their arms upon while they should speak lying and vain words to his people.

Mosiah 11:12

12 And it came to pass that he built a tower near the temple; yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about.

Mosiah 11:13

13 And it came to pass that he caused many buildings to be built in the land Shilom; and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people.

Mosiah 11:14

14 And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines; and so did also his priests spend their time with harlots.

Mosiah 11:15

15 And it came to pass that he planted vineyards round about in the land; and he built wine-presses, and made wine in abundance; and therefore he became a wine-bibber, and also his people.

Mosiah 11:16

16 And it came to pass that the Lamanites began to come in upon his people, upon small numbers, and to slay them in their fields, and while they were tending their flocks.

Mosiah 11:17

17 And king Noah sent guards round about the land to keep them off; but he did not send a sufficient number, and the Lamanites came upon them and killed them, and drove many of their flocks out of the land; thus the Lamanites began to destroy them, and to exercise their hatred upon them.

Mosiah 11:18

18 And it came to pass that king Noah sent his armies against them, and they were driven back, or they drove them back for a time; therefore, they returned rejoicing in their spoil.

Mosiah 11:19

19 And now, because of this great victory they were lifted up in the pride of their hearts; they did boast in their own strength, saying that their fifty could stand against thousands of the Lamanites; and thus they did boast, and did delight in blood, and the shedding of the blood of their brethren, and this because of the wickedness of their king and priests.

Mosiah 11:20

20 And it came to pass that there was a man among them whose name was Abinadi; and he went forth among them, and began to prophesy, saying: Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith the Lord--Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger.

Mosiah 11:21

21 And except they repent and turn to the Lord their God,

behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hand of their enemies.

Mosiah 11:22

22 And it shall come to pass that they shall know that I am the Lord their God, and am a jealous God, visiting the iniquities of my people.

Mosiah 11:23

23 And it shall come to pass that except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord the Almighty God.

Mosiah 11:24

24 Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies.

Mosiah 11:25

25 And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord, and thus hath he commanded me.

Mosiah 11:26

26 Now it came to pass that when Abinadi had spoken these words unto them they were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands.

Mosiah 11:27

27 Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth; and he said: Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that shall bring upon my people such great affliction?

Mosiah 11:28

28 I command you to bring Abinadi hither, that I may slay him, for he has said these things that he might stir up my people to anger one with another, and to raise contentions among my people; therefore I will slay him.

Mosiah 11:29

29 Now the eyes of the people were blinded; therefore they hardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings.

Mosiah 12

Chapter 12

Mosiah 12:1

1 And it came to pass that after the space of two years that Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying: Thus has the Lord commanded me, saying--Abinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I will visit them in my anger, yea, in my fierce anger will I visit them in their iniquities and abominations.

Mosiah 12:2

2 Yea, wo be unto this generation! And the Lord said unto me: Stretch forth thy hand and prophesy saying: Thus saith the Lord, it shall come to pass that this generation, because of their iniquities, shall be brought into bondage, and shall be smitten on the cheek; yea, and shall be driven by men, and shall be slain; and the vultures of the air, and the dogs, yea, and the wild beasts, shall devour their flesh.

Mosiah 12:3

3 And it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace; for he shall know that I am the Lord.

Mosiah 12:4

4 And it shall come to pass that I will smite this my people with sore afflictions, yea, with famine and with pestilence; and I will cause that they shall howl all the day long.

Mosiah 12:5

5 Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass.

Mosiah 12:6

6 And it shall come to pass that I will send forth hail among them, and it shall smite them; and they shall also be smitten with the east wind; and insects shall pester their land also, and devour their grain.

Mosiah 12:7

7 And they shall be smitten with a great pestilence--and all this will I do because of their iniquities and abominations.

Mosiah 12:8

8 And it shall come to pass that except they repent I will utterly destroy them from off the face of the earth; yet they shall leave a record behind them, and I will preserve them for other nations which shall possess the land; yea, even this will I do that I may discover the abominations of this people to other nations. And many things did Abinadi prophesy against this people.

Mosiah 12:9

9 And it came to pass that they were angry with him; and they took him and carried him bound before the king, and said unto the king: Behold, we have brought a man before thee who has prophesied evil concerning thy people, and saith that God will destroy them.

Mosiah 12:10

10 And he also prophesieth evil concerning thy life, and saith that thy life shall be as a garment in a furnace of fire.

Mosiah 12:11

11 And again, he saith that thou shalt be as a stalk, even as a dry stalk of the field, which is run over by the beasts and trodden under foot.

Mosiah 12:12

12 And again, he saith thou shalt be as the blossoms of a thistle, which, when it is fully ripe, if the wind bloweth, it is

driven forth upon the face of the land. And he pretendeth the Lord hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities.

Mosiah 12:13

13 And now, O king, what great evil hast thou done, or what great sins have thy people committed, that we should be condemned of God or judged of this man?

Mosiah 12:14

14 And now, O king, behold, we are guiltless, and thou, O king, hast not sinned; therefore, this man has lied concerning you, and he has prophesied in vain.

Mosiah 12:15

15 And behold, we are strong, we shall not come into bondage, or be taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper.

Mosiah 12:16

16 Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good.

Mosiah 12:17

17 And it came to pass that king Noah caused that Abinadi should be cast into prison; and he commanded that the priests should gather themselves together that he might hold a council with them what he should do with him.

Mosiah 12:18

18 And it came to pass that they said unto the king: Bring him hither that we may question him; and the king commanded that he should be brought before them.

Mosiah 12:19

19 And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did withstand them in all their questions, and did confound them in all their words.

Mosiah 12:20

20 And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:

Mosiah 12:21

21 How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

Mosiah 12:22

22 Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion;

Mosiah 12:23

23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

Mosiah 12:24

24 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?

Mosiah 12:25

25 And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?

Mosiah 12:26

26 I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord.

Mosiah 12:27

27 Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

Mosiah 12:28

28 And they said: We teach the law of Moses.

Mosiah 12:29

29 And again he said unto them: If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people?

Mosiah 12:30

30 Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.

Mosiah 12:31

31 And it shall come to pass that ye shall be smitten for your iniquities, for ye have said that ye teach the law of Moses. And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye?

Mosiah 12:32

32 And they answered and said that salvation did come by the law of Moses.

Mosiah 12:33

33 But now Abinadi said unto them: I know if ye keep the commandments of God ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai, saying:

Mosiah 12:34

34 I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage.

Mosiah 12:35

35 Thou shalt have no other God before me.

Mosiah 12:36

36 Thou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath.

Mosiah 12:37

37 Now Abinadi said unto them, Have ye done all this? I say

unto you, Nay, ye have not. And have ye taught this people that they should do all these things? I say unto you, Nay, ye have not.

Mosiah 13
Chapter 13

Mosiah 13:1

1 And now when the king had heard these words, he said unto his priests: Away with this fellow, and slay him; for what have we to do with him, for he is mad.

Mosiah 13:2

2 And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:

Mosiah 13:3

3 Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.

Mosiah 13:4

4 But I must fulfil the commandments wherewith God has commanded me; and because I have told you the truth ye are angry with me. And again, because I have spoken the word of God ye have judged me that I am mad.

Mosiah 13:5

5 Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord.

Mosiah 13:6

6 And he spake with power and authority from God; and he continued his words, saying:

Mosiah 13:7

7 Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.

Mosiah 13:8

8 Yea, and my words fill you with wonder and amazement, and with anger.

Mosiah 13:9

9 But I finish my message; and then it matters not whither I go, if it so be that I am saved.

Mosiah 13:10

10 But this much I tell you, what you do with me, after this, shall be as a type and a shadow of things which are to come.

Mosiah 13:11

11 And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts; I perceive that ye have studied and taught iniquity the most part of your lives.

Mosiah 13:12

12 And now, ye remember that I said unto you: Thou shalt not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water under the earth.

Mosiah 13:13

13 And again: Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me;

Mosiah 13:14

14 And showing mercy unto thousands of them that love me and keep my commandments.

Mosiah 13:15

15 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Mosiah 13:16

16 Remember the sabbath day, to keep it holy.

Mosiah 13:17

17 Six days shalt thou labor, and do all thy work;

Mosiah 13:18

18 But the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

Mosiah 13:19

19 For in six days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the sabbath day, and hallowed it.

Mosiah 13:20

20 Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Mosiah 13:21

21 Thou shalt not kill.

Mosiah 13:22

22 Thou shalt not commit adultery. Thou shalt not steal.

Mosiah 13:23

23 Thou shalt not bear false witness against thy neighbor.

Mosiah 13:24

24 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Mosiah 13:25

25 And it came to pass that after Abinadi had made an end of these sayings that he said unto them: Have ye taught this people that they should observe to do all these things for to keep these commandments?

Mosiah 13:26

26 I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

Mosiah 13:27

27 And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses.

Mosiah 13:28

28 And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.

Mosiah 13:29

29 And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God;

Mosiah 13:30

30 Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.

Mosiah 13:31

31 But behold, I say unto you, that all these things were types of things to come.

Mosiah 13:32

32 And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved except it were through the redemption of God.

Mosiah 13:33

33 For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began--have they not spoken more or less concerning these things?

Mosiah 13:34

34 Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth?

Mosiah 13:35

35 Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?

Mosiah 14

Chapter 14

Mosiah 14:1

1 Yea, even doth not Isaiah say: Who hath believed our report,
and to whom is the arm of the Lord revealed?

Mosiah 14:2

2 For he shall grow up before him as a tender plant, and as a
root out of dry ground; he hath no form nor comeliness; and when
we shall see him there is no beauty that we should desire him.

Mosiah 14:3

3 He is despised and rejected of men; a man of sorrows, and
acquainted with grief; and we hid as it were our faces from him;
he was despised, and we esteemed him not.

Mosiah 14:4

4 Surely he has borne our griefs, and carried our sorrows; yet
we did esteem him stricken, smitten of God, and afflicted.

Mosiah 14:5

5 But he was wounded for our transgressions, he was bruised for
our iniquities; the chastisement of our peace was upon him; and
with his stripes we are healed.

Mosiah 14:6

6 All we, like sheep, have gone astray; we have turned every one
to his own way; and the Lord hath laid on him the iniquities of
us all.

Mosiah 14:7

7 He was oppressed, and he was afflicted, yet he opened not his
mouth; he is brought as a lamb to the slaughter, and as a sheep
before her shearers is dumb so he opened not his mouth.

Mosiah 14:8

8 He was taken from prison and from judgment; and who shall
declare his generation? For he was cut off out of the land of
the living; for the transgressions of my people was he stricken.

Mosiah 14:9

9 And he made his grave with the wicked, and with the rich in
his death; because he had done no evil, neither was any deceit in
his mouth.

Mosiah 14:10

10 Yet it pleased the Lord to bruise him; he hath put him to
grief; when thou shalt make his soul an offering for sin he shall
see his seed, he shall prolong his days, and the pleasure of the
Lord shall prosper in his hand.

Mosiah 14:11

11 He shall see the travail of his soul, and shall be satisfied;
by his knowledge shall my righteous servant justify many; for he
shall bear their iniquities.

Mosiah 14:12

12 Therefore will I divide him a portion with the great, and he
shall divide the spoil with the strong; because he hath poured
out his soul unto death; and he was numbered with the
transgressors; and he bore the sins of many, and made
intercession for the transgressors.

Mosiah 15

Chapter 15

Mosiah 15:1

1 And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

Mosiah 15:2

2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son--

Mosiah 15:3

3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son--

Mosiah 15:4

4 And they are one God, yea, the very Eternal Father of heaven and of earth.

Mosiah 15:5

5 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

Mosiah 15:6

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

Mosiah 15:7

7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

Mosiah 15:8

8 And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men--

Mosiah 15:9

9 Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

Mosiah 15:10

10 And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

Mosiah 15:11

11 Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord--I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are heirs of the kingdom of God.

Mosiah 15:12

12 For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

Mosiah 15:13

13 Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

Mosiah 15:14

14 And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth!

Mosiah 15:15

15 And O how beautiful upon the mountains were their feet!

Mosiah 15:16

16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace!

Mosiah 15:17

17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!

Mosiah 15:18

18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

Mosiah 15:19

19 For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished.

Mosiah 15:20

20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

Mosiah 15:21

21 And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ--for so shall he be called.

Mosiah 15:22

22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

Mosiah 15:23

23 They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

Mosiah 15:24

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

Mosiah 15:25

25 And little children also have eternal life.

Mosiah 15:26

26 But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

Mosiah 15:27

27 Therefore ought ye not to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.

Mosiah 15:28

28 And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people.

Mosiah 15:29

29 Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

Mosiah 15:30

30 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

Mosiah 15:31

31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Mosiah 16

Chapter 16

Mosiah 16:1

1 And now, it came to pass that after Abinadi had spoken these words he stretched forth his hand and said: The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just.

Mosiah 16:2

2 And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not.

Mosiah 16:3

3 For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

Mosiah 16:4

4 Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state.

Mosiah 16:5

5 But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore, he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God.

Mosiah 16:6

6 And now if Christ had not come into the world, speaking of things to come as though they had already come, there could have been no redemption.

Mosiah 16:7

7 And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no sting, there could have been no resurrection.

Mosiah 16:8

8 But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

Mosiah 16:9

9 He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

Mosiah 16:10

10 Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil--

Mosiah 16:11

11 If they be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation, being delivered up to the devil, who hath subjected them, which is damnation--

Mosiah 16:12

12 Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities and yet they would not depart from them; and they were commanded to repent and yet they would not repent.

Mosiah 16:13

13 And now, ought ye not to tremble and repent of your sins, and

remember that only in and through Christ ye can be saved?

Mosiah 16:14

14 Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come--

Mosiah 16:15

15 Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.

Mosiah 17

Chapter 17

Mosiah 17:1

1 And now it came to pass that when Abinadi had finished these sayings, that the king commanded that the priests should take him and cause that he should be put to death.

Mosiah 17:2

2 But there was one among them whose name was Alma, he also being a descendant of Nephi. And he was a young man, and he believed the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi has testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace.

Mosiah 17:3

3 But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him.

Mosiah 17:4

4 But he fled from before them and hid himself that they found him not. And he being concealed for many days did write all the words which Abinadi had spoken.

Mosiah 17:5

5 And it came to pass that the king caused that his guards should surround Abinadi and take him; and they bound him and cast him into prison.

Mosiah 17:6

6 And after three days, having counseled with his priests, he caused that he should again be brought before him.

Mosiah 17:7

7 And he said unto him: Abinadi, we have found an accusation against thee, and thou art worthy of death.

Mosiah 17:8

8 For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

Mosiah 17:9

9 Now Abinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands.

Mosiah 17:10

10 Yea, and I will suffer even until death, and I will not

recall my words, and they shall stand as a testimony against you.

And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day.

Mosiah 17:11

11 And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him.

Mosiah 17:12

12 But the priests lifted up their voices against him, and began to accuse him, saying: He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up that he might be slain.

Mosiah 17:13

13 And it came to pass that they took him and bound him, and scourged his skin with faggots, yea, even unto death.

Mosiah 17:14

14 And now when the flames began to scorch him, he cried unto them, saying:

Mosiah 17:15

15 Behold, even as ye have done unto me, so shall it come to pass that thy seed shall cause that many shall suffer the pains that I do suffer, even the pains of death by fire; and this because they believe in the salvation of the Lord their God.

Mosiah 17:16

16 And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities.

Mosiah 17:17

17 Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts.

Mosiah 17:18

18 And in that day ye shall be hunted, and ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire.

Mosiah 17:19

19 Thus God executeth vengeance upon those that destroy his people. O God, receive my soul.

Mosiah 17:20

20 And now, when Abinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his death.

Mosiah 18

Chapter 18

Mosiah 18:1

1 And now, it came to pass that Alma, who had fled from the servants of king Noah, repented of his sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi--

Mosiah 18:2

2 Yea, concerning that which was to come, and also concerning the resurrection of the dead, and the redemption of the people, which was to be brought to pass through the power, and sufferings, and death of Christ, and his resurrection and ascension into heaven.

Mosiah 18:3

3 And as many as would hear his word he did teach. And he taught them privately, that it might not come to the knowledge of the king. And many did believe his words.

Mosiah 18:4

4 And it came to pass that as many as did believe him did go forth to a place which was called Mormon, having received its name from the king, being in the borders of the land having been infested, by times or at seasons, by wild beasts.

Mosiah 18:5

5 Now, there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searches of the king.

Mosiah 18:6

6 And it came to pass that as many as believed him went thither to hear his words.

Mosiah 18:7

7 And it came to pass after many days there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord.

Mosiah 18:8

8 And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light;

Mosiah 18:9

9 Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life--

Mosiah 18:10

10 Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?

Mosiah 18:11

11 And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts.

Mosiah 18:12

12 And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

Mosiah 18:13

13 And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

Mosiah 18:14

14 And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit.

Mosiah 18:15

15 And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water.

Mosiah 18:16

16 And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God.

Mosiah 18:17

17 And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church.

Mosiah 18:18

18 And it came to pass that Alma, having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God.

Mosiah 18:19

19 And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

Mosiah 18:20

20 Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

Mosiah 18:21

21 And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another.

Mosiah 18:22

22 And thus he commanded them to preach. And thus they became the children of God.

Mosiah 18:23

23 And he commanded them that they should observe the sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God.

Mosiah 18:24

24 And he also commanded them that the priests whom he had ordained should labor with their own hands for their support.

Mosiah 18:25

25 And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to assemble themselves together.

Mosiah 18:26

26 And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.

Mosiah 18:27

27 And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

Mosiah 18:28

28 And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

Mosiah 18:29

29 And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants.

Mosiah 18:30

30 And now it came to pass that all this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever.

Mosiah 18:31

31 And these things were done in the borders of the land, that they might not come to the knowledge of the king.

Mosiah 18:32

32 But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king.

Mosiah 18:33

33 And now the king said that Alma was stirring up the people to

rebellion against him; therefore he sent his army to destroy them.

Mosiah 18:34

34 And it came to pass that Alma and the people of the Lord were apprised of the coming of the king's army; therefore they took their tents and their families and departed into the wilderness.

Mosiah 18:35

35 And they were in number about four hundred and fifty souls.

Mosiah 19

Chapter 19

Mosiah 19:1

1 And it came to pass that the army of the king returned, having searched in vain for the people of the Lord.

Mosiah 19:2

2 And now behold, the forces of the king were small, having been reduced, and there began to be a division among the remainder of the people.

Mosiah 19:3

3 And the lesser part began to breathe out threatenings against the king, and there began to be a great contention among them.

Mosiah 19:4

4 And now there was a man among them whose name was Gideon, and he being a strong man and an enemy to the king, therefore he drew his sword, and swore in his wrath that he would slay the king.

Mosiah 19:5

5 And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he fled and ran and got upon the tower which was near the temple.

Mosiah 19:6

6 And Gideon pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of Shemlon, and behold, the army of the Lamanites were within the borders of the land.

Mosiah 19:7

7 And now the king cried out in the anguish of his soul, saying: Gideon, spare me, for the Lamanites are upon us, and they will destroy us; yea, they will destroy my people.

Mosiah 19:8

8 And now the king was not so much concerned about his people as he was about his own life; nevertheless, Gideon did spare his life.

Mosiah 19:9

9 And the king commanded the people that they should flee before the Lamanites, and he himself did go before them, and they did flee into the wilderness, with their women and their children.

Mosiah 19:10

10 And it came to pass that the Lamanites did pursue them, and did overtake them, and began to slay them.

Mosiah 19:11

11 Now it came to pass that the king commanded them that all the men should leave their wives and their children, and flee before the Lamanites.

Mosiah 19:12

12 Now there were many that would not leave them, but had rather stay and perish with them. And the rest left their wives and their children and fled.

Mosiah 19:13

13 And it came to pass that those who tarried with their wives and their children caused that their fair daughters should stand forth and plead with the Lamanites that they would not slay them.

Mosiah 19:14

14 And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women.

Mosiah 19:15

15 Therefore the Lamanites did spare their lives, and took them captives and carried them back to the land of Nephi, and granted unto them that they might possess the land, under the conditions that they would deliver up king Noah into the hands of the Lamanites, and deliver up their property, even one half of all they possessed, one half of their gold, and their silver, and all their precious things, and thus they should pay tribute to the king of the Lamanites from year to year.

Mosiah 19:16

16 And now there was one of the sons of the king among those that were taken captive, whose name was Limhi.

Mosiah 19:17

17 And now Limhi was desirous that his father should not be destroyed; nevertheless, Limhi was not ignorant of the iniquities of his father, he himself being a just man.

Mosiah 19:18

18 And it came to pass that Gideon sent men into the wilderness secretly, to search for the king and those that were with him. And it came to pass that they met the people in the wilderness, all save the king and his priests.

Mosiah 19:19

19 Now they had sworn in their hearts that they would return to the land of Nephi, and if their wives and their children were slain, and also those that had tarried with them, that they would seek revenge, and also perish with them.

Mosiah 19:20

20 And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto death by fire.

Mosiah 19:21

21 And they were about to take the priests also and put them to death, and they fled before them.

Mosiah 19:22

22 And it came to pass that they were about to return to the land of Nephi, and they met the men of Gideon. And the men of Gideon told them of all that had happened to their wives and

their children; and that the Lamanites had granted unto them that they might possess the land by paying a tribute to the Lamanites of one half of all they possessed.

Mosiah 19:23

23 And the people told the men of Gideon that they had slain the king, and his priests had fled from them farther into the wilderness.

Mosiah 19:24

24 And it came to pass that after they had ended the ceremony, that they returned to the land of Nephi, rejoicing, because their wives and their children were not slain; and they told Gideon what they had done to the king.

Mosiah 19:25

25 And it came to pass that the king of the Lamanites made an oath unto them, that his people should not slay them.

Mosiah 19:26

26 And also Limhi, being the son of the king, having the kingdom conferred upon him by the people, made oath unto the king of the Lamanites that his people should pay tribute unto him, even one half of all they possessed.

Mosiah 19:27

27 And it came to pass that Limhi began to establish the kingdom and to establish peace among his people.

Mosiah 19:28

28 And the king of the Lamanites set guards round about the land, that he might keep the people of Limhi in the land, that they might not depart into the wilderness; and he did support his guards out of the tribute which he did receive from the Nephites.

Mosiah 19:29

29 And now king Limhi did have continual peace in his kingdom for the space of two years, that the Lamanites did not molest them nor seek to destroy them.

Mosiah 20

Chapter 20

Mosiah 20:1

1 Now there was a place in Shemlon where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry.

Mosiah 20:2

2 And it came to pass that there was one day a small number of them gathered together to sing and to dance.

Mosiah 20:3

3 And now the priests of king Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children.

Mosiah 20:4

4 And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them;

Mosiah 20:5

5 And when there were but few of them gathered together to dance, they came forth out of their secret places and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanites they carried into the wilderness.

Mosiah 20:6

6 And it came to pass that when the Lamanites found that their daughters had been missing, they were angry with the people of Limhi, for they thought it was the people of Limhi.

Mosiah 20:7

7 Therefore they sent their armies forth; yea, even the king himself went before his people; and they went up to the land of Nephi to destroy the people of Limhi.

Mosiah 20:8

8 And now Limhi had discovered them from the tower, even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields and in the forests.

Mosiah 20:9

9 And it came to pass that when the Lamanites had come up, that the people of Limhi began to fall upon them from their waiting places, and began to slay them.

Mosiah 20:10

10 And it came to pass that the battle became exceedingly sore, for they fought like lions for their prey.

Mosiah 20:11

11 And it came to pass that the people of Limhi began to drive the Lamanites before them; yet they were not half so numerous as the Lamanites. But they fought for their lives, and for their wives, and for their children; therefore they exerted themselves and like dragons did they fight.

Mosiah 20:12

12 And it came to pass that they found the king of the Lamanites among the number of their dead; yet he was not dead, having been wounded and left upon the ground, so speedy was the flight of his people.

Mosiah 20:13

13 And they took him and bound up his wounds, and brought him before Limhi, and said: Behold, here is the king of the Lamanites; he having received a wound has fallen among their dead, and they have left him; and behold, we have brought him before you; and now let us slay him

Mosiah 20:14

14 But Limhi said unto them: Ye shall not slay him, but bring him hither that I may see him. And they brought him. And Limhi said unto him: What cause have ye to come up to war against my people? Behold, my people have not broken the oath that I made unto you; therefore, why should ye break the oath which ye made unto my people?

Mosiah 20:15

15 And now the king said: I have broken the oath because thy people did carry away the daughters of my people; therefore, in my anger I did cause my people to come up to war against thy

people.

Mosiah 20:16

16 And now Limhi had heard nothing concerning this matter; therefore he said: I will search among my people and whosoever has done this thing shall perish. Therefore he caused a search to be made among his people.

Mosiah 20:17

17 Now when Gideon had heard these things, he being the king's captain, he went forth and said unto the king: I pray thee forbear, and do not search this people, and lay not this thing to their charge.

Mosiah 20:18

18 For do ye not remember the priests of thy father, whom this people sought to destroy? And are they not in the wilderness? And are not they the ones who have stolen the daughters of the Lamanites?

Mosiah 20:19

19 And now, behold, and tell the king of these things, that he may tell his people that they may be pacified towards us; for behold they are already preparing to come against us; and behold also there are but few of us.

Mosiah 20:20

20 And behold, they come with their numerous hosts; and except the king doth pacify them towards us we must perish.

Mosiah 20:21

21 For are not the words of Abinadi fulfilled, which he prophesied against us--and all this because we would not hearken unto the words of the Lord, and turn from our iniquities?

Mosiah 20:22

22 And now let us pacify the king, and we fulfil the oath which we have made unto him; for it is better that we should be in bondage than that we should lose our lives; therefore, let us put a stop to the shedding of so much blood.

Mosiah 20:23

23 And now Limhi told the king all the things concerning his father, and the priests that had fled into the wilderness, and attributed the carrying away of their daughters to them.

Mosiah 20:24

24 And it came to pass that the king was pacified towards his people; and he said unto them: Let us go forth to meet my people, without arms; and I swear unto you with an oath that my people shall not slay thy people.

Mosiah 20:25

25 And it came to pass that they followed the king, and went forth without arms to meet the Lamanites. And it came to pass that they did meet the Lamanites; and the king of the Lamanites did bow himself down before them, and did plead in behalf of the people of Limhi.

Mosiah 20:26

26 And when the Lamanites saw the people of Limhi, that they were without arms, they had compassion on them and were pacified

towards them, and returned with their king in peace to their own land.

Mosiah 21
Chapter 21

Mosiah 21:1

1 And it came to pass that Limhi and his people returned to the city of Nephi, and began to dwell in the land again in peace.

Mosiah 21:2

2 And it came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about.

Mosiah 21:3

3 Now they durst not slay them, because of the oath which their king had made unto Limhi; but they would smite them on their cheeks, and exercise authority over them; and began to put heavy burdens upon their backs, and drive them as they would a dumb ass--

Mosiah 21:4

4 Yea, all this was done that the word of the Lord might be fulfilled.

Mosiah 21:5

5 And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands, for the Lamanites had surrounded them on every side.

Mosiah 21:6

6 And it came to pass that the people began to murmur with the king because of their afflictions; and they began to be desirous to go against them to battle. And they did afflict the king sorely with their complaints; therefore he granted unto them that they should do according to their desires.

Mosiah 21:7

7 And they gathered themselves together again, and put on their armor, and went forth against the Lamanites to drive them out of their land.

Mosiah 21:8

8 And it came to pass that the Lamanites did beat them, and drove them back, and slew many of them.

Mosiah 21:9

9 And now there was a great mourning and lamentation among the people of Limhi, the widow mourning for her husband, the son and the daughter mourning for their father, and the brothers for their brethren.

Mosiah 21:10

10 Now there were a great many widows in the land, and they did cry mightily from day to day, for a great fear of the Lamanites had come upon them.

Mosiah 21:11

11 And it came to pass that their continual cries did stir up the remainder of the people of Limhi to anger against the Lamanites; and they went again to battle, but they were driven back again, suffering much loss.

Mosiah 21:12

12 Yea, they went again even the third time, and suffered in the like manner; and those that were not slain returned again to the city of Nephi.

Mosiah 21:13

13 And they did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened, according to the desires of their enemies.

Mosiah 21:14

14 And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.

Mosiah 21:15

15 And now the Lord was slow to hear their cry because of their iniquities; nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites that they began to ease their burdens; yet the Lord did not see fit to deliver them out of bondage.

Mosiah 21:16

16 And it came to pass that they began to prosper by degrees in the land, and began to raise grain more abundantly, and flocks, and herds, that they did not suffer with hunger.

Mosiah 21:17

17 Now there was a great number of women, more than there was of men; therefore king Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger; and this they did because of the greatness of their number that had been slain.

Mosiah 21:18

18 Now the people of Limhi kept together in a body as much as it was possible, and secured their grain and their flocks;

Mosiah 21:19

19 And the king himself did not trust his person without the walls of the city, unless he took his guards with him, fearing that he might by some means fall into the hands of the Lamanites.

Mosiah 21:20

20 And he caused that his people should watch the land round about, that by some means they might take those priests that fled into the wilderness, who had stolen the daughters of the Lamanites, and that had caused such a great destruction to come upon them.

Mosiah 21:21

21 For they were desirous to take them that they might punish them; for they had come into the land of Nephi by night, and carried off their grain and many of their precious things; therefore they laid wait for them.

Mosiah 21:22

22 And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, even until the

time that Ammon and his brethren came into the land.

Mosiah 21:23

23 And the king having been without the gates of the city with his guard, discovered Ammon and his brethren; and supposing them to be priests of Noah therefore he caused that they should be taken, and bound, and cast into prison. And had they been the priests of Noah he would have caused that they should be put to death.

Mosiah 21:24

24 But when he found that they were not, but that they were his brethren, and had come from the land of Zarahemla, he was filled with exceedingly great joy.

Mosiah 21:25

25 Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.

Mosiah 21:26

26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they, having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon.

Mosiah 21:27

27 And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore.

Mosiah 21:28

28 And now Limhi was again filled with joy in learning from the mouth of Ammon that king Mosiah had a gift from God, whereby he could interpret such engravings; yea, and Ammon also did rejoice.

Mosiah 21:29

29 Yet Ammon and his brethren were filled with sorrow because so many of their brethren had been slain;

Mosiah 21:30

30 And also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did mourn for the death of Abinadi; and also for the departure of Alma and the people that went with him, who had formed a church of God through the strength and power of God, and faith on the words which had been spoken by Abinadi.

Mosiah 21:31

31 Yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God to serve him and keep his commandments.

Mosiah 21:32

32 And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him and keep his commandments.

Mosiah 21:33

33 And it came to pass that king Limhi and many of his people were desirous to be baptized; but there was none in the land that had authority from God. And Ammon declined doing this thing, considering himself an unworthy servant.

Mosiah 21:34

34 Therefore they did not at that time form themselves into a church, waiting upon the Spirit of the Lord. Now they were desirous to become even as Alma and his brethren, who had fled into the wilderness.

Mosiah 21:35

35 They were desirous to be baptized as a witness and a testimony that they were willing to serve God with all their hearts; nevertheless they did prolong the time; and an account of their baptism shall be given hereafter.

Mosiah 21:36

36 And now all the study of Ammon and his people, and king Limhi and his people, was to deliver themselves out of the hands of the Lamanites and from bondage.

Mosiah 22

Chapter 22

Mosiah 22:1

1 And now it came to pass that Ammon and king Limhi began to consult with the people how they should deliver themselves out of bondage; and even they did cause that all the people should gather themselves together; and this they did that they might have the voice of the people concerning the matter.

Mosiah 22:2

2 And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, and their flocks, and their herds, and their tents, and depart into the wilderness; for the Lamanites being so numerous, it was impossible for the people of Limhi to contend with them, thinking to deliver themselves out of bondage by the sword.

Mosiah 22:3

3 Now it came to pass that Gideon went forth and stood before the king, and said unto him: Now O king, thou hast hitherto hearkened unto my words many times when we have been contending with our brethren, the Lamanites.

Mosiah 22:4

4 And now O king, if thou hast not found me to be an unprofitable servant, or if thou hast hitherto listened to my words in any degree, and they have been of service to thee, even so I desire that thou wouldst listen to my words at this time, and I will be thy servant and deliver this people out of bondage.

Mosiah 22:5

5 And the king granted unto him that he might speak. And Gideon said unto him:

Mosiah 22:6

6 Behold the back pass, through the back wall, on the back side of the city. The Lamanites, or the guards of the Lamanites, by night are drunken; therefore let us send a proclamation among all this people that they gather together their flocks and herds,

that they may drive them into the wilderness by night.

Mosiah 22:7

7 And I will go according to thy command and pay the last tribute of wine to the Lamanites, and they will be drunken; and we will pass through the secret pass on the left of their camp when they are drunken and asleep.

Mosiah 22:8

8 Thus we will depart with our women and our children, our flocks, and our herds into the wilderness; and we will travel around the land of Shilom.

Mosiah 22:9

9 And it came to pass that the king hearkened unto the words of Gideon.

Mosiah 22:10

10 And king Limhi caused that his people should gather their flocks together; and he sent the tribute of wine to the Lamanites; and he also sent more wine, as a present unto them; and they did drink freely of the wine which king Limhi did send unto them.

Mosiah 22:11

11 And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round about the land of Shilom in the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren.

Mosiah 22:12

12 And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness; and they pursued their journey.

Mosiah 22:13

13 And after being many days in the wilderness they arrived in the land of Zarahemla, and joined Mosiah's people, and became his subjects.

Mosiah 22:14

14 And it came to pass that Mosiah received them with joy; and he also received their records, and also the records which had been found by the people of Limhi.

Mosiah 22:15

15 And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them;

Mosiah 22:16

16 And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.

Mosiah 23

Chapter 23

Mosiah 23:1

1 Now Alma, having been warned of the Lord that the armies of king Noah would come upon them, and having made it known to his

people, therefore they gathered together their flocks, and took of their grain, and departed into the wilderness before the armies of king Noah.

Mosiah 23:2

2 And the Lord did strengthen them, that the people of king Noah could not overtake them to destroy them.

Mosiah 23:3

3 And they fled eight days' journey into the wilderness.

Mosiah 23:4

4 And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.

Mosiah 23:5

5 And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly.

Mosiah 23:6

6 And the people were desirous that Alma should be their king, for he was beloved by his people.

Mosiah 23:7

7 But he said unto them: Behold, it is not expedient that we should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king.

Mosiah 23:8

8 Nevertheless, if it were possible that ye could always have just men to be your kings it would be well for you to have a king.

Mosiah 23:9

9 But remember the iniquity of king Noah and his priests; and I myself was caught in a snare, and did many things which were abominable in the sight of the Lord, which caused me sore repentance;

Mosiah 23:10

10 Nevertheless, after much tribulation, the Lord did hear my cries, and did answer my prayers, and has made me an instrument in his hands in bringing so many of you to a knowledge of his truth.

Mosiah 23:11

11 Nevertheless, in this I do not glory, for I am unworthy to glory of myself.

Mosiah 23:12

12 And now I say unto you, ye have been oppressed by king Noah, and have been in bondage to him and his priests, and have been brought into iniquity by them; therefore ye were bound with the bands of iniquity.

Mosiah 23:13

13 And now as ye have been delivered by the power of God out of these bonds; yea, even out of the hands of king Noah and his people, and also from the bonds of iniquity, even so I desire

that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you.

Mosiah 23:14

14 And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.

Mosiah 23:15

15 Thus did Alma teach his people, that every man should love his neighbor as himself, that there should be no contention among them.

Mosiah 23:16

16 And now, Alma was their high priest, he being the founder of their church.

Mosiah 23:17

17 And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore he consecrated all their priests and all their teachers; and none were consecrated except they were just men.

Mosiah 23:18

18 Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.

Mosiah 23:19

19 And it came to pass that they began to prosper exceedingly in the land; and they called the land Helam.

Mosiah 23:20

20 And it came to pass that they did multiply and prosper exceedingly in the land of Helam; and they built a city, which they called the city of Helam.

Mosiah 23:21

21 Nevertheless the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith.

Mosiah 23:22

22 Nevertheless--whosoever putteth his trust in him the same shall be lifted up at the last day. Yea, and thus it was with this people.

Mosiah 23:23

23 For behold, I will show unto you that they were brought into bondage, and none could deliver them but the Lord their God, yea, even the God of Abraham and Isaac and of Jacob.

Mosiah 23:24

24 And it came to pass that he did deliver them, and he did show forth his mighty power unto them, and great were their rejoicings.

Mosiah 23:25

25 For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites was in the borders of the land.

Mosiah 23:26

26 Now it came to pass that the brethren of Alma fled from their

fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanites.

Mosiah 23:27

27 But Alma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember the Lord their God and he would deliver them.

Mosiah 23:28

28 Therefore they hushed their fears, and began to cry unto the Lord that he would soften the hearts of the Lamanites, that they would spare them, and their wives, and their children.

Mosiah 23:29

29 And it came to pass the the Lord did soften the hearts of the Lamanites. And Alma and his brethren went forth and delivered themselves up into their hands; and the Lamanites took possession of the land of Helam.

Mosiah 23:30

30 Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.

Mosiah 23:31

31 And behold, they had found those priests of king Noah, in a place which they called Amulon; and they had begun to possess the land of Amulon and had begun to till the ground.

Mosiah 23:32

32 Now the name of the leader of those priests was Amulon.

Mosiah 23:33

33 And it came to pass that Amulon did plead with the Lamanites; and he also sent forth their wives, who were the daughters of the Lamanites, to plead with their brethren, that they should not destroy their husbands.

Mosiah 23:34

34 And the Lamanites had compassion on Amulon and his brethren, and did not destroy them, because of their wives.

Mosiah 23:35

35 And Amulon and his brethren did join the Lamanites, and they were traveling in the wilderness in search of the land of Nephi when they discovered the land of Helam, which was possessed by Alma and his brethren.

Mosiah 23:36

36 And it came to pass that the Lamanites promised unto Alma and his brethren, that if they would show them the way which led to the land of Nephi that they would grant unto them their lives and their liberty.

Mosiah 23:37

37 But after Alma had shown them the way that led to the land of Nephi the Lamanites would not keep their promise; but they set guards round about the land of Helam, over Alma and his brethren.

Mosiah 23:38

38 And the remainder of them went to the land of Nephi; and a part of them returned to the land of Helam, and also brought with

them the wives and the children of the guards who had been left in the land.

Mosiah 23:39

39 And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanites.

Mosiah 24

Chapter 24

Mosiah 24:1

1 And it came to pass that Amulon did gain favor in the eyes of the king of the Lamanites; therefore, the king of the Lamanites granted unto him and his brethren that they should be appointed teachers over his people, yea, even over the people who were in the land of Shemlon, and in the land of Shilom, and in the land of Amulon.

Mosiah 24:2

2 For the Lamanites had taken possession of all these lands; therefore, the king of the Lamanites had appointed kings over all these lands.

Mosiah 24:3

3 And now the name of the king of the Lamanites was Laman, being called after the name of his father; and therefore he was called king Laman. And he was king over a numerous people.

Mosiah 24:4

4 And he appointed teachers of the brethren of Amulon in every land which was possessed by his people; and thus the language of Nephi began to be taught among all the people of the Lamanites.

Mosiah 24:5

5 And they were a people friendly one with another; nevertheless they knew not God; neither did the brethren of Amulon teach them anything concerning the Lord their God, neither the law of Moses; nor did they teach them the words of Abinadi;

Mosiah 24:6

6 But they taught them that they should keep their record, and that they might write one to another.

Mosiah 24:7

7 And thus the Lamanites began to increase in riches, and began to trade one with another and wax great, and began to be a cunning and a wise people, as to the wisdom of the world, yea, a very cunning people, delighting in all manner of wickedness and plunder, except it were among their own brethren.

Mosiah 24:8

8 And now it came to pass that Amulon began to exercise authority over Alma and his brethren, and began to persecute him, and cause that his children should persecute their children.

Mosiah 24:9

9 For Amulon knew Alma, that he had been one of the king's priests, and that it was he that believed the words of Abinadi and was driven out before the king, and therefore he was wroth with him; for he was subject to king Laman, yet he exercised

authority over them, and put tasks upon them, and put task-masters over them.

Mosiah 24:10

10 And it came to pass that so great were their afflictions that they began to cry mightily to God.

Mosiah 24:11

11 And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death.

Mosiah 24:12

12 And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; and he did know the thoughts of their hearts.

Mosiah 24:13

13 And it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; and I will covenant with my people and deliver them out of bondage.

Mosiah 24:14

14 And I will also ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, even while you are in bondage; and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions.

Mosiah 24:15

15 And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord.

Mosiah 24:16

16 And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.

Mosiah 24:17

17 And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.

Mosiah 24:18

18 Now it came to pass that Alma and his people in the night-time gathered their flocks together, and also of their grain; yea, even all the night-time were they gathering the flocks together.

Mosiah 24:19

19 And in the morning the Lord caused a deep sleep to come upon the Lamanites, yea, and all their task-masters were in a profound sleep.

Mosiah 24:20

20 And Alma and his people departed into the wilderness; and when they had traveled all day they pitched their tents in a

valley, and they called the valley Alma, because he led their way in the wilderness.

Mosiah 24:21

21 Yea, and in the valley of Alma they poured out their thanks to God because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were the Lord their God.

Mosiah 24:22

22 And they gave thanks to God, yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God.

Mosiah 24:23

23 And now the Lord said unto Alma: Haste thee and get thou and this people out of this land, for the Lamanites have awakened and do pursue thee; therefore get thee out of this land, and I will stop the Lamanites in this valley that they come no further in pursuit of this people.

Mosiah 24:24

24 And it came to pass that they departed out of the valley, and took their journey into the wilderness.

Mosiah 24:25

25 And after they had been in the wilderness twelve days they arrived in the land of Zarahemla; and king Mosiah did also receive them with joy.

Mosiah 25

Chapter 25

Mosiah 25:1

1 And now king Mosiah caused that all the people should be gathered together.

Mosiah 25:2

2 Now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness.

Mosiah 25:3

3 And there were not so many of the people of Nephi and of the people of Zarahemla as there were of the Lamanites; yea, they were not half so numerous.

Mosiah 25:4

4 And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies.

Mosiah 25:5

5 And it came to pass that Mosiah did read, and caused to be read, the records of Zeniff to his people; yea, he read the records of the people of Zeniff, from the time they left the land of Zarahemla until they returned again.

Mosiah 25:6

6 And he also read the account of Alma and his brethren, and all their afflictions, from the time they left the land of Zarahemla

until the time they returned again.

Mosiah 25:7

7 And now, when Mosiah had made an end of reading the records, his people who tarried in the land were struck with wonder and amazement.

Mosiah 25:8

8 For they knew not what to think; for when they beheld those that had been delivered out of bondage they were filled with exceedingly great joy.

Mosiah 25:9

9 And again, when they thought of their brethren who had been slain by the Lamanites they were filled with sorrow, and even shed many tears of sorrow.

Mosiah 25:10

10 And again, when they thought of the immediate goodness of God, and his power in delivering Alma and his brethren out of the hands of the Lamanites and of bondage, they did raise their voices and give thanks to God.

Mosiah 25:11

11 And again, when they thought upon the Lamanites, who were their brethren, of their sinful and polluted state, they were filled with pain and anguish for the welfare of their souls.

Mosiah 25:12

12 And it came to pass that those who were the children of Amulon and his brethren, who had taken to wife the daughters of the Lamanites, were displeased with the conduct of their fathers, and they would no longer be called by the names of their fathers, therefore they took upon themselves the name of Nephi, that they might be called the children of Nephi and be numbered among those who were called Nephites.

Mosiah 25:13

13 And now all the people of Zarahemla were numbered with the Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi.

Mosiah 25:14

14 And now it came to pass that when Mosiah had made an end of speaking and reading to the people, he desired that Alma should also speak to the people.

Mosiah 25:15

15 And Alma did speak unto them, when they were assembled together in large bodies, and he went from one body to another, preaching unto the people repentance and faith on the Lord.

Mosiah 25:16

16 And he did exhort the people of Limhi and his brethren, all those that had been delivered out of bondage, that they should remember that it was the Lord that did deliver them.

Mosiah 25:17

17 And it came to pass that after Alma had taught the people many things, and had made an end of speaking to them, that king Limhi was desirous that he might be baptized; and all his people were desirous that they might be baptized also.

Mosiah 25:18

18 Therefore, Alma did go forth into the water and did baptize them; yea, he did baptize them after the manner he did his brethren in the waters of Mormon; yea, and as many as he did baptize did belong to the church of God; and this because of their belief on the words of Alma.

Mosiah 25:19

19 And it came to pass that king Mosiah granted unto Alma that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church.

Mosiah 25:20

20 Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly;

Mosiah 25:21

21 Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma.

Mosiah 25:22

22 And thus, notwithstanding there being many churches they were all one church, yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God.

Mosiah 25:23

23 And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ, or of God, they did join the churches of God;

Mosiah 25:24

24 And they were called the people of God. And the Lord did pour out his Spirit upon them, and they were blessed, and prospered in the land.

Mosiah 26

Chapter 26

Mosiah 26:1

1 Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers.

Mosiah 26:2

2 They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

Mosiah 26:3

3 And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

Mosiah 26:4

4 And they would not be baptized; neither would they join the church. And they were a separate people as to their faith, and

remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God.

Mosiah 26:5

5 And now in the reign of Mosiah they were not half so numerous as the people of God; but because of the dissensions among the brethren they became more numerous.

Mosiah 26:6

6 For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins; therefore it became expedient that those who committed sin, that were in the church, should be admonished by the church.

Mosiah 26:7

7 And it came to pass that they were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alma, who was the high priest.

Mosiah 26:8

8 Now king Mosiah had given Alma the authority over the church.

Mosiah 26:9

9 And it came to pass that Alma did not know concerning them; but there were many witnesses against them; yea, the people stood and testified of their iniquity in abundance.

Mosiah 26:10

10 Now there had not any such thing happened before in the church; therefore Alma was troubled in his spirit, and he caused that they should be brought before the king.

Mosiah 26:11

11 And he said unto the king: Behold, here are many whom we have brought before thee, who are accused of their brethren; yea, and they have been taken in divers iniquities. And they do not repent of their iniquities; therefore we have brought them before thee, that thou mayest judge them according to their crimes.

Mosiah 26:12

12 But king Mosiah said unto Alma: Behold, I judge them not; therefore I deliver them into thy hands to be judged.

Mosiah 26:13

13 And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

Mosiah 26:14

14 And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him, saying:

Mosiah 26:15

15 Blessed art thou, Alma, and blessed are they who were baptized in the waters of Mormon. Thou art blessed because of thy exceeding faith in the words alone of my servant Abinadi.

Mosiah 26:16

16 And blessed are they because of their exceeding faith in the words alone which thou hast spoken unto them.

Mosiah 26:17

17 And blessed art thou because thou hast established a church among this people; and they shall be established, and they shall be my people.

Mosiah 26:18

18 Yea, blessed is this people who are willing to bear my name; for in my name shall they be called; and they are mine.

Mosiah 26:19

19 And because thou hast inquired of me concerning the transgressor, thou art blessed.

Mosiah 26:20

20 Thou art my servant; and I covenant with thee that thou shalt have eternal life; and thou shalt serve me and go forth in my name, and shalt gather together my sheep.

Mosiah 26:21

21 And he that will hear my voice shall be my sheep; and him shall ye receive into the church, and him will I also receive.

Mosiah 26:22

22 For behold, this is my church; whosoever is baptized shall be baptized unto repentance. And whomsoever ye receive shall believe in my name; and him will I freely forgive.

Mosiah 26:23

23 For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth unto the end a place at my right hand.

Mosiah 26:24

24 For behold, in my name are they called; and if they know me they shall come forth, and shall have a place eternally at my right hand.

Mosiah 26:25

25 And it shall come to pass that when the second trump shall sound then shall they that never knew me come forth and shall stand before me.

Mosiah 26:26

26 And then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed.

Mosiah 26:27

27 And then I will confess unto them that I never knew them; and they shall depart into everlasting fire prepared for the devil and his angels.

Mosiah 26:28

28 Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him I will not receive at the last day.

Mosiah 26:29

29 Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also.

Mosiah 26:30

30 Yea, and as often as my people repent will I forgive them their trespasses against me.

Mosiah 26:31

31 And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation.

Mosiah 26:32

32 Now I say unto you, Go; and whosoever will not repent of his sins the same shall not be numbered among my people; and this shall be observed from this time forward.

Mosiah 26:33

33 And it came to pass when Alma had heard these words he wrote them down that he might have them, and that he might judge the people of that church according to the commandments of God.

Mosiah 26:34

34 And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord.

Mosiah 26:35

35 And whosoever repented of their sins and did confess them, them he did number among the people of the church;

Mosiah 26:36

36 And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out.

Mosiah 26:37

37 And it came to pass that Alma did regulate all the affairs of the church; and they began again to have peace and to prosper exceedingly in the affairs of the church, walking circumspectly before God, receiving many, and baptizing many.

Mosiah 26:38

38 And now all these things did Alma and his fellow laborers do who were over the church, walking in all diligence, teaching the word of God in all things, suffering all manner of afflictions, being persecuted by all those who did not belong to the church of God.

Mosiah 26:39

39 And they did admonish their brethren; and they were also admonished, every one by the word of God, according to his sins, or to the sins which he had committed, being commanded of God to pray without ceasing, and to give thanks in all things.

Mosiah 27

Chapter 27

Mosiah 27:1

1 And now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur, and complain to their leaders concerning the matter; and they did complain to Alma. And Alma laid the case before their king, Mosiah. And Mosiah consulted with his priests.

Mosiah 27:2

2 And it came to pass that king Mosiah sent a proclamation throughout the land round about that there should not any unbeliever persecute any of those who belonged to the church of God.

Mosiah 27:3

3 And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an equality among all men;

Mosiah 27:4

4 That they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself, laboring with their own hands for their support.

Mosiah 27:5

5 Yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things, they did abound in the grace of God.

Mosiah 27:6

6 And there began to be much peace again in the land; and the people began to be very numerous, and began to scatter abroad upon the face of the earth, yea, on the north and on the south, on the east and on the west, building large cities and villages in all quarters of the land.

Mosiah 27:7

7 And the Lord did visit them and prosper them, and they became a large and wealthy people.

Mosiah 27:8

8 Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.

Mosiah 27:9

9 And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them.

Mosiah 27:10

10 And now it came to pass that while he was going about to destroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king--

Mosiah 27:11

11 And as I said unto you, as they were going about rebelling against God, behold, the angel of the Lord appeared unto them; and he descended as it were in a cloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood;

Mosiah 27:12

12 And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.

Mosiah 27:13

13 Nevertheless he cried again, saying: Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.

Mosiah 27:14

14 And again, the angel said: Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.

Mosiah 27:15

15 And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God.

Mosiah 27:16

16 Now I say unto thee: Go, and remember the captivity of thy fathers in the land of Helam, and in the land of Nephi; and remember how great things he has done for them; for they were in bondage, and he has delivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered, and this even if thou wilt of thyself be cast off.

Mosiah 27:17

17 And now it came to pass that these were the last words which the angel spake unto Alma, and he departed.

Mosiah 27:18

18 And now Alma and those that were with him fell again to the earth, for great was their astonishment; for with their own eyes they had beheld an angel of the Lord; and his voice was as thunder, which shook the earth; and they knew that there was nothing save the power of God that could shake the earth and cause it to tremble as though it would part asunder.

Mosiah 27:19

19 And now the astonishment of Alma was so great that he became dumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father.

Mosiah 27:20

20 And they rehearsed unto his father all that had happened unto them; and his father rejoiced, for he knew that it was the power of God.

Mosiah 27:21

21 And he caused that a multitude should be gathered together that they might witness what the Lord had done for his son, and also for those that were with him.

Mosiah 27:22

22 And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength--that the eyes of the people might be opened to see and know of the goodness and glory of God.

Mosiah 27:23

23 And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:

Mosiah 27:24

24 For, said he, I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit.

Mosiah 27:25

25 And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

Mosiah 27:26

26 And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God.

Mosiah 27:27

27 I say unto you, unless this be the case, they must be cast off; and this I know, because I was like to be cast off.

Mosiah 27:28

28 Nevertheless, after wading through much tribulations, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God.

Mosiah 27:29

29 My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.

Mosiah 27:30

30 I rejected my Redeemer, and denied that which had been spoken of by our fathers; but now that they may foresee that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all.

Mosiah 27:31

31 Yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his all-searching eye.

Mosiah 27:32

32 And now it came to pass that Alma began from this time

forward to teach the people, and those who were with Alma at the time the angel appeared unto them, traveling round about through all the land, publishing to all the people the things which they had heard and seen, and preaching the word of God in much tribulation, being greatly persecuted by those who were unbelievers, being smitten by many of them.

Mosiah 27:33

33 But notwithstanding all this, they did impart much consolation to the church, confirming their faith, and exhorting them with long-suffering and much travail to keep the commandments of God.

Mosiah 27:34

34 And four of them were the sons of Mosiah; and their names were Ammon, and Aaron, and Omner, and Himni; these were the names of the sons of Mosiah.

Mosiah 27:35

35 And they traveled throughout all the lands of Zarahemla, and among all the people who were under the reign of king Mosiah, zealously striving to repair all the injuries which they had done to the church, confessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them.

Mosiah 27:36

36 And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer.

Mosiah 27:37

37 And how blessed are they! For they did publish peace; they did publish good tidings of good; and they did declare unto the people that the Lord reigneth.

Mosiah 28

Chapter 28

Mosiah 28:1

1 Now it came to pass that after the sons of Mosiah had done all these things, they took a small number with them and returned to their father, the king, and desired of him that he would grant unto them that they might, with these whom they had selected, go up to the land of Nephi that they might preach the things which they had heard, and that they might impart the word of God to their brethren, the Lamanites--

Mosiah 28:2

2 That perhaps they might bring them to the knowledge of the Lord their God, and convince them of the iniquity of their fathers; and that perhaps they might cure them of their hatred towards the Nephites, that they might also be brought to rejoice in the Lord their God, that they might become friendly to one another, and that there should be no more contentions in all the land which the Lord their God had given them.

Mosiah 28:3

3 Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.

Mosiah 28:4

4 And thus did the Spirit of the Lord work upon them, for they were the very vilest of sinners. And the Lord saw fit in his infinite mercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities, suffering much and fearing that they should be cast off forever.

Mosiah 28:5

5 And it came to pass that they did plead with their father many days that they might go up to the land of Nephi.

Mosiah 28:6

6 And king Mosiah went and inquired of the Lord if he should let his sons go up among the Lamanites to preach the word.

Mosiah 28:7

7 And the Lord said unto Mosiah: Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites.

Mosiah 28:8

8 And it came to pass that Mosiah granted that they might go and do according to their request.

Mosiah 28:9

9 And they took their journey into the wilderness to go up to preach the word among the Lamanites; and I shall give an account of their proceedings hereafter.

Mosiah 28:10

10 Now king Mosiah had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom.

Mosiah 28:11

11 Therefore he took the records which were engraven on the plates of brass, and also the plates of Nephi, and all the things which he had kept and preserved according to the commandments of God, after having translated and caused to be written the records which were on the plates of gold which had been found by the people of Limhi, which were delivered to him by the hand of Limhi;

Mosiah 28:12

12 And this he did because of the great anxiety of his people; for they were desirous beyond measure to know concerning those people who had been destroyed.

Mosiah 28:13

13 And now he translated them by the means of those two stones which were fastened into the two rims of a bow.

Mosiah 28:14

14 Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;

Mosiah 28:15

15 And they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land the iniquities and abominations of his people;

Mosiah 28:16

16 And whosoever has these things is called seer, after the manner of old times.

Mosiah 28:17

17 Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people and they were scattered abroad upon the face of all the earth, yea, and even from that time back until the creation of Adam.

Mosiah 28:18

18 Now this account did cause the people of Mosiah to mourn exceedingly, yea, they were filled with sorrow; nevertheless it gave them much knowledge, in the which they did rejoice.

Mosiah 28:19

19 And this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account.

Mosiah 28:20

20 And now, as I said unto you, that after king Mosiah had done these things, he took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem.

Mosiah 29

Chapter 29

Mosiah 29:1

1 Now when Mosiah had done this he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king.

Mosiah 29:2

2 And it came to pass that the voice of the people came, saying: We are desirous that Aaron thy son should be our king and our ruler.

Mosiah 29:3

3 Now Aaron had gone up to the land of Nephi, therefore the king could not confer the kingdom upon him; neither would Aaron take upon him the kingdom; neither were any of the sons of Mosiah willing to take upon them the kingdom.

Mosiah 29:4

4 Therefore king Mosiah sent again among the people; yea, even a written word sent he among the people. And these were the words that were written, saying:

Mosiah 29:5

5 Behold, O ye my people, or my brethren, for I esteem you as such, I desire that ye should consider the cause which ye are called to consider--for ye are desirous to have a king.

Mosiah 29:6

6 Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.

Mosiah 29:7

7 And now if there should be another appointed in his stead, behold I fear there would rise contentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and draw away a part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of the Lord, yea, and destroy the souls of many people.

Mosiah 29:8

8 Now I say unto you let us be wise and consider these things, for we have no right to destroy my son, neither should we have any right to destroy another if he should be appointed in his stead.

Mosiah 29:9

9 And if my son should turn again to his pride and vain things he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin.

Mosiah 29:10

10 And now let us be wise and look forward to these things, and do that which will make for the peace of this people.

Mosiah 29:11

11 Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law; and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.

Mosiah 29:12

12 Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just.

Mosiah 29:13

13 Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people--I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you.

Mosiah 29:14

14 And even I myself have labored with all the power and faculties which I have possessed, to teach you the commandments of God, and to establish peace throughout the land, that there should be no wars nor contentions, no stealing, nor plundering, nor murdering, nor any manner of iniquity;

Mosiah 29:15

15 And whosoever has committed iniquity, him have I punished according to the crime which he has committed, according to the law which has been given to us by our fathers.

Mosiah 29:16

16 Now I say unto you, that because all men are not just it is not expedient that ye should have a king or kings to rule over you.

Mosiah 29:17

17 For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!

Mosiah 29:18

18 Yea, remember king Noah, his wickedness and his abominations, and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities they were brought into bondage.

Mosiah 29:19

19 And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

Mosiah 29:20

20 But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

Mosiah 29:21

21 And behold, now I say unto you, ye cannot dethrone an iniquitous king save it be through much contention, and the shedding of much blood.

Mosiah 29:22

22 For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

Mosiah 29:23

23 And he enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness.

Mosiah 29:24

24 And now behold I say unto you, it is not expedient that such abominations should come upon you.

Mosiah 29:25

25 Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

Mosiah 29:26

26 Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law--to do your business by the voice of the people.

Mosiah 29:27

27 And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

Mosiah 29:28

28 And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

Mosiah 29:29

29 If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

Mosiah 29:30

30 And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.

Mosiah 29:31

31 For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

Mosiah 29:32

32 And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land.

Mosiah 29:33

33 And many more things did king Mosiah write unto them, unfolding unto them all the trials and troubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them.

Mosiah 29:34

34 And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might bear his part.

Mosiah 29:35

35 And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous king to rule over them;

Mosiah 29:36

36 Yea, all his iniquities and abominations, and all the wars, and contentions, and bloodshed, and the stealing, and the plundering, and the committing of whoredoms, and all manner of iniquities which cannot be enumerated--telling them that these things ought not to be, that they were expressly repugnant to the commandments of God.

Mosiah 29:37

37 And now it came to pass, after king Mosiah had sent these things forth among the people they were convinced of the truth of his words.

Mosiah 29:38

38 Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins.

Mosiah 29:39

39 Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of the liberty which had been granted unto them.

Mosiah 29:40

40 And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, yea, for that lucre which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure.

Mosiah 29:41

41 And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land.

Mosiah 29:42

42 And it came to pass that Alma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church.

Mosiah 29:43

43 And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments; and there was continual peace through the land.

Mosiah 29:44

44 And thus commenced the reign of the judges throughout all the land of Zarahemla, among all the people who were called the Nephites; and Alma was the first and chief judge.

Mosiah 29:45

45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.

Mosiah 29:46

46 And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.

Mosiah 29:47

47 And thus ended the reign of the kings over the people of

Nephi; and thus ended the days of Alma, who was the founder of their church.

Alma

THE BOOK OF ALMA

THE SON OF ALMA

The account of Alma, who was the son of Alma the first, and chief judge over the people of Nephi, and also the high priest over the Church. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites, according to the record of Alma, the first and chief judge.

Alma 1

Chapter 1

Alma 1:1

1 Now it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he had established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws which he had made.

Alma 1:2

2 And it came to pass that in the first year of the reign of Alma in the judgment-seat, there was a man brought before him to be judged, a man who was large, and was noted for his much strength.

Alma 1:3

3 And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people.

Alma 1:4

4 And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and, in the end, all men should have eternal life.

Alma 1:5

5 And it came to pass that he did teach these things so much that many did believe on his words, even so many that they began to support him and give him money.

Alma 1:6

6 And he began to be lifted up in the pride of his heart, and to wear very costly apparel, yea, and even began to establish a church after the manner of his preaching.

Alma 1:7

7 And it came to pass as he was going, to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their teachers; and he began to contend with him sharply, that he might lead away the people of the church; but the man withstood him, admonishing him with the words of God.

Alma 1:8

8 Now the name of the man was Gideon; and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage.

Alma 1:9

9 Now, because Gideon withstood him with the words of God he was wroth with Gideon, and drew his sword and began to smite him. Now Gideon being stricken with many years, therefore he was not able to withstand his blows, therefore he was slain by the sword.

Alma 1:10

10 And the man who slew him was taken by the people of the church, and was brought before Alma, to be judged according to the crimes which he had committed.

Alma 1:11

11 And it came to pass that he stood before Alma and pleaded for himself with much boldness.

Alma 1:12

12 But Alma said unto him: Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people it would prove their entire destruction.

Alma 1:13

13 And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for vengeance.

Alma 1:14

14 Therefore thou art condemned to die, according to the law which has been given us by Mosiah, our last king; and it has been acknowledged by this people; therefore this people must abide by the law.

Alma 1:15

15 And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death.

Alma 1:16

16 Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching false doctrines; and this they did for the sake of riches and honor.

Alma 1:17

17 Nevertheless, they durst not lie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for his belief.

Alma 1:18

18 And they durst not steal, for fear of the law, for such were punished; neither durst they rob, nor murder, for he that

murdered was punished unto death.

Alma 1:19

19 But it came to pass that whosoever did not belong to the church of God began to persecute those that did belong to the church of God, and had taken upon them the name of Christ.

Alma 1:20

20 Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without money and without price.

Alma 1:21

21 Now there was a strict law among the people of the church that there should not any man, belonging to the church, arise and persecute those that did not belong to the church, and that there should be no persecution among themselves.

Alma 1:22

22 Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea, they would smite one another with their fists.

Alma 1:23

23 Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church.

Alma 1:24

24 For the hearts of many were hardened, and their names were blotted out, that they were remembered no more among the people of God. And also many withdrew themselves from among them.

Alma 1:25

25 Now this was a great trial to those that did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

Alma 1:26

26 And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.

Alma 1:27

27 And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely.

Alma 1:28

28 And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

Alma 1:29

29 And now, because of the steadiness of the church they began to be exceedingly rich, having abundance of all things whatsoever they stood in need--an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.

Alma 1:30

30 And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

Alma 1:31

31 And thus they did prosper and become far more wealthy than those who did not belong to their church.

Alma 1:32

32 For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible.

Alma 1:33

33 And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known; therefore, there was much peace among the people of Nephi until the fifth year of the reign of the judges.

Alma 2

Chapter 2

Alma 2:1

1 And it came to pass in the commencement of the fifth year of their reign there began to be a contention among the people; for a certain man, being called Amlici, he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man that slew Gideon by the sword, who was executed according to the law--

Alma 2:2

2 Now this Amlici had, by his cunning, drawn away much people after him; even so much that they began to be very powerful; and they began to endeavor to establish Amlici to be king over the people.

Alma 2:3

3 Now this was alarming to the people of the church, and also to all those who had not been drawn away after the persuasions of Amlici; for they knew that according to their law that such things must be established by the voice of the people.

Alma 2:4

4 Therefore, if it were possible that Amlici should gain the

voice of the people, he, being a wicked man, would deprive them of their rights and privileges of the church; for it was his intent to destroy the church of God.

Alma 2:5

5 And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful contentions one with another.

Alma 2:6

6 And thus they did assemble themselves together to cast in their voices concerning the matter; and they were laid before the judges.

Alma 2:7

7 And it came to pass that the voice of the people came against Amlici, that he was not made king over the people.

Alma 2:8

8 Now this did cause much joy in the hearts of those who were against him; but Amlici did stir up those who were in his favor to anger against those who were not in his favor.

Alma 2:9

9 And it came to pass that they gathered themselves together, and did consecrate Amlici to be their king.

Alma 2:10

10 Now when Amlici was made king over them he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him.

Alma 2:11

11 Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites; and the remainder were called Nephites, or the people of God.

Alma 2:12

12 Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of weapons of war, of every kind.

Alma 2:13

13 And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed captains, and higher captains, and chief captains, according to their numbers.

Alma 2:14

14 And it came to pass that Amlici did arm his men with all manner of weapons of war of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.

Alma 2:15

15 And it came to pass that the Amlicites came upon the hill Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla, and there they began to make war with the Nephites.

Alma 2:16

16 Now Alma, being the chief judge and the governor of the

people of Nephi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Amlicites to battle.

Alma 2:17

17 And they began to slay the Amlicites upon the hill east of Sidon. And the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites.

Alma 2:18

18 Nevertheless the Lord did strengthen the hand of the Nephites, that they slew the Amlicites with great slaughter, that they began to flee before them.

Alma 2:19

19 And it came to pass that the Nephites did pursue the Amlicites all that day, and did slay them with much slaughter, insomuch that there were slain of the Amlicites twelve thousand five hundred thirty and two souls; and there were slain of the Nephites six thousand five hundred sixty and two souls.

Alma 2:20

20 And it came to pass that when Alma could pursue the Amlicites no longer he caused that his people should pitch their tents in the valley of Gideon, the valley being called after that Gideon who was slain by the hand of Nehor with the sword; and in this valley the Nephites did pitch their tents for the night.

Alma 2:21

21 And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.

Alma 2:22

22 Now those whom he had sent out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Amlicites.

Alma 2:23

23 And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished, and struck with much fear, saying:

Alma 2:24

24 Behold, we followed the camp of the Amlicites, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them;

Alma 2:25

25 And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city; and except we make haste they obtain possession of our city, and our fathers, and our wives, and our children be slain.

Alma 2:26

26 And it came to pass that the people of Nephi took their

tents, and departed out of the valley of Gideon towards their city, which was the city of Zarahemla.

Alma 2:27

27 And behold, as they were crossing the river Sidon, the Lamanites and the Amlicites, being as numerous almost, as it were, as the sands of the sea, came upon them to destroy them.

Alma 2:28

28 Nevertheless, the Nephites being strengthened by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore the Lord did hear their cries, and did strengthen them, and the Lamanites and the Amlicites did fall before them.

Alma 2:29

29 And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.

Alma 2:30

30 And it came to pass that Alma, being a man of God, being exercised with much faith, cried, saying: O Lord, have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people.

Alma 2:31

31 Now when Alma had said these words he contended again with Amlici; and he was strengthened, insomuch that he slew Amlici with the sword.

Alma 2:32

32 And he also contended with the king of the Lamanites; but the king of the Lamanites fled back from before Alma and sent his guards to contend with Alma.

Alma 2:33

33 But Alma, with his guards, contended with the guards of the king of the Lamanites until he slew and drove them back.

Alma 2:34

34 And thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites on the west side of the river Sidon.

Alma 2:35

35 And it came to pass that when they had all crossed the river Sidon that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered.

Alma 2:36

36 And they fled before the Nephites towards the wilderness which was west and north, away beyond the borders of the land; and the Nephites did pursue them with their might, and did slay them.

Alma 2:37

37 Yea, they were met on every hand, and slain and driven, until they were scattered on the west, and on the north, until they had

reached the wilderness, which was called Hermounts; and it was that part of the wilderness which was infested by wild and ravenous beasts.

Alma 2:38

38 And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.

Alma 3

Chapter 3

Alma 3:1

1 And it came to pass that the Nephites who were not slain by the weapons of war, after having buried those who had been slain--now the number of the slain were not numbered, because of the greatness of their number--after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children.

Alma 3:2

2 Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.

Alma 3:3

3 And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the waters of Sidon; and behold their bones are in the depths of the sea, and they are many.

Alma 3:4

4 And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites.

Alma 3:5

5 Now the heads of the Lamanites were shorn; and they were naked, save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

Alma 3:6

6 And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

Alma 3:7

7 And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a mark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women.

Alma 3:8

8 And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix and believe in

incorrect traditions which would prove their destruction.

Alma 3:9

9 And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed.

Alma 3:10

10 Therefore, whosoever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him.

Alma 3:11

11 And it came to pass that whosoever would not believe in the tradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were called the Nephites, or the people of Nephi, from that time forth--

Alma 3:12

12 And it is they who have kept the records which are true of their people, and also of the people of the Lamanites.

Alma 3:13

13 Now we will return again to the Amlicites, for they also had a mark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.

Alma 3:14

14 Thus the word of God is fulfilled, for these are the words which he said to Nephi: Behold, the Lamanites have I cursed, and I will set a mark on them that they and their seed may be separated from thee and thy seed, from this time henceforth and forever, except they repent of their wickedness and turn to me that I may have mercy upon them.

Alma 3:15

15 And again: I will set a mark upon him that mingleth his seed with thy brethren, that they may be cursed also.

Alma 3:16

16 And again: I will set a mark upon him that fighteth against thee and thy seed.

Alma 3:17

17 And again, I say he that departeth from thee shall no more be called thy seed; and I will bless thee, and whomsoever shall be called thy seed, henceforth and forever; and these were the promises of the Lord unto Nephi and to his seed.

Alma 3:18

18 Now the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads; nevertheless they had come out in open rebellion against God; therefore it was expedient that the curse should fall upon them.

Alma 3:19

19 Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed bring upon himself his own condemnation.

Alma 3:20

20 Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the same place where the first army met the Amlicites.

Alma 3:21

21 And it came to pass that there was an army sent to drive them out of their land.

Alma 3:22

22 Now Alma himself being afflicted with a wound did not go up to battle at this time against the Lamanites;

Alma 3:23

23 But he sent up a numerous army against them; and they went up and slew many of the Lamanites, and drove the remainder of them out of the borders of their land.

Alma 3:24

24 And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies.

Alma 3:25

25 Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the judges.

Alma 3:26

26 And in one year were thousands and tens of thousands of souls sent to the eternal world, that they might reap their rewards according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one.

Alma 3:27

27 For every man receiveth wages of him whom he listeth to obey, and this according to the words of the spirit of prophecy; therefore let it be according to the truth. And thus endeth the fifth year of the reign of the judges.

Alma 4

Chapter 4

Alma 4:1

1 Now it came to pass in the sixth year of the reign of the judges over the people of Nephi, there were no contentions nor wars in the land of Zarahemla;

Alma 4:2

2 But the people were afflicted, yea, greatly afflicted for the loss of their brethren, and also for the loss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanites.

Alma 4:3

3 And so great were their afflictions that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty.

Alma 4:4

4 And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the high priest over the people of the church, by the hand of his father Alma.

Alma 4:5

5 And it came to pass in the seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the church of God and were baptized. And thus endeth the seventh year of the reign of the judges over the people of Nephi; and there was continual peace in all that time.

Alma 4:6

6 And it came to pass in the eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel.

Alma 4:7

7 Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.

Alma 4:8

8 For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.

Alma 4:9

9 And thus, in this eighth year of the reign of the judges, there began to be great contentions among the people of the church; yea, there were envyings, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God.

Alma 4:10

10 And thus ended the eighth year of the reign of the judges; and the wickedness of the church was a great stumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

Alma 4:11

11 And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people.

Alma 4:12

12 Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their

backs upon the needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted.

Alma 4:13

13 Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry, and suffering all manner of afflictions, for Christ's sake, who should come according to the spirit of prophecy;

Alma 4:14

14 Looking forward to that day, thus retaining a remission of their sins; being filled with great joy because of the resurrection of the dead, according to the will and power and deliverance of Jesus Christ from the bands of death.

Alma 4:15

15 And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and the persecutions which were heaped upon them by the remainder of his people, and seeing all their inequality, began to be very sorrowful; nevertheless the Spirit of the Lord did not fail him.

Alma 4:16

16 And he selected a wise man who was among the elders of the church, and gave him power according to the voice of the people, that he might have power to enact laws according to the laws which had been given, and to put them in force according to the wickedness and the crimes of the people.

Alma 4:17

17 Now this man's name was Nephiah, and he was appointed chief judge; and he sat in the judgment-seat to judge and to govern the people.

Alma 4:18

18 Now Alma did not grant unto him the office of being high priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment-seat unto Nephiah.

Alma 4:19

19 And this he did that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.

Alma 4:20

20 And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to Nephiah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy.

Alma 5

Chapter 5

Alma 5:1

1 Now it came to pass that Alma began to deliver the word of God

unto the people, first in the land of Zarahemla, and from thence throughout all the land.

Alma 5:2

2 And these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record, saying:

Alma 5:3

3 I, Alma, having been consecrated by my father, Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.

Alma 5:4

4 And behold, I say unto you, they were delivered out of the hands of the people of king Noah, by the mercy and power of God.

Alma 5:5

5 And behold, after that, they were brought into bondage by the hands of the Lamanites in the wilderness; yea, I say unto you, they were in captivity, and again the Lord did deliver them out of bondage by the power of his word; and we were brought into this land, and here we began to establish the church of God throughout this land also.

Alma 5:6

6 And now behold, I say unto you, my brethren, you that belong to this church, have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from hell?

Alma 5:7

7 Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word; yea, they were encircled about by the bands of death, and the chains of hell, and an everlasting destruction did await them.

Alma 5:8

8 And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, Nay, they were not.

Alma 5:9

9 And again I ask, were the bands of death broken, and the chains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did sing redeeming love. And I say unto you that they are saved.

Alma 5:10

10 And now I ask of you on what conditions are they saved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of hell?

Alma 5:11

11 Behold, I can tell you--did not my father Alma believe in the words which were delivered by the mouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?

Alma 5:12

12 And according to his faith there was a mighty change wrought in his heart. Behold I say unto you that this is all true.

Alma 5:13

13 And behold, he preached the word unto your fathers, and a mighty change was also wrought in their hearts, and they humbled themselves and put their trust in the true and living God. And behold, they were faithful until the end; therefore they were saved.

Alma 5:14

14 And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?

Alma 5:15

15 Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

Alma 5:16

16 I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

Alma 5:17

17 Or do ye imagine to yourselves that ye can lie unto the Lord in that day, and say--Lord, our works have been righteous works upon the face of the earth--and that he will save you?

Alma 5:18

18 Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God?

Alma 5:19

19 I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?

Alma 5:20

20 I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to the devil?

Alma 5:21

21 I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people

from their sins.

Alma 5:22

22 And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you?

Alma 5:23

23 Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

Alma 5:24

24 Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?

Alma 5:25

25 I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of the devil.

Alma 5:26

26 And now behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?

Alma 5:27

27 Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins?

Alma 5:28

28 Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

Alma 5:29

29 Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; and I would that he should prepare quickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless.

Alma 5:30

30 And again I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

Alma 5:31

31 Wo unto such an one, for he is not prepared, and the time is at hand that he must repent or he cannot be saved!

Alma 5:32

32 Yea, even wo unto all ye workers of iniquity; repent, repent, for the Lord God hath spoken it!

Alma 5:33

33 Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you.

Alma 5:34

34 Yea, he saith: Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely;

Alma 5:35

35 Yea, come unto me and bring forth works of righteousness, and ye shall not be hewn down and cast into the fire--

Alma 5:36

36 For behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.

Alma 5:37

37 O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!

Alma 5:38

38 Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

Alma 5:39

39 And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil.

Alma 5:40

40 For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil.

Alma 5:41

41 Therefore, if a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the devil, for he hearkeneth unto his voice, and doth follow him.

Alma 5:42

42 And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.

Alma 5:43

43 And now, my brethren, I would that ye should hear me, for I speak in the energy of my soul; for behold, I have spoken unto you plainly that ye cannot err, or have spoken according to the commandments of God.

Alma 5:44

44 For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come.

Alma 5:45

45 And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

Alma 5:46

46 Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.

Alma 5:47

47 And moreover, I say unto you that it has thus been revealed unto me, that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God.

Alma 5:48

48 I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.

Alma 5:49

49 And now I say unto you that this is the order after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again.

Alma 5:50

50 Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men.

Alma 5:51

51 And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying: Go forth and say unto this people--Repent, for except ye repent ye can in nowise inherit the kingdom of heaven.

Alma 5:52

52 And again I say unto you, the Spirit saith: Behold, the ax is laid at the root of the tree; therefore every tree that bringeth

not forth good fruit shall be hewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.

Alma 5:53

53 And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?

Alma 5:54

54 Yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecution of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit, and they do bring forth works which are meet for repentance--

Alma 5:55

55 Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?

Alma 5:56

56 And finally, all ye that will persist in your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent.

Alma 5:57

57 And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith: The names of the wicked shall not be mingled with the names of my people;

Alma 5:58

58 For the names of the righteous shall be written in the book of life, and unto them will I grant an inheritance at my right hand. And now, my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled.

Alma 5:59

59 For what shepherd is there among you having many sheep doth not watch over them, that the wolves enter not and devour his flock? And behold, if a wolf enter his flock doth he not drive him out? Yea, and at the last, if he can, he will destroy him.

Alma 5:60

60 And now I say unto you that the good shepherd doth call after you; and if you will hearken unto his voice he will bring you into his fold, and ye are his sheep; and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed.

Alma 5:61

61 And now I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.

Alma 5:62

62 I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.

Alma 6

Chapter 6

Alma 6:1

1 And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.

Alma 6:2

2 And it came to pass that whosoever did not belong to the church who repented of their sins were baptized unto repentance, and were received into the church.

Alma 6:3

3 And it also came to pass that whosoever did belong to the church that did not repent of their wickedness and humble themselves before God--I mean those who were lifted up in the pride of their hearts--the same were rejected, and their names were blotted out, that their names were not numbered among those of the righteous.

Alma 6:4

4 And thus they began to establish the order of the church in the city of Zarahemla.

Alma 6:5

5 Now I would that ye should understand that the word of God was liberal unto all, that none were deprived of the privilege of assembling themselves together to hear the word of God.

Alma 6:6

6 Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God.

Alma 6:7

7 And now it came to pass that when Alma had made these regulations he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon, into the valley of Gideon, there having been a city built, which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword.

Alma 6:8

8 And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, and according to the spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins, and the holy order by which he was called. And thus it is written.

Amen.

Alma 7
Chapter 7

Alma 7:1

1 Behold my beloved brethren, seeing that I have been permitted to come unto you, therefore I attempt to address you in my language; yea, by my own mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been wholly confined to the judgment-seat, having had much business that I could not come unto you.

Alma 7:2

2 And even I could not have come now at this time were it not that the judgment-seat hath been given to another, to reign in my stead; and the Lord in much mercy hath granted that I should come unto you.

Alma 7:3

3 And behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God, and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him, that I should find that ye were not in the awful dilemma that our brethren were in at Zarahemla.

Alma 7:4

4 But blessed be the name of God, that he hath given me to know, yea, hath given unto me the exceedingly great joy of knowing that they are established again in the way of his righteousness.

Alma 7:5

5 And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla, for behold, my joy cometh over them after wading through much affliction and sorrow.

Alma 7:6

6 But behold, I trust that ye are not in a state of so much unbelief as were your brethren; I trust that ye are not lifted up in the pride of your hearts; yea, I trust that ye have not set your hearts upon riches and the vain things of the world; yea, I trust that you do not worship idols, but that ye do worship the true and living God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come.

Alma 7:7

7 For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all--for behold, the time is not far distant that the Redeemer liveth and cometh among his people.

Alma 7:8

8 Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word.

Alma 7:9

9 But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying--Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth.

Alma 7:10

10 And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

Alma 7:11

11 And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

Alma 7:12

12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

Alma 7:13

13 Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me.

Alma 7:14

14 Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness.

Alma 7:15

15 Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism.

Alma 7:16

16 And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.

Alma 7:17

17 And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of

the Spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy.

Alma 7:18

18 For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.

Alma 7:19

19 For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.

Alma 7:20

20 I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.

Alma 7:21

21 And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.

Alma 7:22

22 And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.

Alma 7:23

23 And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive.

Alma 7:24

24 And see that ye have faith, hope, and charity, and then ye will always abound in good works.

Alma 7:25

25 And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.

Alma 7:26

26 And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.

Alma 7:27

27 And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen.

Alma 8

Chapter 8

Alma 8:1

1 And now it came to pass that Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.

Alma 8:2

2 And thus ended the ninth year of the reign of the judges over the people of Nephi.

Alma 8:3

3 And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey over into the land of Melek, on the west of the river Sidon, on the west by the borders of the wilderness.

Alma 8:4

4 And he began to teach the people in the land of Melek according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melek.

Alma 8:5

5 And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land;

Alma 8:6

6 So that when he had finished his work at Melek he departed thence, and traveled three days' journey on the north of the land of Melek; and he came to a city which was called Ammonihah.

Alma 8:7

7 Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah.

Alma 8:8

8 And it came to pass that when Alma had come to the city of Ammonihah he began to preach the word of God unto them.

Alma 8:9

9 Now Satan had gotten great hold upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma.

Alma 8:10

10 Nevertheless Alma labored much in the spirit, wrestling with

God in mighty prayer, that he would pour out his Spirit upon the people who were in the city; that he would also grant that he might baptize them unto repentance.

Alma 8:11

11 Nevertheless, they hardened their hearts, saying unto him: Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions.

Alma 8:12

12 And now we know that because we are not of thy church we know that thou hast no power over us; and thou hast delivered up the judgment-seat unto Nephiah; therefore thou art not the chief judge over us.

Alma 8:13

13 Now when the people had said this, and withstood all his words, and reviled him, and spit upon him, and caused that he should be cast out of their city, he departed thence and took his journey towards the city which was called Aaron.

Alma 8:14

14 And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much tribulation and anguish of soul, because of the wickedness of the people who were in the city of Ammonihah, it came to pass while Alma was thus weighed down with sorrow, behold an angel of the Lord appeared unto him, saying:

Alma 8:15

15 Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful in keeping the commandments of God from the time which thou receivedst thy first message from him. Behold, I am he that delivered it unto you.

Alma 8:16

16 And behold, I am sent to command thee that thou return to the city of Ammonihah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except they repent the Lord God will destroy them.

Alma 8:17

17 For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith the Lord) which is contrary to the statutes, and judgments, and commandments which he has given unto his people.

Alma 8:18

18 Now it came to pass that after Alma had received his message from the angel of the Lord he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which is on the south of the city of Ammonihah.

Alma 8:19

19 And as he entered the city he was an hungered, and he said to a man: Will ye give to an humble servant of God something to eat?

Alma 8:20

20 And the man said unto him: I am a Nephite, and I know that

thou art a holy prophet of God, for thou art the man whom an angel said in a vision: Thou shalt receive. Therefore, go with me into my house and I will impart unto thee of my food; and I know that thou wilt be a blessing unto me and my house.

Alma 8:21

21 And it came to pass that the man received him into his house; and the man was called Amulek; and he brought forth bread and meat and set before Alma.

Alma 8:22

22 And it came to pass that Alma ate bread and was filled; and he blessed Amulek and his house, and he gave thanks unto God.

Alma 8:23

23 And after he had eaten and was filled he said unto Amulek: I am Alma, and am the high priest over the church of God throughout the land.

Alma 8:24

24 And behold, I have been called to preach the word of God among all this people, according to the spirit of revelation and prophecy; and I was in this land and they would not receive me, but they cast me out and I was about to set my back towards this land forever.

Alma 8:25

25 But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their iniquities.

Alma 8:26

26 And now, Amulek, because thou hast fed me and taken me in, thou art blessed; for I was an hungered, for I had fasted many days.

Alma 8:27

27 And Alma tarried many days with Amulek before he began to preach unto the people.

Alma 8:28

28 And it came to pass that the people did wax more gross in their iniquities.

Alma 8:29

29 And the word came to Alma, saying: Go; and also say unto my servant Amulek, go forth and prophesy unto this people, saying--Repent ye, for thus saith the Lord, except ye repent I will visit this people in mine anger; yea, and I will not turn my fierce anger away.

Alma 8:30

30 And Alma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with the Holy Ghost.

Alma 8:31

31 And they had power given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them.

Alma 8:32

32 And it came to pass that they went forth and began to preach and to prophesy unto the people, according to the spirit and power which the Lord had given them.

Alma 9

Chapter 9

Alma 9:1

1 And again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of Ammonihah, it came to pass as I began to preach unto them, they began to contend with me, saying:

Alma 9:2

2 Who art thou? Suppose ye that we shall believe the testimony of one man, although he should preach unto us that the earth should pass away?

Alma 9:3

3 Now they understood not the words which they spake; for they knew not that the earth should pass away.

Alma 9:4

4 And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.

Alma 9:5

5 Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiffnecked people.

Alma 9:6

6 And they said: Who is God, that sendeth no more authority than one man among this people, to declare unto them the truth of such great and marvelous things?

Alma 9:7

7 And they stood forth to lay their hands on me; but behold, they did not. And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:

Alma 9:8

8 Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers; yea, how soon ye have forgotten the commandments of God.

Alma 9:9

9 Do ye not remember that our father, Lehi, was brought out of Jerusalem by the hand of God? Do ye not remember that they were all led by him through the wilderness?

Alma 9:10

10 And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

Alma 9:11

11 Yea, and if it had not been for his matchless power, and his mercy, and his long-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this

period of time, and perhaps been consigned to a state of endless misery and woe.

Alma 9:12

12 Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all--he has commanded you to repent, or he will utterly destroy you from off the face of the earth; yea, he will visit you in his anger, and in his fierce anger he will not turn away.

Alma 9:13

13 Behold, do ye not remember the words which he spake unto Lehi, saying that: Inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

Alma 9:14

14 Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been cut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land.

Alma 9:15

15 Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment than for you, if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent.

Alma 9:16

16 For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them and prolong their existence in the land.

Alma 9:17

17 And at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name.

Alma 9:18

18 But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in the land, for the Lamanites shall be sent upon you; and if ye repent not they shall come in a time when you know not, and ye shall be visited with utter destruction; and it shall be according to the fierce anger of the Lord.

Alma 9:19

19 For he will not suffer you that ye shall live in your iniquities, to destroy his people. I say unto you, Nay; he would rather suffer that the Lamanites might destroy all his people who are called the people of Nephi, if it were possible that they could fall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God;

Alma 9:20

20 Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come;

Alma 9:21

21 Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation;

Alma 9:22

22 Yea, and after having been delivered of God out of the land of Jerusalem, by the hand of the Lord; having been saved from famine, and from sickness, and all manner of diseases of every kind; and they having waxed strong in battle, that they might not be destroyed; having been brought out of bondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things--

Alma 9:23

23 And now behold I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more tolerable for the Lamanites than for them.

Alma 9:24

24 For behold, the promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?

Alma 9:25

25 And now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying: Repent ye, for the kingdom of heaven is nigh at hand;

Alma 9:26

26 And not many days hence the Son of God shall come in his glory; and his glory shall be the glory of the Only Begotten of the Father, full of grace, equity, and truth, full of patience, mercy, and long-suffering, quick to hear the cries of his people and to answer their prayers.

Alma 9:27

27 And behold, he cometh to redeem those who will be baptized unto repentance, through faith on his name.

Alma 9:28

28 Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works, according to that which they have been--if they have been righteous they

shall reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil they shall reap the damnation of their souls, according to the power and captivity of the devil.

Alma 9:29

29 Now behold, this is the voice of the angel, crying unto the people.

Alma 9:30

30 And now, my beloved brethren, for ye are my brethren, and ye ought to be beloved, and ye ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God, and seeing that ye are a lost and a fallen people.

Alma 9:31

31 Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me because I said unto them that they were a hard-hearted and a stiffnecked people.

Alma 9:32

32 And also because I said unto them that they were a lost and a fallen people they were angry with me, and sought to lay their hands upon me, that they might cast me into prison.

Alma 9:33

33 But it came to pass that the Lord did not suffer them that they should take me at that time and cast me into prison.

Alma 9:34

34 And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the words of Amulek are not all written, nevertheless a part of his words are written in this book.

Alma 10

Chapter 10

Alma 10:1

1 Now these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying:

Alma 10:2

2 I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was the same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.

Alma 10:3

3 And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren.

Alma 10:4

4 And behold, I am also a man of no small reputation among all those who know me; yea, and behold, I have many kindreds and friends, and I have also acquired much riches by the hand of my industry.

Alma 10:5

5 Nevertheless, after all this, I never have known much of the

ways of the Lord, and his mysteries and marvelous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people.

Alma 10:6

6 Nevertheless, I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of the judges.

Alma 10:7

7 As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has fasted many days because of the sins of this people, and he is an hungered, and thou shalt receive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of the Lord shall rest upon thee and thy house.

Alma 10:8

8 And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither I found the man whom the angel said unto me: Thou shalt receive into thy house--and behold it was this same man who has been speaking unto you concerning the things of God.

Alma 10:9

9 And the angel said unto me he is a holy man; wherefore I know he is a holy man because it was said by an angel of God.

Alma 10:10

10 And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his angel to make these things manifest unto me; and this he has done while this Alma hath dwelt at my house.

Alma 10:11

11 For behold, he hath blessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

Alma 10:12

12 And now, when Amulek had spoken these words the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them.

Alma 10:13

13 Nevertheless, there were some among them who thought to question them, that by their cunning devices they might catch them in their words, that they might find witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

Alma 10:14

14 Now it was those men who sought to destroy them, who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges.

Alma 10:15

15 Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession.

Alma 10:16

16 And it came to pass that they began to question Amulek, that thereby they might make him cross his words, or contradict the words which he should speak.

Alma 10:17

17 Now they knew not that Amulek could know of their designs. But it came to pass as they began to question him, he perceived their thoughts, and he said unto them: O ye wicked and perverse generation, ye lawyers and hypocrites, for ye are laying the foundation of the devil; for ye are laying traps and snares to catch the holy ones of God.

Alma 10:18

18 Ye are laying plans to pervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.

Alma 10:19

19 Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices--yea, well did he say that if the time should come that the voice of this people should choose iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.

Alma 10:20

20 And now I say unto you that well doth the Lord judge of your iniquities; well doth he cry unto this people, by the voice of his angels: Repent ye, repent, for the kingdom of heaven is at hand.

Alma 10:21

21 Yea, well doth he cry, by the voice of his angels that: I will come down among my people, with equity and justice in my hands.

Alma 10:22

22 Yea, and I say unto you that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the sword.

Alma 10:23

23 But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the time is soon at hand

except ye repent.

Alma 10:24

24 And now it came to pass that the people were more angry with Amulek, and they cried out, saying: This man doth revile against our laws which are just, and our wise lawyers whom we have selected.

Alma 10:25

25 But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to blind your eyes, that ye will not understand the words which are spoken, according to their truth?

Alma 10:26

26 For behold, have I testified against your law? Ye do not understand; ye say that I have spoken against your law; but I have not, but I have spoken in favor of your law, to your condemnation.

Alma 10:27

27 And now behold, I say unto you, that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges.

Alma 10:28

28 And now it came to pass that when Amulek had spoken these words the people cried out against him, saying: Now we know that this man is a child of the devil, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it.

Alma 10:29

29 And again, he has reviled against our lawyers, and our judges.

Alma 10:30

30 And it came to pass that the lawyers put it into their hearts that they should remember these things against him.

Alma 10:31

31 And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people.

Alma 10:32

32 Now the object of these lawyers was to get gain; and they got gain according to their employ.

Alma 11

Chapter 11

Alma 11:1

1 Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged.

Alma 11:2

2 Now if a man owed another, and he would not pay that which he

did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

Alma 11:3

3 And the judge received for his wages according to his time--a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

Alma 11:4

4 Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

Alma 11:5

5 Now the reckoning is thus--a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

Alma 11:6

6 A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver.

Alma 11:7

7 A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

Alma 11:8

8 Now the amount of a seon of gold was twice the value of a senine.

Alma 11:9

9 And a shum of gold was twice the value of a seon.

Alma 11:10

10 And a limnah of gold was the value of them all.

Alma 11:11

11 And an amnor of silver was as great as two senums.

Alma 11:12

12 And an ezrom of silver was as great as four senums.

Alma 11:13

13 And an onti was as great as them all.

Alma 11:14

14 Now this is the value of the lesser numbers of their reckoning--

Alma 11:15

15 A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

Alma 11:16

16 And a shiblum is a half of a shiblon.

Alma 11:17

17 And a leah is the half of a shiblum.

Alma 11:18

18 Now this is their number, according to their reckoning.

Alma 11:19

19 Now an antion of gold is equal to three shiblons.

Alma 11:20

20 Now, it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ, that they might get money according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

Alma 11:21

21 And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?

Alma 11:22

22 And Amulek said unto him: Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him: Behold, here are six onties of silver, and all these will I give thee if thou wilt deny the existence of a Supreme Being.

Alma 11:23

23 Now Amulek said: O thou child of hell, why tempt ye me? Knowest thou that the righteous yieldeth to no such temptations?

Alma 11:24

24 Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that lucre more than him.

Alma 11:25

25 And now thou hast lied before God unto me. Thou saidst unto me--Behold these six onties, which are of great worth, I will give unto thee--when thou hadst it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

Alma 11:26

26 And Zeezrom said unto him: Thou sayest there is a true and living God?

Alma 11:27

27 And Amulek said: Yea, there is a true and living God.

Alma 11:28

28 Now Zeezrom said: Is there more than one God?

Alma 11:29

29 And he answered, No.

Alma 11:30

30 Now Zeezrom said unto him again: How knowest thou these things?

Alma 11:31

31 And he said: An angel hath made them known unto me.

Alma 11:32

32 And Zeezrom said again: Who is he that shall come? Is it the Son of God?

Alma 11:33

33 And he said unto him, Yea.

Alma 11:34

34 And Zeezrom said again: Shall he save his people in their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word.

Alma 11:35

35 Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people--as though he had authority to command God.

Alma 11:36

36 Now Amulek saith again unto him: Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.

Alma 11:37

37 And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

Alma 11:38

38 Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?

Alma 11:39

39 And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last;

Alma 11:40

40 And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

Alma 11:41

41 Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

Alma 11:42

42 Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death,

that all shall be raised from this temporal death.

Alma 11:43

43 The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

Alma 11:44

44 Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

Alma 11:45

45 Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

Alma 11:46

46 Now, when Amulek had finished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

Alma 12

Chapter 12

Alma 12:1

1 Now Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

Alma 12:2

2 Now the words that Alma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise:

Alma 12:3

3 Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by his Spirit;

Alma 12:4

4 And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us

and to cast us out--

Alma 12:5

5 Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee I say unto all.

Alma 12:6

6 And behold I say unto you all that this was a snare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

Alma 12:7

7 Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy.

Alma 12:8

8 And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma: What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?

Alma 12:9

9 And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

Alma 12:10

10 And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

Alma 12:11

11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.

Alma 12:12

12 And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.

Alma 12:13

13 Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not

been found in us, then will our state be awful, for then we shall be condemned.

Alma 12:14

14 For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.

Alma 12:15

15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.

Alma 12:16

16 And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

Alma 12:17

17 Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

Alma 12:18

18 Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.

Alma 12:19

19 Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished;

Alma 12:20

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state that the soul can never die?

Alma 12:21

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

Alma 12:22

22 Now Alma said unto him: This is the thing which I was about to explain, now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

Alma 12:23

23 And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

Alma 12:24

24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

Alma 12:25

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

Alma 12:26

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

Alma 12:27

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

Alma 12:28

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

Alma 12:29

29 Therefore he sent angels to converse with them, who caused men to behold of his glory.

Alma 12:30

30 And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.

Alma 12:31

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good--

Alma 12:32

32 Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

Alma 12:33

33 But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

Alma 12:34

34 Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.

Alma 12:35

35 And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.

Alma 12:36

36 And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first.

Alma 12:37

37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word.

Alma 13

Chapter 13

Alma 13:1

1 And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

Alma 13:2

2 And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

Alma 13:3

3 And this is the manner after which they were ordained--being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy

calling which was prepared with, and according to, a preparatory redemption for such.

Alma 13:4

4 And thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.

Alma 13:5

5 Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared--

Alma 13:6

6 And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest--

Alma 13:7

7 This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things--

Alma 13:8

8 Now they were ordained after this manner--being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end--

Alma 13:9

9 Thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

Alma 13:10

10 Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

Alma 13:11

11 Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

Alma 13:12

12 Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.

Alma 13:13

13 And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest.

Alma 13:14

14 Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever.

Alma 13:15

15 And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

Alma 13:16

16 Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

Alma 13:17

17 Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

Alma 13:18

18 But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

Alma 13:19

19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.

Alma 13:20

20 Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.

Alma 13:21

21 And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying: Now is the time to repent, for the day of salvation draweth nigh;

Alma 13:22

22 Yea, and the voice of the Lord, by the mouth of angels, doth declare it unto all nations; yea, doth declare it, that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.

Alma 13:23

23 And they are made known unto us in plain terms, that we may

understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard.

Alma 13:24

24 For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory.

Alma 13:25

25 And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.

Alma 13:26

26 And it shall be made known unto just and holy men, by the mouth of angels, at the time of his coming, that the words of our fathers may be fulfilled, according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them.

Alma 13:27

27 And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;

Alma 13:28

28 But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;

Alma 13:29

29 Having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest.

Alma 13:30

30 And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death.

Alma 13:31

31 And Alma spake many more words unto the people, which are not written in this book.

Alma 14

Chapter 14

Alma 14:1

1 And it came to pass after he had made an end of speaking unto the people many of them did believe on his words, and began to repent, and to search the scriptures.

Alma 14:2

2 But the more part of them were desirous that they might destroy Alma and Amulek; for they were angry with Alma, because

of the plainness of his words unto Zeezrom; and they also said that Amulek had lied unto them, and had reviled against their law and also against their lawyers and judges.

Alma 14:3

3 And they were also angry with Alma and Amulek; and because they had testified so plainly against their wickedness, they sought to put them away privily.

Alma 14:4

4 But it came to pass that they did not; but they took them and bound them with strong cords, and took them before the chief judge of the land.

Alma 14:5

5 And the people went forth and witnessed against them--testifying that they had reviled against the law, and their lawyers and judges of the land, and also of all the people that were in the land; and also testified that there was but one God, and that he should send his Son among the people, but he should not save them; and many such things did the people testify against Alma and Amulek. Now this was done before the chief judge of the land.

Alma 14:6

6 And it came to pass that Zeezrom was astonished at the words which had been spoken; and he also knew concerning the blindness of the minds, which he had caused among the people by his lying words; and his soul began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.

Alma 14:7

7 And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. And he began to plead for them from that time forth; but they reviled him, saying: Art thou also possessed with the devil?

And they spit upon him, and cast him out from among them, and also all those who believed in the words which had been spoken by Alma and Amulek; and they cast them out, and sent men to cast stones at them.

Alma 14:8

8 And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God they caused that they should be cast into the fire, and they also brought forth their records which contained the holy scriptures, and cast them into the fire also, that they might be burned and destroyed by fire.

Alma 14:9

9 And it came to pass that they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire.

Alma 14:10

10 And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

Alma 14:11

11 But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day.

Alma 14:12

12 Now Amulek said unto Alma: Behold, perhaps they will burn us also.

Alma 14:13

13 And Alma said: Be it according to the will of the Lord. But, behold, our work is not finished; therefore they burn us not.

Alma 14:14

14 Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the chief judge of the land came and stood before Alma and Amulek, as they were bound; and he smote them with his hand upon their cheeks, and said unto them: After what ye have seen, will ye preach again unto this people, that they shall be cast into a lake of fire and brimstone?

Alma 14:15

15 Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them because they were of thy faith. And the judge smote them again upon their cheeks, and asked: What say ye for yourselves?

Alma 14:16

16 Now this judge was after the order and faith of Nehor, who slew Gideon.

Alma 14:17

17 And it came to pass that Alma and Amulek answered him nothing; and he smote them again, and delivered them to the officers to be cast into prison.

Alma 14:18

18 And when they had been cast into prison three days, there came many lawyers, and judges, and priests, and teachers, who were of the profession of Nehor; and they came in unto the prison to see them, and they questioned them about many words; but they answered them nothing.

Alma 14:19

19 And it came to pass that the judge stood before them, and said: Why do ye not answer the words of this people? Know ye not that I have power to deliver you up unto the flames? And he commanded them to speak; but they answered nothing.

Alma 14:20

20 And it came to pass that they departed and went their ways, but came again on the morrow; and the judge also smote them again on their cheeks. And many came forth also, and smote them, saying: Will ye stand again and judge this people, and condemn our law? If ye have such great power why do ye not deliver

yourselves?

Alma 14:21

21 And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them, and saying: How shall we look when we are damned?

Alma 14:22

22 And many such things, yea, all manner of such things did they say unto them; and thus they did mock them for many days. And they did withhold food from them that they might hunger, and water that they might thirst; and they also did take from them their clothes that they were naked; and thus they were bound with strong cords, and confined in prison.

Alma 14:23

23 And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month, in the tenth year of the reign of the judges over the people of Nephi) that the chief judge over the land of Ammonihah and many of their teachers and their lawyers went in unto the prison where Alma and Amulek were bound with cords.

Alma 14:24

24 And the chief judge stood before them, and smote them again, and said unto them: If ye have the power of God deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words.

Alma 14:25

25 And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken unto them the power of God was upon Alma and Amulek, and they rose and stood upon their feet.

Alma 14:26

26 And Alma cried, saying: How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance. And they broke the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them.

Alma 14:27

27 And it came to pass that so great was their fear that they fell to the earth, and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the chief judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek, were slain by the fall thereof.

Alma 14:28

28 And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them power, according to their faith which was in Christ. And they straightway came forth out of the prison; and they were loosed from their bands; and the prison had fallen to the earth, and every soul within the walls thereof, save it were Alma and Amulek, was slain; and they straightway came forth into the city.

Alma 14:29

29 Now the people having heard a great noise came running

together by multitudes to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alma and Amulek even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek.

Alma 15
Chapter 15

Alma 15:1

1 And it came to pass that Alma and Amulek were commanded to depart out of that city; and they departed, and came out even into the land of Sidom; and behold, there they found all the people who had departed out of the land of Ammonihah, who had been cast out and stoned, because they believed in the words of Alma.

Alma 15:2

2 And they related unto them all that had happened unto their wives and children, and also concerning themselves, and of their power of deliverance.

Alma 15:3

3 And also Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness, for he supposed that Alma and Amulek were no more; and he supposed that they had been slain because of his iniquity. And this great sin, and his many other sins, did harrow up his mind until it did become exceedingly sore, having no deliverance; therefore he began to be scorched with a burning heat.

Alma 15:4

4 Now, when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.

Alma 15:5

5 And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed, sick, being very low with a burning fever; and his mind also was exceedingly sore because of his iniquities; and when he saw them he stretched forth his hand, and besought them that they would heal him.

Alma 15:6

6 And it came to pass that Alma said unto him, taking him by the hand: Believest thou in the power of Christ unto salvation?

Alma 15:7

7 And he answered and said: Yea, I believe all the words that thou hast taught.

Alma 15:8

8 And Alma said: If thou believest in the redemption of Christ thou canst be healed.

Alma 15:9

9 And he said: Yea, I believe according to thy words.

Alma 15:10

10 And then Alma cried unto the Lord, saying: O Lord our God, have mercy on this man, and heal him according to his faith which is in Christ.

Alma 15:11

11 And when Alma had said these words, Zeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Sidom.

Alma 15:12

12 And Alma baptized Zeezrom unto the Lord; and he began from that time forth to preach unto the people.

Alma 15:13

13 And Alma established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized.

Alma 15:14

14 And it came to pass that they were many; for they did flock in from all the region round about Sidom, and were baptized.

Alma 15:15

15 But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and a stiffnecked people; and they repented not of their sins, ascribing all the power of Alma and Amulek to the devil; for they were of the profession of Nehor, and did not believe in the repentance of their sins.

Alma 15:16

16 And it came to pass that Alma and Amulek, Amulek having forsaken all his gold, and silver, and his precious things, which were in the land of Ammonihah, for the word of God, he being rejected by those who were once his friends and also by his father and his kindred;

Alma 15:17

17 Therefore, after Alma having established the church at Sidom, seeing a great check, yea, seeing that the people were checked as to the pride of their hearts, and began to humble themselves before God, and began to assemble themselves together at their sanctuaries to worship God before the altar, watching and praying continually, that they might be delivered from Satan, and from death, and from destruction--

Alma 15:18

18 Now as I said, Alma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla, and took him to his own house, and did administer unto him in his tribulations, and strengthened him in the Lord.

Alma 15:19

19 And thus ended the tenth year of the reign of the judges over the people of Nephi.

Alma 16

Chapter 16

Alma 16:1

1 And it came to pass in the eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second

month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.

Alma 16:2

2 For behold, the armies of the Lamanites had come in upon the wilderness side, into the borders of the land, even into the city of Ammonihah, and began to slay the people and destroy the city.

Alma 16:3

3 And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness.

Alma 16:4

4 Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness.

Alma 16:5

5 Therefore, he that had been appointed chief captain over the armies of the Nephites, (and his name was Zoram, and he had two sons, Lehi and Aha)--now Zoram and his two sons, knowing that Alma was high priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know whither the Lord would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanites.

Alma 16:6

6 And it came to pass that Alma inquired of the Lord concerning the matter. And Alma returned and said unto them: Behold, the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

Alma 16:7

7 And it came to pass that Zoram and his sons crossed over the river Sidon, with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Sidon.

Alma 16:8

8 And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness; and they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them had been lost that were taken captive. And they were brought by their brethren to possess their own lands.

Alma 16:9

9 And thus ended the eleventh year of the judges, the Lamanites having been driven out of the land, and the people of Ammonihah were destroyed; yea, every living soul of the Ammonihahites was destroyed, and also their great city, which they said God could not destroy, because of its greatness.

Alma 16:10

10 But behold, in one day it was left desolate; and the carcasses were mangled by dogs and wild beasts of the wilderness.

Alma 16:11

11 Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of Ammonihah for many years. And it was called Desolation of Nehors; for they were of the profession of Nehor, who were slain; and their lands remained desolate.

Alma 16:12

12 And the Lamanites did not come again to war against the Nephites until the fourteenth year of the reign of the judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land.

Alma 16:13

13 And Alma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews.

Alma 16:14

14 And as many as would hear their words, unto them they did impart the word of God, without any respect of persons, continually.

Alma 16:15

15 And thus did Alma and Amulek go forth, and also many more who had been chosen for the work, to preach the word throughout all the land. And the establishment of the church became general throughout the land, in all the region round about, among all the people of the Nephites.

Alma 16:16

16 And there was no inequality among them; the Lord did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming--

Alma 16:17

17 That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a branch be grafted into the true vine, that they might enter into the rest of the Lord their God.

Alma 16:18

18 Now those priests who did go forth among the people did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be--

Alma 16:19

19 Holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his sufferings and death, and also the resurrection of the dead.

Alma 16:20

20 And many of the people did inquire concerning the place where the Son of God should come; and they were taught that he would appear unto them after his resurrection; and this the people did hear with great joy and gladness.

Alma 16:21

21 And now after the church had been established throughout all the land--having got the victory over the devil, and the word of God being preached in its purity in all the land, and the Lord pouring out his blessings upon the people--thus ended the fourteenth year of the reign of the judges over the people of Nephi.

Alma 17

Chapter 17

Alma 17:1

1 And now it came to pass that as Alma was journeying from the land of Gideon southward, away to the land of Manti, behold, to his astonishment, he met with the sons of Mosiah journeying towards the land of Zarahemla.

Alma 17:2

2 Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

Alma 17:3

3 But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God.

Alma 17:4

4 And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth; yea, by the power of their words many were brought before the altar of God, to call on his name and confess their sins before him.

Alma 17:5

5 Now these are the circumstances which attended them in their journeyings, for they had many afflictions; they did suffer much, both in body and in mind, such as hunger, thirst and fatigue, and also much labor in the spirit.

Alma 17:6

6 Now these were their journeyings: Having taken leave of their father, Mosiah, in the first year of the judges; having refused the kingdom which their father was desirous to confer upon them, and also this was the minds of the people;

Alma 17:7

7 Nevertheless they departed out of the land of Zarahemla, and took their swords, and their spears, and their bows, and their arrows, and their slings; and this they did that they might provide food for themselves while in the wilderness.

Alma 17:8

8 And thus they departed into the wilderness with their numbers which they had selected, to go up to the land of Nephi, to preach the word of God unto the Lamanites.

Alma 17:9

9 And it came to pass that they journeyed many days in the wilderness, and they fasted much and prayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.

Alma 17:10

10 And it came to pass that the Lord did visit them with his Spirit, and said unto them: Be comforted. And they were comforted.

Alma 17:11

11 And the Lord said unto them also: Go forth among the Lamanites, thy brethren, and establish my word; yet ye shall be patient in long-suffering and afflictions, that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls.

Alma 17:12

12 And it came to pass that the hearts of the sons of Mosiah, and also those who were with them, took courage to go forth unto the Lamanites to declare unto them the word of God.

Alma 17:13

13 And it came to pass when they had arrived in the borders of the land of the Lamanites, that they separated themselves and departed one from another, trusting in the Lord that they should meet again at the close of their harvest; for they supposed that great was the work which they had undertaken.

Alma 17:14

14 And assuredly it was great, for they had undertaken to preach the word of God to a wild and a hardened and a ferocious people; a people who delighted in murdering the Nephites, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands.

Alma 17:15

15 Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers; notwithstanding the promises of the Lord were extended unto them on the conditions of repentance.

Alma 17:16

16 Therefore, this was the cause for which the sons of Mosiah had undertaken the work, that perhaps they might bring them unto repentance; that perhaps they might bring them to know of the plan of redemption.

Alma 17:17

17 Therefore they separated themselves one from another, and went forth among them, every man alone, according to the word and power of God which was given unto him.

Alma 17:18

18 Now Ammon being the chief among them, or rather he did administer unto them, and he departed from them, after having blessed them according to their several stations, having imparted the word of God unto them, or administered unto them before his departure; and thus they took their several journeys throughout the land.

Alma 17:19

19 And Ammon went to the land of Ishmael, the land being called after the sons of Ishmael, who also became Lamanites.

Alma 17:20

20 And as Ammon entered the land of Ishmael, the Lamanites took him and bound him, as was their custom to bind all the Nephites who fell into their hands, and carry them before the king; and thus it was left to the pleasure of the king to slay them, or to retain them in captivity, or to cast them into prison, or to cast them out of his land, according to his will and pleasure.

Alma 17:21

21 And thus Ammon was carried before the king who was over the land of Ishmael; and his name was Lamoni; and he was a descendant of Ishmael.

Alma 17:22

22 And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites, or among his people.

Alma 17:23

23 And Ammon said unto him: Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die.

Alma 17:24

24 And it came to pass that king Lamoni was much pleased with Ammon, and caused that his bands should be loosed; and he would that Ammon should take one of his daughters to wife.

Alma 17:25

25 But Ammon said unto him: Nay, but I will be thy servant. Therefore Ammon became a servant to king Lamoni. And it came to pass that he was set among other servants to watch the flocks of Lamoni, according to the custom of the Lamanites.

Alma 17:26

26 And after he had been in the service of the king three days, as he was with the Lamanitish servants going forth with their flocks to the place of water, which was called the water of Sebus, and all the Lamanites drive their flocks hither, that they may have water--

Alma 17:27

27 Therefore, as Ammon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanites, who had been with their flocks to water, stood and scattered the flocks of Ammon and the servants of the king, and they scattered them insomuch that they fled many ways.

Alma 17:28

28 Now the servants of the king began to murmur, saying: Now the king will slay us, as he has our brethren because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly, saying: Behold, our flocks are scattered already.

Alma 17:29

29 Now they wept because of the fear of being slain. Now when Ammon saw this his heart was swollen within him with joy; for, said he, I will show forth my power unto these my fellow-servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow-servants, that I may lead them to believe in my words.

Alma 17:30

30 And now, these were the thoughts of Ammon, when he saw the afflictions of those whom he termed to be his brethren.

Alma 17:31

31 And it came to pass that he flattered them by his words, saying: My brethren, be of good cheer and let us go in search of the flocks, and we will gather them together and bring them back unto the place of water; and thus we will preserve the flocks unto the king and he will not slay us.

Alma 17:32

32 And it came to pass that they went in search of the flocks, and they did follow Ammon, and they rushed forth with much swiftness and did head the flocks of the king, and did gather them together again to the place of water.

Alma 17:33

33 And those men again stood to scatter their flocks; but Ammon said unto his brethren: Encircle the flocks round about that they flee not; and I go and contend with these men who do scatter our flocks.

Alma 17:34

34 Therefore, they did as Ammon commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus; and they were in number not a few.

Alma 17:35

35 Therefore they did not fear Ammon, for they supposed that one of their men could slay him according to their pleasure, for they knew not that the Lord had promised Mosiah that he would deliver his sons out of their hands; neither did they know anything concerning the Lord; therefore they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king.

Alma 17:36

36 But Ammon stood forth and began to cast stones at them with his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a certain number of them insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they were determined that he should fall; therefore, seeing that they could not hit him with their stones, they came forth with clubs to slay him.

Alma 17:37

37 But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword; for he did withstand their blows by smiting their arms with the edge of his sword, insomuch that they began to be astonished, and began to flee before him; yea, and they were not few in number; and he caused them to flee by the strength of his arm.

Alma 17:38

38 Now six of them had fallen by the sling, but he slew none save it were their leader with his sword; and he smote off as many of their arms as were lifted against him, and they were not a few.

Alma 17:39

39 And when he had driven them afar off, he returned and they watered their flocks and returned them to the pasture of the king, and then went in unto the king, bearing the arms which had been smitten off by the sword of Ammon, of those who sought to slay him; and they were carried in unto the king for a testimony of the things which they had done.

Alma 18

Chapter 18

Alma 18:1

1 And it came to pass that king Lamoni caused that his servants should stand forth and testify to all the things which they had seen concerning the matter.

Alma 18:2

2 And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also of his great power in contending against those who sought to slay him, he was astonished exceedingly, and said: Surely, this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments upon this people, because of their murders?

Alma 18:3

3 And they answered the king, and said: Whether he be the Great Spirit or a man, we know not; but this much we do know, that he cannot be slain by the enemies of the king; neither can they scatter the king's flocks when he is with us, because of his expertness and great strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.

Alma 18:4

4 And now, when the king heard these words, he said unto them: Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not slay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.

Alma 18:5

5 Now this was the tradition of Lamoni, which he had received from his father, that there was a Great Spirit. Notwithstanding they believed in a Great Spirit they supposed that whatsoever they did was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants;

Alma 18:6

6 For he had slain many of them because their brethren had scattered their flocks at the place of water; and thus, because they had had their flocks scattered they were slain.

Alma 18:7

7 Now it was the practice of these Lamanites to stand by the waters of Sebus to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

Alma 18:8

8 And it came to pass that king Lamoni inquired of his servants, saying: Where is this man that has such great power?

Alma 18:9

9 And they said unto him: Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi; for there had been a great feast appointed at the land of Nephi, by the father of Lamoni, who was king over all the land.

Alma 18:10

10 Now when king Lamoni heard that Ammon was preparing his horses and his chariots he was more astonished, because of the faithfulness of Ammon, saying: Surely there has not been any servant among all my servants that has been so faithful as this man; for even he doth remember all my commandments to execute them.

Alma 18:11

11 Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

Alma 18:12

12 And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king, and he saw that the countenance of the king was changed; therefore he was about to return out of his presence.

Alma 18:13

13 And one of the king's servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, the king desireth thee to stay.

Alma 18:14

14 Therefore Ammon turned himself unto the king, and said unto him: What wilt thou that I should do for thee, O king? And the king answered him not for the space of an hour, according to their time, for he knew not what he should say unto him.

Alma 18:15

15 And it came to pass that Ammon said unto him again: What desirest thou of me? But the king answered him not.

Alma 18:16

16 And it came to pass that Ammon, being filled with the Spirit of God, therefore he perceived the thoughts of the king. And he said unto him: Is it because thou hast heard that I defended thy

servants and thy flocks, and slew seven of their brethren with the sling and with the sword, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvelings?

Alma 18:17

17 I say unto you, what is it, that thy marvelings are so great?

Behold, I am a man, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do.

Alma 18:18

18 Now when the king had heard these words, he marveled again, for he beheld that Ammon could discern his thoughts; but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who knows all things?

Alma 18:19

19 Ammon answered and said unto him: I am not.

Alma 18:20

20 And the king said: How knowest thou the thoughts of my heart?

Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks--

Alma 18:21

21 And now, if thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that thou art more powerful than all they; nevertheless, whatsoever thou desirest of me I will grant it unto thee.

Alma 18:22

22 Now Ammon being wise, yet harmless, he said unto Lamoni: Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee.

Alma 18:23

23 And the king answered him, and said: Yea, I will believe all thy words. And thus he was caught with guile.

Alma 18:24

24 And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God?

Alma 18:25

25 And he answered, and said unto him: I do not know what that meaneth.

Alma 18:26

26 And then Ammon said: Believest thou that there is a Great Spirit?

Alma 18:27

27 And he said, Yea.

Alma 18:28

28 And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?

Alma 18:29

29 And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.

Alma 18:30

30 And Ammon said unto him: The heavens is a place where God dwells and all his holy angels.

Alma 18:31

31 And king Lamoni said: Is it above the earth?

Alma 18:32

32 And Ammon said: Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart; for by his hand were they all created from the beginning.

Alma 18:33

33 And king Lamoni said: I believe all these things which thou hast spoken. Art thou sent from God?

Alma 18:34

34 Ammon said unto him: I am a man; and man in the beginning was created after the image of God, and I am called by his Holy Spirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true;

Alma 18:35

35 And a portion of that Spirit dwelleth in me, which giveth me knowledge, and also power according to my faith and desires which are in God.

Alma 18:36

36 Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets, even down to the time that their father, Lehi, left Jerusalem.

Alma 18:37

37 And he also rehearsed unto them (for it was unto the king and to his servants) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travail, and so forth.

Alma 18:38

38 And he also rehearsed unto them concerning the rebellions of Laman and Lemuel, and the sons of Ishmael, yea, all their rebellions did he relate unto them; and he expounded unto them all the records and scriptures from the time that Lehi left Jerusalem down to the present time.

Alma 18:39

39 But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, and all the works of the Lord did he make known unto them.

Alma 18:40

40 And it came to pass that after he had said all these things, and expounded them to the king, that the king believed all his words.

Alma 18:41

41 And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me, and my people.

Alma 18:42

42 And now, when he had said this, he fell unto the earth, as if he were dead.

Alma 18:43

43 And it came to pass that his servants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanites, greatly lamenting his loss.

Alma 19

Chapter 19

Alma 19:1

1 And it came to pass that after two days and two nights they were about to take his body and lay it in a sepulchre, which they had made for the purpose of burying their dead.

Alma 19:2

2 Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her.

Alma 19:3

3 And it came to pass that Ammon did as he was commanded, and went in unto the queen, and desired to know what she would that he should do.

Alma 19:4

4 And she said unto him: The servants of my husband have made it known unto me that thou art a prophet of a holy God, and that thou hast power to do many mighty works in his name;

Alma 19:5

5 Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.

Alma 19:6

6 Now, this was what Ammon desired, for he knew that king Lamoni was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness--yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul, yea, he knew that this had overcome his natural frame, and he was carried away in God--

Alma 19:7

7 Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not

dead.

Alma 19:8

8 And he said unto the queen: He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.

Alma 19:9

9 And Ammon said unto her: Believest thou this? And she said unto him: I have had no witness save thy word, and the word of our servants; nevertheless I believe that it shall be according as thou hast said.

Alma 19:10

10 And Ammon said unto her: Blessed art thou because of thy exceeding faith; I say unto thee, woman, there has not been such great faith among all the people of the Nephites.

Alma 19:11

11 And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Ammon had appointed that he should rise.

Alma 19:12

12 And it came to pass that he arose, according to the words of Ammon; and as he arose, he stretched forth his hand unto the woman, and said: Blessed be the name of God, and blessed art thou.

Alma 19:13

13 For as sure as thou livest, behold, I have seen my Redeemer; and he shall come forth, and be born of a woman, and he shall redeem all mankind who believe on his name. Now, when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit.

Alma 19:14

14 Now Ammon seeing the Spirit of the Lord poured out according to his prayers upon the Lamanites, his brethren, who had been the cause of so much mourning among the Nephites, or among all the people of God because of their iniquities and their traditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren; and he was also overpowered with joy; and thus they all three had sunk to the earth.

Alma 19:15

15 Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of the Lord had come upon them also, for it was they who had stood before the king and testified unto him concerning the great power of Ammon.

Alma 19:16

16 And it came to pass that they did call on the name of the Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish women, whose name was Abish, she having been converted unto the Lord for many years, on account of a remarkable vision of her father--

Alma 19:17

17 Thus, having been converted to the Lord, and never having

made it known, therefore, when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Ammon lay prostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people.

Alma 19:18

18 And they began to assemble themselves together unto the house of the king. And there came a multitude, and to their astonishment they beheld the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; and they also saw Ammon, and behold, he was a Nephite.

Alma 19:19

19 And now the people began to murmur among themselves; some saying that it was a great evil that had come upon them, or upon the king and his house, because he had suffered that the Nephite should remain in the land.

Alma 19:20

20 But others rebuked them, saying: The king hath brought this evil upon his house, because he slew his servants who had had their flocks scattered at the waters of Sebus.

Alma 19:21

21 And they were also rebuked by those men who had stood at the waters of Sebus and scattered the flocks which belonged to the king, for they were angry with Ammon because of the number which he had slain of their brethren at the waters of Sebus, while defending the flocks of the king.

Alma 19:22

22 Now, one of them, whose brother had been slain with the sword of Ammon, being exceedingly angry with Ammon, drew his sword and went forth that he might let it fall upon Ammon, to slay him; and as he lifted the sword to smite him, behold, he fell dead.

Alma 19:23

23 Now we see that Ammon could not be slain, for the Lord had said unto Mosiah, his father: I will spare him, and it shall be unto him according to thy faith--therefore, Mosiah trusted him unto the Lord.

Alma 19:24

24 And it came to pass that when the multitude beheld that the man had fallen dead, who lifted the sword to slay Ammon, fear came upon them all, and they durst not put forth their hands to touch him or any of those who had fallen; and they began to marvel again among themselves what could be the cause of this great power, or what all these things could mean.

Alma 19:25

25 And it came to pass that there were many among them who said that Ammon was the Great Spirit, and others said he was sent by the Great Spirit;

Alma 19:26

26 But others rebuked them all, saying that he was a monster,

who had been sent from the Nephites to torment them.

Alma 19:27

27 And there were some who said that Ammon was sent by the Great Spirit to afflict them because of their iniquities; and that it was the Great Spirit that had always attended the Nephites, who had ever delivered them out of their hands; and they said that it was this Great Spirit who had destroyed so many of their brethren, the Lamanites.

Alma 19:28

28 And thus the contention began to be exceedingly sharp among them. And while they were thus contending, the woman servant who had caused the multitude to be gathered together came, and when she saw the contention which was among the multitude she was exceedingly sorrowful, even unto tears.

Alma 19:29

29 And it came to pass that she went and took the queen by the hand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying: O blessed Jesus, who has saved me from an awful hell! O blessed God, have mercy on this people!

Alma 19:30

30 And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.

Alma 19:31

31 And he, immediately, seeing the contention among his people, went forth and began to rebuke them, and to teach them the words which he had heard from the mouth of Ammon; and as many as heard his words believed, and were converted unto the Lord.

Alma 19:32

32 But there were many among them who would not hear his words; therefore they went their way.

Alma 19:33

33 And it came to pass that when Ammon arose he also administered unto them, and also did all the servants of Lamoni; and they did all declare unto the people the selfsame thing--that their hearts had been changed; that they had no more desire to do evil.

Alma 19:34

34 And behold, many did declare unto the people that they had seen angels and had conversed with them; and thus they had told them things of God, and of his righteousness.

Alma 19:35

35 And it came to pass that there were many that did believe in their words; and as many as did believe were baptized; and they became a righteous people, and they did establish a church among them.

Alma 19:36

36 And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon

them; and we see that his arm is extended to all people who will repent and believe on his name.

Alma 20
Chapter 20

Alma 20:1

1 And it came to pass that when they had established a church in that land, that king Lamoni desired that Ammon should go with him to the land of Nephi, that he might show him unto his father.

Alma 20:2

2 And the voice of the Lord came to Ammon saying: Thou shalt not go up to the land of Nephi, for behold, the king will seek thy life; but thou shalt go to the land of Middoni; for behold, thy brother Aaron, and also Muloki and Ammah are in prison.

Alma 20:3

3 Now it came to pass that when Ammon had heard this, he said unto Lamoni: Behold, my brother and brethren are in prison at Middoni, and I go that I may deliver them.

Alma 20:4

4 Now Lamoni said unto Ammon: I know, in the strength of the Lord thou canst do all things. But behold, I will go with thee to the land of Middoni; for the king of the land of Middoni, whose name is Antiomno, is a friend unto me; therefore I go to the land of Middoni, that I may flatter the king of the land, and he will cast thy brethren out of prison. Now Lamoni said unto him: Who told thee that thy brethren were in prison?

Alma 20:5

5 And Ammon said unto him: No one hath told me, save it be God; and he said unto me--Go and deliver thy brethren, for they are in prison in the land of Middoni.

Alma 20:6

6 Now when Lamoni had heard this he caused that his servants should make ready his horses and his chariots.

Alma 20:7

7 And he said unto Ammon: Come, I will go with thee down to the land of Middoni, and there I will plead with the king that he will cast thy brethren out of prison.

Alma 20:8

8 And it came to pass that as Ammon and Lamoni were journeying thither, they met the father of Lamoni, who was king over all the land.

Alma 20:9

9 And behold, the father of Lamoni said unto him: Why did ye not come to the feast on that great day when I made a feast unto my sons, and unto my people?

Alma 20:10

10 And he also said: Whither art thou going with this Nephite, who is one of the children of a liar?

Alma 20:11

11 And it came to pass that Lamoni rehearsed unto him whither he was going, for he feared to offend him.

Alma 20:12

12 And he also told him all the cause of his tarrying in his own kingdom, that he did not go unto his father to the feast which he had prepared.

Alma 20:13

13 And now when Lamoni had rehearsed unto him all these things, behold, to his astonishment, his father was angry with him, and said: Lamoni, thou art going to deliver these Nephites, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us that they may, by their cunning and their lyings, deceive us, that they again may rob us of our property.

Alma 20:14

14 Now the father of Lamoni commanded him that he should slay Ammon with the sword. And he also commanded him that he should not go to the land of Middoni, but that he should return with him to the land of Ishmael.

Alma 20:15

15 But Lamoni said unto him: I will not slay Ammon, neither will I return to the land of Ishmael, but I go to the land of Middoni that I may release the brethren of Ammon, for I know that they are just men and holy prophets of the true God.

Alma 20:16

16 Now when his father had heard these words, he was angry with him, and he drew his sword that he might smite him to the earth.

Alma 20:17

17 But Ammon stood forth and said unto him: Behold, thou shalt not slay thy son; nevertheless, it were better that he should fall than thee, for behold, he has repented of his sins; but if thou shouldst fall at this time, in thine anger, thy soul could not be saved.

Alma 20:18

18 And again, it is expedient that thou shouldst forbear; for if thou shouldst slay thy son, he being an innocent man, his blood would cry from the ground to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul.

Alma 20:19

19 Now when Ammon had said these words unto him, he answered him, saying: I know that if I should slay my son, that I should shed innocent blood; for it is thou that hast sought to destroy him.

Alma 20:20

20 And he stretched forth his hand to slay Ammon. But Ammon withstood his blows, and also smote his arm that he could not use it.

Alma 20:21

21 Now when the king saw that Ammon could slay him, he began to plead with Ammon that he would spare his life.

Alma 20:22

22 But Ammon raised his sword, and said unto him: Behold, I will smite thee except thou wilt grant unto me that my brethren may be cast out of prison.

Alma 20:23

23 Now the king, fearing he should lose his life, said: If thou wilt spare me I will grant unto thee whatsoever thou wilt ask, even to half of the kingdom.

Alma 20:24

24 Now when Ammon saw that he had wrought upon the old king according to his desire, he said unto him: If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I spare thee; otherwise I will smite thee to the earth.

Alma 20:25

25 Now when Ammon had said these words, the king began to rejoice because of his life.

Alma 20:26

26 And when he saw that Ammon had no desire to destroy him, and when he also saw the great love he had for his son Lamoni, he was astonished exceedingly, and said: Because this is all that thou hast desired, that I would release thy brethren, and suffer that my son Lamoni should retain his kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and forever; and I will govern him no more--

Alma 20:27

27 And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me, in my kingdom; for I shall greatly desire to see thee. For the king was greatly astonished at the words which he had spoken, and also at the words which had been spoken by his son Lamoni, therefore he was desirous to learn them.

Alma 20:28

28 And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni. And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Ammon were brought forth out of prison.

Alma 20:29

29 And when Ammon did meet them he was exceedingly sorrowful, for behold they were naked, and their skins were worn exceedingly because of being bound with strong cords. And they also had suffered hunger, thirst, and all kinds of afflictions; nevertheless they were patient in all their sufferings.

Alma 20:30

30 And, as it happened, it was their lot to have fallen into the hands of a more hardened and a more stiffnecked people; therefore they would not hearken unto their words, and they had cast them out, and had smitten them, and had driven them from house to house, and from place to place, even until they had arrived in the land of Middoni; and there they were taken and cast into prison, and bound with strong cords, and kept in prison for many days, and were delivered by Lamoni and Ammon.

Alma 21

Chapter 21

Alma 21:1

1 Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.

Alma 21:2

2 Now the Lamanites and the Amalekites and the people of Amulon had built a great city, which was called Jerusalem.

Alma 21:3

3 Now the Lamanites of themselves were sufficiently hardened, but the Amalekites and the Amulonites were still harder; therefore they did cause the Lamanites that they should harden their hearts, that they should wax strong in wickedness and their abominations.

Alma 21:4

4 And it came to pass that Aaron came to the city of Jerusalem, and first began to preach to the Amalekites. And he began to preach to them in their synagogues, for they had built synagogues after the order of the Nehors; for many of the Amalekites and the Amulonites were after the order of the Nehors

Alma 21:5

5 Therefore, as Aaron entered into one of their synagogues to preach unto the people, and as he was speaking unto them, behold there arose an Amalekite and began to contend with him, saying: What is that thou hast testified? Hast thou seen an angel? Why do not angels appear unto us? Behold are not this people as good as thy people?

Alma 21:6

6 Thou also sayest, except we repent we shall perish. How knowest thou the thought and intent of our hearts? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold, we have built sanctuaries, and we do assemble ourselves together to worship God. We do believe that God will save all men.

Alma 21:7

7 Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins?

Alma 21:8

8 And the man said unto him: We do not believe that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come, neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake, of that which is to come.

Alma 21:9

9 Now Aaron began to open the scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood.

Alma 21:10

10 And it came to pass as he began to expound these things unto them they were angry with him, and began to mock him; and they

would not hear the words which he spake.

Alma 21:11

11 Therefore, when he saw that they would not hear his words, he departed out of their synagogue, and came over to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.

Alma 21:12

12 And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of Middoni. And they did preach the word unto many, and few believed on the words which they taught.

Alma 21:13

13 Nevertheless, Aaron and a certain number of his brethren were taken and cast into prison, and the remainder of them fled out of the land of Middoni unto the regions round about.

Alma 21:14

14 And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed.

Alma 21:15

15 And they went forth again to declare the word, and thus they were delivered for the first time out of prison; and thus they had suffered.

Alma 21:16

16 And they went forth whithersoever they were led by the Spirit of the Lord, preaching the word of God in every synagogue of the Amalekites, or in every assembly of the Lamanites where they could be admitted.

Alma 21:17

17 And it came to pass that the Lord began to bless them, insomuch that they brought many to the knowledge of the truth; yea, they did convince many of their sins, and of the traditions of their fathers, which were not correct.

Alma 21:18

18 And it came to pass that Ammon and Lamoni returned from the land of Middoni to the land of Ishmael, which was the land of their inheritance.

Alma 21:19

19 And king Lamoni would not suffer that Ammon should serve him, or be his servant.

Alma 21:20

20 But he caused that there should be synagogues built in the land of Ishmael; and he caused that his people, or the people who were under his reign, should assemble themselves together.

Alma 21:21

21 And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him, and that they were a free people, that they were free from the oppressions of the king, his father; for that his father had granted unto him that he might reign over the

people who were in the land of Ishmael, and in all the land round about.

Alma 21:22

22 And he also declared unto them that they might have the liberty of worshiping the Lord their God according to their desires, in whatsoever place they were in, if it were in the land which was under the reign of king Lamoni.

Alma 21:23

23 And Ammon did preach unto the people of king Lamoni; and it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were zealous for keeping the commandments of God.

Alma 22

Chapter 22

Alma 22:1

1 Now, as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni he was led by the Spirit to the land of Nephi, even to the house of the king which was over all the land save it were the land of Ishmael; and he was the father of Lamoni.

Alma 22:2

2 And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king, and said unto him: Behold, O king, we are the brethren of Ammon, whom thou hast delivered out of prison.

Alma 22:3

3 And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them: Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat troubled in mind because of the generosity and the greatness of the words of thy brother Ammon; and I desire to know the cause why he has not come up out of Middoni with thee.

Alma 22:4

4 And Aaron said unto the king: Behold, the Spirit of the Lord has called him another way; he has gone to the land of Ishmael, to teach the people of Lamoni.

Alma 22:5

5 Now the king said unto them: What is this that ye have said concerning the Spirit of the Lord? Behold, this is the thing which doth trouble me.

Alma 22:6

6 And also, what is this that Ammon said--If ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?

Alma 22:7

7 And Aaron answered him and said unto him: Believest thou that there is a God? And the king said: I know that the Amalekites say that there is a God, and I have granted unto them that they

should build sanctuaries, that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will believe.

Alma 22:8

8 And now when Aaron heard this, his heart began to rejoice, and he said: Behold, assuredly as thou livest, O king, there is a God.

Alma 22:9

9 And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem?

Alma 22:10

10 And Aaron said unto him: Yea, he is that Great Spirit, and he created all things both in heaven and in earth. Believest thou this?

Alma 22:11

11 And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will believe thy words.

Alma 22:12

12 And it came to pass that when Aaron saw that the king would believe his words, he began from the creation of Adam, reading the scriptures unto the king--how God created man after his own image, and that God gave him commandments, and that because of transgression, man had fallen.

Alma 22:13

13 And Aaron did expound unto him the scriptures from the creation of Adam, laying the fall of man before him, and their carnal state and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

Alma 22:14

14 And since man had fallen he could not merit anything of himself; but the sufferings and death of Christ atone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.

Alma 22:15

15 And it came to pass that after Aaron had expounded these things unto him, the king said: What shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom, that I may receive this great joy.

Alma 22:16

16 But Aaron said unto him: If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest.

Alma 22:17

17 And it came to pass that when Aaron had said these words, the king did bow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying:

Alma 22:18

18 O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck as if he were dead.

Alma 22:19

19 And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.

Alma 22:20

20 Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aaron and his brethren; and they pled with the queen saying: Why commandest thou that we should slay these men, when behold one of them is mightier than us all? Therefore we shall fall before them.

Alma 22:21

21 Now when the queen saw the fear of the servants she also began to fear exceedingly, lest there should some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aaron and his brethren.

Alma 22:22

22 Now when Aaron saw the determination of the queen, he, also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together, and there should be a great contention and a disturbance among them; therefore he put forth his hand and raised the king from the earth, and said unto him: Stand. And he stood upon his feet, receiving his strength.

Alma 22:23

23 Now this was done in the presence of the queen and many of the servants. And when they saw it they greatly marveled, and began to fear. And the king stood forth, and began to minister unto them. And he did minister unto them, insomuch that his whole household were converted unto the Lord.

Alma 22:24

24 Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them because of Aaron and his brethren.

Alma 22:25

25 But the king stood forth among them and administered unto them. And they were pacified towards Aaron and those who were with him.

Alma 22:26

26 And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.

Alma 22:27

27 And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west--and thus were the Lamanites and the Nephites divided.

Alma 22:28

28 Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

Alma 22:29

29 And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

Alma 22:30

30 And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

Alma 22:31

31 And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

Alma 22:32

32 And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

Alma 22:33

33 And it came to pass that the Nephites had inhabited the land

Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.

Alma 22:34

34 Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites--as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.

Alma 22:35

35 And now I, after having said this, return again to the account of Ammon and Aaron, Omner and Himni, and their brethren.

Alma 23

Chapter 23

Alma 23:1

1 Behold, now it came to pass that the king of the Lamanites sent a proclamation among all his people, that they should not lay their hands on Ammon, or Aaron, or Omner, or Himni, nor either of their brethren who should go forth preaching the word of God, in whatsoever place they should be, in any part of their land.

Alma 23:2

2 Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison; neither should they spit upon them, nor smite them, nor cast them out of their synagogues, nor scourge them; neither should they cast stones at them, but that they should have free access to their houses, and also their temples, and their sanctuaries.

Alma 23:3

3 And thus they might go forth and preach the word according to their desires, for the king had been converted unto the Lord, and all his household; therefore he sent his proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked traditions of their fathers, and that they might be convinced that they were all brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness.

Alma 23:4

4 And now it came to pass that when the king had sent forth this proclamation, that Aaron and his brethren went forth from city to city, and from one house of worship to another, establishing churches, and consecrating priests and teachers throughout the land among the Lamanites, to preach and to teach the word of God among them; and thus they began to have great success.

Alma 23:5

5 And thousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the traditions of the Nephites; and they were taught the records and prophecies which were handed down even to the present time.

Alma 23:6

6 And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them--yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.

Alma 23:7

7 For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.

Alma 23:8

8 Now, these are they who were converted unto the Lord:

Alma 23:9

9 The people of the Lamanites who were in the land of Ishmael;

Alma 23:10

10 And also of the people of the Lamanites who were in the land of Middoni;

Alma 23:11

11 And also of the people of the Lamanites who were in the city of Nephi;

Alma 23:12

12 And also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimmilom.

Alma 23:13

13 And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites.

Alma 23:14

14 And the Amalekites were not converted, save only one; neither were any of the Amulonites; but they did harden their hearts, and also the hearts of the Lamanites in that part of the land wheresoever they dwelt, yea, and all their villages and all their cities.

Alma 23:15

15 Therefore, we have named all the cities of the Lamanites in which they did repent and come to the knowledge of the truth, and were converted.

Alma 23:16

16 And now it came to pass that the king and those who were converted were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aaron and many of their priests, concerning the name that they should take upon them, that they might be distinguished.

Alma 23:17

17 And it came to pass that they called their names Anti-Nephi-Lehies; and they were called by this name and were no

more called Lamanites.

Alma 23:18

18 And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them.

Alma 24

Chapter 24

Alma 24:1

1 And it came to pass that the Amalekites and the Amulonites and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of Anti-Nephi-Lehi, were stirred up by the Amalekites and by the Amulonites to anger against their brethren.

Alma 24:2

2 And their hatred became exceedingly sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king; therefore, they took up arms against the people of Anti-Nephi-Lehi.

Alma 24:3

3 Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi.

Alma 24:4

4 And the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God.

Alma 24:5

5 Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

Alma 24:6

6 Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

Alma 24:7

7 Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

Alma 24:8

8 And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites.

Alma 24:9

9 And behold, I also thank my God, that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.

Alma 24:10

10 And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

Alma 24:11

11 And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain--

Alma 24:12

12 Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

Alma 24:13

13 Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.

Alma 24:14

14 And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

Alma 24:15

15 Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby.

Alma 24:16

16 And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

Alma 24:17

17 And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the

earth.

Alma 24:18

18 And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

Alma 24:19

19 And thus we see that, when these Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin; and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace.

Alma 24:20

20 And it came to pass that their brethren, the Lamanites, made preparations for war, and came up to the land of Nephi for the purpose of destroying the king, and to place another in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land.

Alma 24:21

21 Now when the people saw that they were coming against them they went out to meet them, and prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword.

Alma 24:22

22 And thus without meeting any resistance, they did slay a thousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.

Alma 24:23

23 Now when the Lamanites saw that their brethren would not flee from the sword, neither would they turn aside to the right hand or to the left, but that they would lie down and perish, and praised God even in the very act of perishing under the sword--

Alma 24:24

24 Now when the Lamanites saw this they did forbear from slaying them; and there were many whose hearts had swollen in them for those of their brethren who had fallen under the sword, for they repented of the things which they had done.

Alma 24:25

25 And it came to pass that they threw down their weapons of war, and they would not take them again, for they were stung for the murders which they had committed; and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them.

Alma 24:26

26 And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people, therefore we have no reason to doubt but what they were saved.

Alma 24:27

27 And there was not a wicked man slain among them; but there were more than a thousand brought to the knowledge of the truth; thus we see that the Lord worketh in many ways to the salvation of his people.

Alma 24:28

28 Now the greatest number of those of the Lamanites who slew so many of their brethren were Amalekites and Amulonites, the greatest number of whom were after the order of the Nehors.

Alma 24:29

29 Now, among those who joined the people of the Lord, there were none who were Amalekites or Amulonites, or who were of the order of Nehor, but they were actual descendants of Laman and Lemuel.

Alma 24:30

30 And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things.

Alma 25

Chapter 25

Alma 25:1

1 And behold, now it came to pass that those Lamanites were more angry because they had slain their brethren; therefore they swore vengeance upon the Nephites; and they did no more attempt to slay the people of Anti-Nephi-Lehi at that time.

Alma 25:2

2 But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah, and destroyed them.

Alma 25:3

3 And after that, they had many battles with the Nephites, in the which they were driven and slain.

Alma 25:4

4 And among the Lamanites who were slain were almost all the seed of Amulon and his brethren, who were the priests of Noah, and they were slain by the hands of the Nephites;

Alma 25:5

5 And the remainder, having fled into the east wilderness, and having usurped the power and authority over the Lamanites, caused that many of the Lamanites should perish by fire because of their belief--

Alma 25:6

6 For many of them, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the words which Aaron and his brethren had preached to them in their land; therefore they began to disbelieve the traditions of their fathers, and to believe in the Lord, and that he gave great power unto the Nephites; and thus there were many of them converted in the wilderness.

Alma 25:7

7 And it came to pass that those rulers who were the remnant of the children of Amulon caused that they should be put to death, yea, all those that believed in these things.

Alma 25:8

8 Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to hunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness.

Alma 25:9

9 And behold they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire.

Alma 25:10

10 For he said unto them: What ye shall do unto me shall be a type of things to come.

Alma 25:11

11 And now Abinadi was the first that suffered death by fire because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered.

Alma 25:12

12 And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanites, and they were hunted, and they were smitten.

Alma 25:13

13 And it came to pass that when the Lamanites saw that they could not overpower the Nephites they returned again to their own land; and many of them came over to dwell in the land of Ishmael and the land of Nephi, and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi.

Alma 25:14

14 And they did also bury their weapons of war, according as their brethren had, and they began to be a righteous people; and they did walk in the ways of the Lord, and did observe to keep his commandments and his statutes.

Alma 25:15

15 Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them.

Alma 25:16

16 Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto

eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.

Alma 25:17

17 And now behold, Ammon, and Aaron, and Omner, and Himni, and their brethren did rejoice exceedingly, for the success which they had had among the Lamanites, seeing that the Lord had granted unto them according to their prayers, and that he had also verified his word unto them in every particular.

Alma 26

Chapter 26

Alma 26:1

1 And now, these are the words of Ammon to his brethren, which say thus: My brothers and my brethren, behold I say unto you, how great reason have we to rejoice; for could we have supposed when we started from the land of Zarahemla that God would have granted unto us such great blessings?

Alma 26:2

2 And now, I ask, what great blessings has he bestowed upon us? Can ye tell?

Alma 26:3

3 Behold, I answer for you; for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss, but behold, how many of them are brought to behold the marvelous light of God! And this is the blessing which hath been bestowed upon us, that we have been made instruments in the hands of God to bring about this great work.

Alma 26:4

4 Behold, thousands of them do rejoice, and have been brought into the fold of God.

Alma 26:5

5 Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor; and behold the number of your sheaves! And they shall be gathered into the garners, that they are not wasted.

Alma 26:6

6 Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them.

Alma 26:7

7 But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day.

Alma 26:8

8 Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever.

Alma 26:9

9 For if we had not come up out of the land of Zarahemla, these

our dearly beloved brethren, who have so dearly beloved us, would still have been racked with hatred against us, yea, and they would also have been strangers to God.

Alma 26:10

10 And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting.

Alma 26:11

11 But Ammon said unto him: I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.

Alma 26:12

12 Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his name forever.

Alma 26:13

13 Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?

Alma 26:14

14 Yea, we have reason to praise him forever, for he is the Most High God, and has loosed our brethren from the chains of hell.

Alma 26:15

15 Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light, yea, into everlasting salvation; and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvelous work.

Alma 26:16

16 Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long-suffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel.

Alma 26:17

17 Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state?

Alma 26:18

18 Behold, we went forth even in wrath, with mighty threatenings to destroy his church.

Alma 26:19

19 Oh then, why did he not consign us to an awful destruction, yea, why did he not let the sword of his justice fall upon us, and doom us to eternal despair?

Alma 26:20

20 Oh, my soul, almost as it were, fleeth at the thought. Behold, he did not exercise his justice upon us, but in his great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls.

Alma 26:21

21 And now behold, my brethren, what natural man is there that knoweth these things? I say unto you, there is none that knoweth these things, save it be the penitent.

Alma 26:22

22 Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing--unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.

Alma 26:23

23 Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi, to preach unto our brethren, the Lamanites, and they laughed us to scorn?

Alma 26:24

24 For they said unto us: Do ye suppose that ye can bring the Lamanites to the knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiffnecked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language.

Alma 26:25

25 And moreover they did say: Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us.

Alma 26:26

26 But behold, my beloved brethren, we came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.

Alma 26:27

27 Now when our hearts were depressed, and we were about to turn back, behold, the Lord comforted us, and said: Go amongst thy brethren, the Lamanites, and bear with patience thine afflictions, and I will give unto you success.

Alma 26:28

28 And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we have traveled from house to house, relying upon the mercies of the world--not upon the mercies of the world alone but upon the mercies of God.

Alma 26:29

29 And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills; and we have also entered into their temples and

their synagogues and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again.

Alma 26:30

30 And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full if perhaps we could be the means of saving some.

Alma 26:31

31 Now behold, we can look forth and see the fruits of our labors; and are they few? I say unto you, Nay, they are many; yea, and we can witness of their sincerity, because of their love towards their brethren and also towards us.

Alma 26:32

32 For behold, they had rather sacrifice their lives than even to take the life of their enemy; and they have buried their weapons of war deep in the earth, because of their love towards their brethren.

Alma 26:33

33 And now behold I say unto you, has there been so great love in all the land? Behold, I say unto you, Nay, there has not, even among the Nephites.

Alma 26:34

34 For behold, they would take up arms against their brethren; they would not suffer themselves to be slain. But behold how many of these have laid down their lives; and we know that they have gone to their God, because of their love and of their hatred to sin.

Alma 26:35

35 Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe on his name.

Alma 26:36

36 Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation, and my redemption from everlasting wo. Yea, blessed is the name of my God, who has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us, wanderers in a strange land.

Alma 26:37

37 Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen.

Alma 27

Chapter 27

Alma 27:1

1 Now it came to pass that when those Lamanites who had gone to war against the Nephites had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nephi.

Alma 27:2

2 And it came to pass that the Amalekites, because of their loss, were exceedingly angry. And when they saw that they could not seek revenge from the Nephites, they began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi; therefore they began again to destroy them.

Alma 27:3

3 Now this people again refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.

Alma 27:4

4 Now when Ammon and his brethren saw this work of destruction among those whom they so dearly beloved, and among those who had so dearly beloved them--for they were treated as though they were angels sent from God to save them from everlasting destruction--therefore, when Ammon and his brethren saw this great work of destruction, they were moved with compassion, and they said unto the king:

Alma 27:5

5 Let us gather together this people of the Lord, and let us go down to the land of Zarahemla to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed.

Alma 27:6

6 But the king said unto them: Behold, the Nephites will destroy us, because of the many murders and sins we have committed against them.

Alma 27:7

7 And Ammon said: I will go and inquire of the Lord, and if he say unto us, go down unto our brethren, will ye go?

Alma 27:8

8 And the king said unto him: Yea, if the Lord saith unto us go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them.

Alma 27:9

9 But Ammon said unto him: It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren.

Alma 27:10

10 But the king said unto him: Inquire of the Lord, and if he saith unto us go, we will go; otherwise we will perish in the land.

Alma 27:11

11 And it came to pass that Ammon went and inquired of the Lord,

and the Lord said unto him:

Alma 27:12

12 Get this people out of this land, that they perish not; for Satan has great hold on the hearts of the Amalekites, who do stir up the Lamanites to anger against their brethren to slay them; therefore get thee out of this land; and blessed are this people in this generation, for I will preserve them.

Alma 27:13

13 And now it came to pass that Ammon went and told the king all the words which the Lord had said unto him.

Alma 27:14

14 And they gathered together all their people, yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.

Alma 27:15

15 And it came to pass that Ammon said unto them: Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will try the hearts of our brethren, whether they will that ye shall come into their land.

Alma 27:16

16 And it came to pass that as Ammon was going forth into the land, that he and his brethren met Alma, over in the place of which has been spoken; and behold, this was a joyful meeting.

Alma 27:17

17 Now the joy of Ammon was so great even that he was full; yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth.

Alma 27:18

18 Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness.

Alma 27:19

19 Now the joy of Alma in meeting his brethren was truly great, and also the joy of Aaron, of Omner, and Himni; but behold their joy was not that to exceed their strength.

Alma 27:20

20 And now it came to pass that Alma conducted his brethren back to the land of Zarahemla; even to his own house. And they went and told the chief judge all the things that had happened unto them in the land of Nephi, among their brethren, the Lamanites.

Alma 27:21

21 And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nephi-Lehi.

Alma 27:22

22 And it came to pass that the voice of the people came, saying: Behold, we will give up the land of Jershon, which is on

the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and this land Jershon is the land which we will give unto our brethren for an inheritance.

Alma 27:23

23 And behold, we will set our armies between the land Jershon and the land Nephi, that we may protect our brethren in the land Jershon; and this we do for our brethren, on account of their fear to take up arms against their brethren lest they should commit sin; and this their great fear came because of their sore repentance which they had, on account of their many murders and their awful wickedness.

Alma 27:24

24 And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies with our armies, on condition that they will give us a portion of their substance to assist us that we may maintain our armies.

Alma 27:25

25 Now, it came to pass that when Ammon had heard this, he returned to the people of Anti-Nephi-Lehi, and also Alma with him, into the wilderness, where they had pitched their tents, and made known unto them all these things. And Alma also related unto them his conversion, with Ammon and Aaron, and his brethren.

Alma 27:26

26 And it came to pass that it did cause great joy among them. And they went down into the land of Jershon, and took possession of the land of Jershon; and they were called by the Nephites the people of Ammon; therefore they were distinguished by that name ever after.

Alma 27:27

27 And they were among the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end.

Alma 27:28

28 And they did look upon shedding the blood of their brethren with the greatest abhorrence; and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of Christ and the resurrection; therefore, death was swallowed up to them by the victory of Christ over it.

Alma 27:29

29 Therefore, they would suffer death in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the sword or cimeter to smite them.

Alma 27:30

30 And thus they were a zealous and beloved people, a highly favored people of the Lord.

Alma 28

Chapter 28

Alma 28:1

1 And now it came to pass that after the people of Ammon were established in the land of Jershon, and a church also established in the land of Jershon, and the armies of the Nephites were set round about the land of Jershon, yea, in all the borders round about the land of Zarahemla; behold the armies of the Lamanites had followed their brethren into the wilderness.

Alma 28:2

2 And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

Alma 28:3

3 Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were driven and scattered, and the people of Nephi returned again to their land.

Alma 28:4

4 And now this was a time that there was a great mourning and lamentation heard throughout all the land, among all the people of Nephi--

Alma 28:5

5 Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

Alma 28:6

6 And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

Alma 28:7

7 And thus endeth the fifteenth year of the reign of the judges over the people of Nephi;

Alma 28:8

8 And this is the account of Ammon and his brethren, their journeyings in the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of the brethren in the land of Jershon. And now may the Lord, the Redeemer of all men, bless their souls forever.

Alma 28:9

9 And this is the account of the wars and contentions among the Nephites, and also the wars between the Nephites and the Lamanites; and the fifteenth year of the reign of the judges is ended.

Alma 28:10

10 And from the first year to the fifteenth has brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed.

Alma 28:11

11 And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are moldering in heaps upon the face of the earth; yea, and many thousands are mourning for

the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless wo.

Alma 28:12

12 While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, and even know, according to the promises of the Lord, that they are raised to dwell at the right hand of God, in a state of never-ending happiness.

Alma 28:13

13 And thus we see how great the inequality of man is because of sin and transgression, and the power of the devil, which comes by the cunning plans which he hath devised to ensnare the hearts of men.

Alma 28:14

14 And thus we see the great call of diligence of men to labor in the vineyards of the Lord; and thus we see the great reason of sorrow, and also of rejoicing--sorrow because of death and destruction among men, and joy because of the light of Christ unto life.

Alma 29

Chapter 29

Alma 29:1

1 O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Alma 29:2

2 Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

Alma 29:3

3 But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

Alma 29:4

4 I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction.

Alma 29:5

5 Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

Alma 29:6

6 Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Alma 29:7

7 Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

Alma 29:8

8 For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

Alma 29:9

9 I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

Alma 29:10

10 And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

Alma 29:11

11 Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did deliver them out of bondage.

Alma 29:12

12 Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians did deliver them out of bondage.

Alma 29:13

13 Yea, and that same God did establish his church among them; yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath given me much success, in the which my joy is full.

Alma 29:14

14 But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nephi.

Alma 29:15

15 Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward!

Alma 29:16

16 Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

Alma 29:17

17 And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

Alma 30
Chapter 30

Alma 30:1

1 Behold, now it came to pass that after the people of Ammon were established in the land of Jershon, yea, and also after the Lamanites were driven out of the land, and their dead were buried by the people of the land--

Alma 30:2

2 Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered--but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, (and it was in the sixteenth year of the reign of the judges over the people of Nephi) there began to be continual peace throughout all the land.

Alma 30:3

3 Yea, and the people did observe to keep the commandments of the Lord; and they were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses until it should be fulfilled.

Alma 30:4

4 And thus the people did have no disturbance in all the sixteenth year of the reign of the judges over the people of Nephi.

Alma 30:5

5 And it came to pass that in the commencement of the seventeenth year of the reign of the judges, there was continual peace.

Alma 30:6

6 But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

Alma 30:7

7 Now there was no law against a man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.

Alma 30:8

8 For thus saith the scripture: Choose ye this day, whom ye will serve.

Alma 30:9

9 Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.

Alma 30:10

10 But if he murdered he was punished unto death; and if he robbed he was also punished; and if he stole he was also punished; and if he committed adultery he was also punished; yea, for all this wickedness they were punished.

Alma 30:11

11 For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds.

Alma 30:12

12 And this Anti-Christ, whose name was Korihor, (and the law could have no hold upon him) began to preach unto the people that there should be no Christ. And after this manner did he preach, saying:

Alma 30:13

13 O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come.

Alma 30:14

14 Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

Alma 30:15

15 How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ.

Alma 30:16

16 Ye look forward and say that ye see a remission of your sins.

But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

Alma 30:17

17 And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

Alma 30:18

18 And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms--telling them that when a man was dead, that was the end thereof.

Alma 30:19

19 Now this man went over to the land of Jershon also, to preach these things among the people of Ammon, who were once the people of the Lamanites.

Alma 30:20

20 But behold they were more wise than many of the Nephites; for they took him, and bound him, and carried him before Ammon, who was a high priest over that people.

Alma 30:21

21 And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and

began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.

Alma 30:22

22 And it came to pass that the high priest said unto him: Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets?

Alma 30:23

23 Now the high priest's name was Giddonah. And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.

Alma 30:24

24 Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.

Alma 30:25

25 Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents.

Alma 30:26

26 And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the sins of the world--

Alma 30:27

27 And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.

Alma 30:28

28 Yea, they durst not make use of that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions and their dreams and their whims and their visions and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God--a being who never has been seen or known, who never was nor ever will be.

Alma 30:29

29 Now when the high priest and the chief judge saw the hardness of his heart, yea, when they saw that he would revile even against God, they would not make any reply to his words; but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the chief judge who was governor over all the land.

Alma 30:30

30 And it came to pass that when he was brought before Alma and the chief judge, he did go on in the same manner as he did in the land of Gideon; yea, he went on to blaspheme.

Alma 30:31

31 And he did rise up in great swelling words before Alma, and did revile against the priests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting on the labors of the people.

Alma 30:32

32 Now Alma said unto him: Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have labored even from the commencement of the reign of the judges until now, with mine own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.

Alma 30:33

33 And notwithstanding the many labors which I have performed in the church, I have never received so much as even one senine for my labor; neither has any of my brethren, save it were in the judgment-seat; and then we have received only according to law for our time.

Alma 30:34

34 And now, if we do not receive anything for our labors in the church, what doth it profit us to labor in the church save it were to declare the truth, that we may have rejoicings in the joy of our brethren?

Alma 30:35

35 Then why sayest thou that we preach unto this people to get gain, when thou, of thyself, knowest that we receive no gain? And now, believest thou that we deceive this people, that causes such joy in their hearts?

Alma 30:36

36 And Korihor answered him, Yea.

Alma 30:37

37 And then Alma said unto him: Believest thou that there is a God?

Alma 30:38

38 And he answered, Nay.

Alma 30:39

39 Now Alma said unto him: Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God, and also that Christ shall come.

Alma 30:40

40 And now what evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only.

Alma 30:41

41 But, behold, I have all things as a testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them? Believest thou

that these things are true?

Alma 30:42

42 Behold, I know that thou believest, but thou art possessed with a lying spirit, and ye have put off the Spirit of God that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices that he may destroy the children of God.

Alma 30:43

43 And now Korihor said unto Alma: If thou wilt show me a sign, that I may be convinced that there is a God, yea, show unto me that he hath power, and then will I be convinced of the truth of thy words.

Alma 30:44

44 But Alma said unto him: Thou hast had signs enough; will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator.

Alma 30:45

45 And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses? And he said: Yea, I will deny, except ye shall show me a sign.

Alma 30:46

46 And now it came to pass that Alma said unto him: Behold, I am grieved because of the hardness of your heart, yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed.

Alma 30:47

47 But behold, it is better that thy soul should be lost than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; therefore if thou shalt deny again, behold God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more.

Alma 30:48

48 Now Korihor said unto him: I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe.

Alma 30:49

49 Now Alma said unto him: This will I give unto thee for a sign, that thou shalt be struck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

Alma 30:50

50 Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

Alma 30:51

51 And now when the chief judge saw this, he put forth his hand and wrote unto Korihor, saying: Art thou convinced of the power of God? In whom did ye desire that Alma should show forth his sign? Would ye that he should afflict others, to show unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?

Alma 30:52

52 And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the power of God could bring this upon me; yea, and I always knew that there was a God.

Alma 30:53

53 But behold, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God. And he said unto me: There is no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the carnal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great curse upon me.

Alma 30:54

54 Now when he had said this, he besought that Alma should pray unto God, that the curse might be taken from him.

Alma 30:55

55 But Alma said unto him: If this curse should be taken from thee thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee even as the Lord will.

Alma 30:56

56 And it came to pass that the curse was not taken off of Korihor; but he was cast out, and went about from house to house begging for his food.

Alma 30:57

57 Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent, lest the same judgments would come unto them.

Alma 30:58

58 And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this put an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.

Alma 30:59

59 And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites and called themselves Zoramites, being led by a man whose name was Zoram--and as he went forth amongst them, behold, he was run upon and trodden down, even until he was dead.

Alma 30:60

60 And thus we see the end of him who perverteth the ways of the Lord; and thus we see that the devil will not support his children at the last day, but doth speedily drag them down to hell.

Alma 31
Chapter 31

Alma 31:1

1 Now it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to bow down to dumb idols, his heart again began to sicken because of the iniquity of the people.

Alma 31:2

2 For it was the cause of great sorrow to Alma to know of iniquity among his people; therefore his heart was exceedingly sorrowful because of the separation of the Zoramites from the Nephites.

Alma 31:3

3 Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites.

Alma 31:4

4 Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.

Alma 31:5

5 And now, as the preaching of the word had a great tendency to lead the people to do that which was just--yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them--therefore Alma thought it was expedient that they should try the virtue of the word of God.

Alma 31:6

6 Therefore he took Ammon, and Aaron, and Omner; and Himni he did leave in the church in Zarahemla; but the former three he took with him, and also Amulek and Zeezrom, who were at Melek; and he also took two of his sons.

Alma 31:7

7 Now the eldest of his sons he took not with him, and his name was Helaman; but the names of those whom he took with him were Shiblon and Corianton; and these are the names of those who went with him among the Zoramites, to preach unto them the word.

Alma 31:8

8 Now the Zoramites were dissenters from the Nephites; therefore they had had the word of God preached unto them.

Alma 31:9

9 But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses.

Alma 31:10

10 Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

Alma 31:11

11 Yea, in fine, they did pervert the ways of the Lord in very many instances; therefore, for this cause, Alma and his brethren went into the land to preach the word unto them.

Alma 31:12

12 Now, when they had come into the land, behold, to their astonishment they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did worship after a manner which Alma and his brethren had never beheld;

Alma 31:13

13 For they had a place built up in the center of their synagogue, a place for standing, which was high above the head, and the top thereof would only admit one person.

Alma 31:14

14 Therefore, whosoever desired to worship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

Alma 31:15

15 Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.

Alma 31:16

16 Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known unto us that there shall be no Christ.

Alma 31:17

17 But thou art the same yesterday, today, and forever; and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

Alma 31:18

18 And again we thank thee, O God, that we are a chosen and a holy people. Amen.

Alma 31:19

19 Now it came to pass that after Alma and his brethren and his sons had heard these prayers, they were astonished beyond all measure.

Alma 31:20

20 For behold, every man did go forth and offer up these same

prayers.

Alma 31:21

21 Now the place was called by them Rameumptom, which, being interpreted, is the holy stand.

Alma 31:22

22 Now, from this stand they did offer up, every man, the selfsame prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren, and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

Alma 31:23

23 Now, after the people had all offered up thanks after this manner, they returned to their homes, never speaking of their God again until they had assembled themselves together again to the holy stand, to offer up thanks after their manner.

Alma 31:24

24 Now when Alma saw this his heart was grieved; for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

Alma 31:25

25 Yea, and he also saw that their hearts were lifted up unto great boasting, in their pride.

Alma 31:26

26 And he lifted up his voice to heaven, and cried, saying: O, how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men?

Alma 31:27

27 Behold, O God, they cry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world.

Alma 31:28

28 Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say--We thank thee, O God, for we are a chosen people unto thee, while others shall perish.

Alma 31:29

29 Yea, and they say that thou hast made it known unto them that there shall be no Christ.

Alma 31:30

30 O Lord God, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O Lord, wilt thou give me strength, that I may bear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul.

Alma 31:31

31 O Lord, my heart is exceedingly sorrowful; wilt thou comfort my soul in Christ. O Lord, wilt thou grant unto me that I may have strength, that I may suffer with patience these afflictions which shall come upon me, because of the iniquity of this people.

Alma 31:32

32 O Lord, wilt thou comfort my soul, and give unto me success, and also my fellow laborers who are with me--yea, Ammon, and Aaron, and Omner, and also Amulek and Zeezrom and also my two sons--yea, even all these wilt thou comfort, O Lord. Yea, wilt thou comfort their souls in Christ.

Alma 31:33

33 Wilt thou grant unto them that they may have strength, that they may bear their afflictions which shall come upon them because of the iniquities of this people.

Alma 31:34

34 O Lord, wilt thou grant unto us that we may have success in bringing them again unto thee in Christ.

Alma 31:35

35 Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee.

Alma 31:36

36 Now it came to pass that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.

Alma 31:37

37 And after that they did separate themselves one from another, taking no thought for themselves what they should eat, or what they should drink, or what they should put on.

Alma 31:38

38 And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in faith.

Alma 32

Chapter 32

Alma 32:1

1 And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

Alma 32:2

2 And it came to pass that after much labor among them, they began to have success among the poor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel--

Alma 32:3

3 Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness;

therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart.

Alma 32:4

4 Now, as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking, of whom were poor in heart, because of their poverty as to the things of the world.

Alma 32:5

5 And they came unto Alma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do?

Alma 32:6

6 And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them and that they were in a preparation to hear the word.

Alma 32:7

7 Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

Alma 32:8

8 I behold that ye are lowly in heart; and if so, blessed are ye.

Alma 32:9

9 Behold thy brother hath said, What shall we do?--for we are cast out of our synagogues, that we cannot worship our God.

Alma 32:10

10 Behold I say unto you, do ye suppose that ye cannot worship God save it be in your synagogues only?

Alma 32:11

11 Moreover, I would ask, do ye suppose that ye must not worship God only once in a week?

Alma 32:12

12 I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

Alma 32:13

13 And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved.

Alma 32:14

14 And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

Alma 32:15

15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed--yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

Alma 32:16

16 Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.

Alma 32:17

17 Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Alma 32:18

18 Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

Alma 32:19

19 And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?

Alma 32:20

20 Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

Alma 32:21

21 And now as I said concerning faith--faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.

Alma 32:22

22 And now, behold, I say unto you, and I would that ye should remember, that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

Alma 32:23

23 And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned.

Alma 32:24

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out--now I do not desire that ye should suppose that I mean to judge you only according to that which is true--

Alma 32:25

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might.

Alma 32:26

26 Now, as I said concerning faith--that it was not a perfect knowledge--even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

Alma 32:27

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

Alma 32:28

28 Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves--It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Alma 32:29

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

Alma 32:30

30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

Alma 32:31

31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.

Alma 32:32

32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

Alma 32:33

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

Alma 32:34

34 And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because ye know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth

begin to expand.

Alma 32:35

35 O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

Alma 32:36

36 Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

Alma 32:37

37 And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

Alma 32:38

38 But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorseth it, because it hath no root it withers away, and ye pluck it up and cast it out.

Alma 32:39

39 Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

Alma 32:40

40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

Alma 32:41

41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

Alma 32:42

42 And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

Alma 32:43

43 Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you.

Alma 33

Chapter 33

Alma 33:1

1 Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith.

Alma 33:2

2 And Alma said unto them: Behold, ye have said that ye could not worship your God because ye are cast out of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them.

Alma 33:3

3 Do ye remember to have read what Zenos, the prophet of old, has said concerning prayer or worship?

Alma 33:4

4 For he said: Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness; yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me.

Alma 33:5

5 Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.

Alma 33:6

6 And again, O God, when I did turn to my house thou didst hear me in my prayer.

Alma 33:7

7 And when I did turn unto my closet, O Lord, and prayed unto thee, thou didst hear me.

Alma 33:8

8 Yea, thou art merciful unto thy children when they cry unto thee, to be heard of thee and not of men, and thou wilt hear them.

Alma 33:9

9 Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations.

Alma 33:10

10 Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction.

Alma 33:11

11 And thou didst hear me because of mine afflictions and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.

Alma 33:12

12 And now Alma said unto them: Do ye believe those scriptures which have been written by them of old?

Alma 33:13

13 Behold, if ye do, ye must believe what Zenos said; for, behold he said: Thou hast turned away thy judgments because of thy Son.

Alma 33:14

14 Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye disbelieve on the Son of God?

Alma 33:15

15 For it is not written that Zenos alone spake of these things, but Zenock also spake of these things--

Alma 33:16

16 For behold, he said: Thou art angry, O Lord, with this people, because they will not understand thy mercies which thou hast bestowed upon them because of thy Son.

Alma 33:17

17 And now, my brethren, ye see that a second prophet of old has testified of the Son of God, and because the people would not understand his words they stoned him to death.

Alma 33:18

18 But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

Alma 33:19

19 Behold, he was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

Alma 33:20

20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would heal them.

Alma 33:21

21 O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?

Alma 33:22

22 If so, wo shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; and that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be judged at the last and judgment day, according to their works.

Alma 33:23

23 And now, my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, springing up

in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do if ye will. Amen.

Alma 34
Chapter 34

Alma 34:1

1 And now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and Amulek arose and began to teach them, saying:

Alma 34:2

2 My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that these things were taught unto you bountifully before your dissension from among us.

Alma 34:3

3 And as ye have desired of my beloved brother that he should make known unto you what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience--

Alma 34:4

4 Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the experiment of its goodness.

Alma 34:5

5 And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be no Christ.

Alma 34:6

6 And ye also beheld that my brother has proved unto you, in many instances, that the word is in Christ unto salvation.

Alma 34:7

7 My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock; and also he has appealed unto Moses, to prove that these things are true.

Alma 34:8

8 And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it.

Alma 34:9

9 For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

Alma 34:10

10 For it is expedient that there should be a great and last

sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

Alma 34:11

11 Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay.

Alma 34:12

12 But the law requireth the life of him who hath murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

Alma 34:13

13 Therefore, it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.

Alma 34:14

14 And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.

Alma 34:15

15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

Alma 34:16

16 And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption.

Alma 34:17

17 Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;

Alma 34:18

18 Yea, cry unto him for mercy; for he is mighty to save.

Alma 34:19

19 Yea, humble yourselves, and continue in prayer unto him.

Alma 34:20

20 Cry unto him when ye are in your fields, yea, over all your flocks.

Alma 34:21

21 Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

Alma 34:22

22 Yea, cry unto him against the power of your enemies.

Alma 34:23

23 Yea, cry unto him against the devil, who is an enemy to all righteousness.

Alma 34:24

24 Cry unto him over the crops of your fields, that ye may prosper in them.

Alma 34:25

25 Cry over the flocks of your fields, that they may increase.

Alma 34:26

26 But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

Alma 34:27

27 Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

Alma 34:28

28 And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need--I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

Alma 34:29

29 Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

Alma 34:30

30 And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance.

Alma 34:31

31 Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

Alma 34:32

32 For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

Alma 34:33

33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

Alma 34:34

34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

Alma 34:35

35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

Alma 34:36

36 And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.

Alma 34:37

37 And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

Alma 34:38

38 That ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you.

Alma 34:39

39 Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing.

Alma 34:40

40 And now my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them;

Alma 34:41

41 But that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

Alma 35

Chapter 35

Alma 35:1

1 Now it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude and came over into the land of Jershon.

Alma 35:2

2 Yea, and the rest of the brethren, after they had preached the word unto the Zoramites, also came over into the land of Jershon.

Alma 35:3

3 And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their craft; therefore they would not hearken unto the words.

Alma 35:4

4 And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.

Alma 35:5

5 Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.

Alma 35:6

6 And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were many; and they came over also into the land of Jershon.

Alma 35:7

7 And it came to pass that Alma and his brethren did minister unto them.

Alma 35:8

8 Now the people of the Zoramites were angry with the people of Ammon who were in Jershon, and the chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

Alma 35:9

9 And he breathed out many threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

Alma 35:10

10 Now this did stir up the Zoramites to anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

Alma 35:11

11 And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

Alma 35:12

12 And thus ended the seventeenth year of the reign of the judges over the people of Nephi.

Alma 35:13

13 And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an account shall be given of their wars hereafter.

Alma 35:14

14 And Alma, and Ammon, and their brethren, and also the two sons of Alma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing many of the Zoramites to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves, and their wives, and children, and their lands.

Alma 35:15

15 Now Alma, being grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be offended because of the strictness of the word, his heart was exceedingly sorrowful.

Alma 35:16

16 Therefore, he caused that his sons should be gathered together, that he might give unto them every one his charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.

Alma 36

Chapter 36

Alma 36:1

1 My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

Alma 36:2

2 I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

Alma 36:3

3 And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

Alma 36:4

4 And I would not that ye think that I know of myself--not of the temporal but of the spiritual, not of the carnal mind but of God.

Alma 36:5

5 Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself.

Alma 36:6

6 For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

Alma 36:7

7 And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

Alma 36:8

8 But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

Alma 36:9

9 And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

Alma 36:10

10 And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

Alma 36:11

11 And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words--If thou wilt be destroyed of thyself, seek no more to destroy the church of God--I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

Alma 36:12

12 But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Alma 36:13

13 Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Alma 36:14

14 Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Alma 36:15

15 Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

Alma 36:16

16 And now, for three days and for three nights was I racked, even with the pains of a damned soul.

Alma 36:17

17 And it came to pass that as I was thus racked with torment,

while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Alma 36:18

18 Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

Alma 36:19

19 And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

Alma 36:20

20 And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

Alma 36:21

21 Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

Alma 36:22

22 Yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

Alma 36:23

23 But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Alma 36:24

24 Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

Alma 36:25

25 Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors;

Alma 36:26

26 For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

Alma 36:27

27 And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

Alma 36:28

28 And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time.

Alma 36:29

29 Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of bondage and captivity, from time to time even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.

Alma 36:30

30 But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word.

Alma 37

Chapter 37

Alma 37:1

1 And now, my son Helaman, I command you that ye take the records which have been entrusted with me;

Alma 37:2

2 And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept.

Alma 37:3

3 And these plates of brass, which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning--

Alma 37:4

4 Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon.

Alma 37:5

5 And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.

Alma 37:6

6 Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.

Alma 37:7

7 And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth

confound the wise and bringeth about the salvation of many souls.

Alma 37:8

8 And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls.

Alma 37:9

9 Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

Alma 37:10

10 And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren, the Nephites, who are now hardening their hearts in sin and iniquities, to the knowledge of their Redeemer?

Alma 37:11

11 Now these mysteries are not yet fully made known unto me; therefore I shall forbear.

Alma 37:12

12 And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God; for he doth counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round.

Alma 37:13

13 O remember, remember, my son Helaman, how strict are the commandments of God. And he said: If ye will keep my commandments ye shall prosper in the land--but if ye keep not his commandments ye shall be cut off from his presence.

Alma 37:14

14 And now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations.

Alma 37:15

15 And now behold, I tell you by the spirit of prophecy, that if ye transgress the commandments of God, behold, these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind.

Alma 37:16

16 But if ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them) behold, no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words.

Alma 37:17

17 For he will fulfil all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers.

Alma 37:18

18 For he promised unto them that he would preserve these things for a wise purpose in him, that he might show forth his power unto future generations.

Alma 37:19

19 And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanites to the knowledge of the truth; and he hath shown forth his power in them, and he will also still show forth his power in them unto future generations; therefore they shall be preserved.

Alma 37:20

20 Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God as they are written.

Alma 37:21

21 And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these interpreters.

Alma 37:22

22 For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations; therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth.

Alma 37:23

23 And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.

Alma 37:24

24 And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying:

Alma 37:25

25 I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

Alma 37:26

26 And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness and made known unto us.

Alma 37:27

27 And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.

Alma 37:28

28 For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.

Alma 37:29

29 Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to abhor such wickedness and abominations and murders; and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders.

Alma 37:30

30 For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers; and thus the judgments of God did come upon these workers of darkness and secret combinations.

Alma 37:31

31 Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.

Alma 37:32

32 And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity.

Alma 37:33

33 Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ.

Alma 37:34

34 Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls.

Alma 37:35

35 O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

Alma 37:36

36 Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Alma 37:37

37 Counsel with the Lord in all thy doings, and he will direct

thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

Alma 37:38

38 And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director--or our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it.

Alma 37:39

39 And behold, there cannot any man work after the manner of so curious a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness.

Alma 37:40

40 And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day.

Alma 37:41

41 Nevertheless, because those miracles were worked by small means it did show unto them marvelous works. They were slothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey;

Alma 37:42

42 Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.

Alma 37:43

43 And now, my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual.

Alma 37:44

44 For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

Alma 37:45

45 And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise.

Alma 37:46

46 O my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if we will look we may live forever.

Alma 37:47

47 And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

Alma 38

Chapter 38

Alma 38:1

1 My son, give ear to my words, for I say unto you, even as I said unto Helaman, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence.

Alma 38:2

2 And now, my son, I trust that I shall have great joy in you, because of your steadiness and your faithfulness unto God; for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end.

Alma 38:3

3 I say unto you, my son, that I have had great joy in thee already, because of thy faithfulness and thy diligence, and thy patience and thy long-suffering among the people of the Zoramites.

Alma 38:4

4 For I know that thou wast in bonds; yea, and I also know that thou wast stoned for the word's sake; and thou didst bear all these things with patience because the Lord was with thee; and now thou knowest that the Lord did deliver thee.

Alma 38:5

5 And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day.

Alma 38:6

6 Now, my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me which maketh these things known unto me; for if I had not been born of God I should not have known these things.

Alma 38:7

7 But behold, the Lord in his great mercy sent his angel to declare unto me that I must stop the work of destruction among his people; yea, and I have seen an angel face to face, and he spake with me, and his voice was as thunder, and it shook the whole earth.

Alma 38:8

8 And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But behold, I did cry unto him and I did find peace to my soul.

Alma 38:9

9 And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness.

Alma 38:10

10 And now, as ye have begun to teach the word even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things.

Alma 38:11

11 See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength.

Alma 38:12

12 Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness.

Alma 38:13

13 Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

Alma 38:14

14 Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy--yea, acknowledge your unworthiness before God at all times.

Alma 38:15

15 And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell.

Alma 39

Chapter 39

Alma 39:1

1 And now, my son, I have somewhat more to say unto thee than what I said unto thy brother; for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee?

Alma 39:2

2 For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.

Alma 39:3

3 And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel.

Alma 39:4

4 Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.

Alma 39:5

5 Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?

Alma 39:6

6 For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.

Alma 39:7

7 And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.

Alma 39:8

8 But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

Alma 39:9

9 Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things.

Alma 39:10

10 And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

Alma 39:11

11 Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words.

Alma 39:12

12 And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

Alma 39:13

13 That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.

Alma 39:14

14 Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you.

Alma 39:15

15 And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, he

cometh to declare glad tidings of salvation unto his people.

Alma 39:16

16 And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

Alma 39:17

17 And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God as a soul will be at the time of his coming?

Alma 39:18

18 Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children?

Alma 39:19

19 Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?

Alma 40

Chapter 40

Alma 40:1

1 Now my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead.

Alma 40:2

2 Behold, I say unto you, that there is no resurrection--or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption--until after the coming of Christ.

Alma 40:3

3 Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept, that no one knoweth them save God himself. But I show unto you one thing which I have inquired diligently of God that I might know--that is concerning the resurrection.

Alma 40:4

4 Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed.

Alma 40:5

5 Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case--that there is a time appointed that all shall rise from the dead.

Alma 40:6

6 Now there must needs be a space betwixt the time of death and the time of the resurrection.

Alma 40:7

7 And now I would inquire what becometh of the souls of men from this time of death to the time appointed for the resurrection?

Alma 40:8

8 Now whether there is more than one time appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men.

Alma 40:9

9 Therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now, concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know.

Alma 40:10

10 And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.

Alma 40:11

11 Now, concerning the state of the soul between death and the resurrection--Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

Alma 40:12

12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

Alma 40:13

13 And then shall it come to pass, that the spirits of the wicked, yea, who are evil--for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house--and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

Alma 40:14

14 Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

Alma 40:15

15 Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the raising of the spirit or the soul and their consignment to happiness or misery, according to the words which have been spoken.

Alma 40:16

16 And behold, again it hath been spoken, that there is a first resurrection, a resurrection of all those who have been, or who

are, or who shall be, down to the resurrection of Christ from the dead.

Alma 40:17

17 Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection of the souls and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth.

Alma 40:18

18 Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ.

Alma 40:19

19 Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice; that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

Alma 40:20

20 Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

Alma 40:21

21 But whether it be at his resurrection or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

Alma 40:22

22 Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

Alma 40:23

23 The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame.

Alma 40:24

24 And now, my son, this is the restoration of which has been spoken by the mouths of the prophets--

Alma 40:25

25 And then shall the righteous shine forth in the kingdom of God.

Alma 40:26

26 But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

Alma 41
Chapter 41

Alma 41:1

1 And now, my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and have gone far astray because of this thing. And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee.

Alma 41:2

2 I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.

Alma 41:3

3 And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good.

Alma 41:4

4 And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame--mortality raised to immortality, corruption to incorruption--raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other--

Alma 41:5

5 The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

Alma 41:6

6 And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

Alma 41:7

7 These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.

Alma 41:8

8 Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.

Alma 41:9

9 And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.

Alma 41:10

10 Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness.

Alma 41:11

11 And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.

Alma 41:12

12 And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature?

Alma 41:13

13 O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish--good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful.

Alma 41:14

14 Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.

Alma 41:15

15 For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

Alma 42

Chapter 42

Alma 42:1

1 And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand--which is concerning the justice of God in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery.

Alma 42:2

2 Now behold, my son, I will explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken--yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life--

Alma 42:3

3 Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit--

Alma 42:4

4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

Alma 42:5

5 For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

Alma 42:6

6 But behold, it was appointed unto man to die--therefore, as they were cut off from the tree of life they should be cut off from the face of the earth--and man became lost forever, yea, they became fallen man.

Alma 42:7

7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

Alma 42:8

8 Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

Alma 42:9

9 Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Alma 42:10

10 Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

Alma 42:11

11 And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

Alma 42:12

12 And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;

Alma 42:13

13 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

Alma 42:14

14 And thus we see that all mankind were fallen, and they were

in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

Alma 42:15

15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

Alma 42:16

16 Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

Alma 42:17

17 Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

Alma 42:18

18 Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

Alma 42:19

19 Now, if there was no law given--if a man murdered he should die--would he be afraid he would die if he should murder?

Alma 42:20

20 And also, if there was no law given against sin men would not be afraid to sin.

Alma 42:21

21 And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

Alma 42:22

22 But there is a law given, and a punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

Alma 42:23

23 But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

Alma 42:24

24 For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

Alma 42:25

25 What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.

Alma 42:26

26 And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

Alma 42:27

27 Therefore, O my son, whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds.

Alma 42:28

28 If he has desired to do evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

Alma 42:29

29 And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance.

Alma 42:30

30 O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in humility.

Alma 42:31

31 And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen.

Alma 43

Chapter 43

Alma 43:1

1 And now it came to pass that the sons of Alma did go forth among the people, to declare the word unto them. And Alma, also, himself, could not rest, and he also went forth.

Alma 43:2

2 Now we shall say no more concerning their preaching, except that they preached the word, and the truth, according to the spirit of prophecy and revelation; and they preached after the holy order of God by which they were called.

Alma 43:3

3 And now I return to an account of the wars between the Nephites and the Lamanites, in the eighteenth year of the reign of the judges.

Alma 43:4

4 For behold, it came to pass that the Zoramites became Lamanites; therefore, in the commencement of the eighteenth year the people of the Nephites saw that the Lamanites were coming upon them; therefore they made preparations for war; yea, they gathered together their armies in the land of Jershon.

Alma 43:5

5 And it came to pass that the Lamanites came with their thousands; and they came into the land of Antionum, which is the land of the Zoramites; and a man by the name of Zerahemnah was their leader.

Alma 43:6

6 And now, as the Amalekites were of a more wicked and murderous disposition than the Lamanites were, in and of themselves, therefore, Zerahemnah appointed chief captains over the Lamanites, and they were all Amalekites and Zoramites.

Alma 43:7

7 Now this he did that he might preserve their hatred towards the Nephites, that he might bring them into subjection to the accomplishment of his designs.

Alma 43:8

8 For behold, his designs were to stir up the Lamanites to anger against the Nephites; this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage.

Alma 43:9

9 And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.

Alma 43:10

10 For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God in spirit and in truth, the true and the living God, the Lamanites would destroy.

Alma 43:11

11 Yea, and they also knew the extreme hatred of the Lamanites towards their brethren, who were the people of Anti-Nephi-Lehi, who were called the people of Ammon--and they would not take up arms, yea, they had entered into a covenant and they would not break it--therefore, if they should fall into the hands of the Lamanites they would be destroyed.

Alma 43:12

12 And the Nephites would not suffer that they should be destroyed; therefore they gave them lands for their inheritance.

Alma 43:13

13 And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah.

Alma 43:14

14 Now those descendants were as numerous, nearly, as were the Nephites; and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.

Alma 43:15

15 And it came to pass as the armies of the Lamanites had gathered together in the land of Antionum, behold, the armies of the Nephites were prepared to meet them in the land of Jershon.

Alma 43:16

16 Now, the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites--now the chief captain took the command of all the armies of the Nephites--and his name was Moroni;

Alma 43:17

17 And Moroni took all the command, and the government of their wars. And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites.

Alma 43:18

18 And it came to pass that he met the Lamanites in the borders of Jershon, and his people were armed with swords, and with cimeters, and all manner of weapons of war.

Alma 43:19

19 And when the armies of the Lamanites saw that the people of Nephi, or that Moroni, had prepared his people with breastplates and with arm-shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing--

Alma 43:20

20 Now the army of Zerahemnah was not prepared with any such thing; they had only their swords and their cimeters, their bows and their arrows, their stones and their slings; and they were naked, save it were a skin which was girded about their loins; yea, all were naked, save it were the Zoramites and the Amalekites;

Alma 43:21

21 But they were not armed with breastplates, nor shields--therefore, they were exceedingly afraid of the armies of the Nephites because of their armor, notwithstanding their number being so much greater than the Nephites.

Alma 43:22

22 Behold, now it came to pass that they durst not come against the Nephites in the borders of Jershon; therefore they departed out of the land of Antionum into the wilderness, and took their journey round about in the wilderness, away by the head of the river Sidon, that they might come into the land of Manti and take possession of the land; for they did not suppose that the armies of Moroni would know whither they had gone.

Alma 43:23

23 But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go to defend themselves against the Lamanites.

Alma 43:24

24 And it came to pass that the word of the Lord came unto Alma, and Alma informed the messengers of Moroni, that the armies of

the Lamanites were marching round about in the wilderness, that they might come over into the land of Manti, that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni.

Alma 43:25

25 Now Moroni, leaving a part of his army in the land of Jerushon, lest by any means a part of the Lamanites should come into that land and take possession of the city, took the remaining part of his army and marched over into the land of Manti.

Alma 43:26

26 And he caused that all the people in that quarter of the land should gather themselves together to battle against the Lamanites, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanites.

Alma 43:27

27 And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon in the wilderness.

Alma 43:28

28 And Moroni placed spies round about, that he might know when the camp of the Lamanites should come.

Alma 43:29

29 And now, as Moroni knew the intention of the Lamanites, that it was their intention to destroy their brethren, or to subject them and bring them into bondage that they might establish a kingdom unto themselves over all the land;

Alma 43:30

30 And he also knowing that it was the only desire of the Nephites to preserve their lands, and their liberty, and their church, therefore he thought it no sin that he should defend them by stratagem; therefore, he found by his spies which course the Lamanites were to take.

Alma 43:31

31 Therefore, he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill Riplah;

Alma 43:32

32 And the remainder he concealed in the west valley, on the west of the river Sidon, and so down into the borders of the land Manti.

Alma 43:33

33 And thus having placed his army according to his desire, he was prepared to meet them.

Alma 43:34

34 And it came to pass that the Lamanites came up on the north of the hill, where a part of the army of Moroni was concealed.

Alma 43:35

35 And as the Lamanites had passed the hill Riplah, and came

into the valley, and began to cross the river Sidon, the army which was concealed on the south of the hill, which was led by a man whose name was Lehi, and he led his army forth and encircled the Lamanites about on the east in their rear.

Alma 43:36

36 And it came to pass that the Lamanites, when they saw the Nephites coming upon them in their rear, turned them about and began to contend with the army of Lehi.

Alma 43:37

37 And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanites, for their nakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke.

Alma 43:38

38 While on the other hand, there was now and then a man fell among the Nephites, by their swords and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites, by their breastplates, and their arm-shields, and their head-plates; and thus the Nephites did carry on the work of death among the Lamanites.

Alma 43:39

39 And it came to pass that the Lamanites became frightened, because of the great destruction among them, even until they began to flee towards the river Sidon.

Alma 43:40

40 And they were pursued by Lehi and his men; and they were driven by Lehi into the waters of Sidon, and they crossed the waters of Sidon. And Lehi retained his armies upon the bank of the river Sidon that they should not cross.

Alma 43:41

41 And it came to pass that Moroni and his army met the Lamanites in the valley, on the other side of the river Sidon, and began to fall upon them and to slay them.

Alma 43:42

42 And the Lamanites did flee again before them, towards the land of Manti; and they were met again by the armies of Moroni.

Alma 43:43

43 Now in this case the Lamanites did fight exceedingly; yea, never had the Lamanites been known to fight with such exceedingly great strength and courage, no, not even from the beginning.

Alma 43:44

44 And they were inspired by the Zoramites and the Amalekites, who were their chief captains and leaders, and by Zerahemnah, who was their chief captain, or their chief leader and commander; yea, they did fight like dragons, and many of the Nephites were slain by their hands, yea, for they did smite in two many of their head-plates, and they did pierce many of their breastplates, and they did smite off many of their arms; and thus the Lamanites did smite in their fierce anger.

Alma 43:45

45 Nevertheless, the Nephites were inspired by a better cause,

for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

Alma 43:46

46 And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

Alma 43:47

47 And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion.

Alma 43:48

48 And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts--yea, the thoughts of their lands, their liberty, yea, their freedom from bondage.

Alma 43:49

49 And it came to pass that they turned upon the Lamanites, and they cried with one voice unto the Lord their God, for their liberty and their freedom from bondage.

Alma 43:50

50 And they began to stand against the Lamanites with power; and in that selfsame hour that they cried unto the Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon.

Alma 43:51

51 Now, the Lamanites were more numerous, yea, by more than double the number of the Nephites; nevertheless, they were driven insomuch that they were gathered together in one body in the valley, upon the bank by the river Sidon.

Alma 43:52

52 Therefore the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lehi.

Alma 43:53

53 Therefore when Zerahemnah saw the men of Lehi on the east of the river Sidon, and the armies of Moroni on the west of the river Sidon, that they were encircled about by the Nephites, they were struck with terror.

Alma 43:54

54 Now Moroni, when he saw their terror, commanded his men that they should stop shedding their blood.

Alma 44

Chapter 44

Alma 44:1

1 And it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah: Behold, Zerahemnah, that we do not desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you.

Alma 44:2

2 Behold, we have not come out to battle against you that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of our religion.

Alma 44:3

3 But now, ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith.

Alma 44:4

4 Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith.

Alma 44:5

5 And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you, by our faith, by our religion, and by our rites of worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us--

Alma 44:6

6 Yea, and this is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way and come not again to war against us.

Alma 44:7

7 And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage.

Alma 44:8

8 And now it came to pass that when Zerahemnah had heard these sayings he came forth and delivered up his sword and his cimeter, and his bow into the hands of Moroni, and said unto him: Behold, here are our weapons of war; we will deliver them up unto you, but we will not suffer ourselves to take an oath unto you, which we know that we shall break, and also our children; but take our weapons of war, and suffer that we may depart into the wilderness; otherwise we will retain our swords, and we will perish or conquer.

Alma 44:9

9 Behold, we are not of your faith; we do not believe that it is God that has delivered us into your hands; but we believe that it is your cunning that has preserved you from our swords. Behold, it is your breastplates and your shields that have preserved you.

Alma 44:10

10 And now when Zerahemnah had made an end of speaking these words, Moroni returned the sword and the weapons of war, which he had received, unto Zerahemnah, saying: Behold, we will end the conflict.

Alma 44:11

11 Now I cannot recall the words which I have spoken, therefore as the Lord liveth, ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands we will spill your blood upon the ground, or ye shall submit to the conditions which I have proposed.

Alma 44:12

12 And now when Moroni had said these words, Zerahemnah retained his sword, and he was angry with Moroni, and he rushed forward that he might slay Moroni; but as he raised his sword, behold, one of Moroni's soldiers smote it even to the earth, and it broke by the hilt; and he also smote Zerahemnah that he took off his scalp and it fell to the earth. And Zerahemnah withdrew from before them into the midst of his soldiers.

Alma 44:13

13 And it came to pass that the soldier who stood by, who smote off the scalp of Zerahemnah, took up the scalp from off the ground by the hair, and laid it upon the point of his sword, and stretched it forth unto them, saying unto them with a loud voice:

Alma 44:14

14 Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace.

Alma 44:15

15 Now there were many, when they heard these words and saw the scalp which was upon the sword, that were struck with fear; and many came forth and threw down their weapons of war at the feet of Moroni, and entered into a covenant of peace. And as many as entered into a covenant they suffered to depart into the wilderness.

Alma 44:16

16 Now it came to pass that Zerahemnah was exceedingly wroth, and he did stir up the remainder of his soldiers to anger, to contend more powerfully against the Nephites.

Alma 44:17

17 And now Moroni was angry, because of the stubbornness of the Lamanites; therefore he commanded his people that they should fall upon them and slay them. And it came to pass that they began to slay them; yea, and the Lamanites did contend with their swords and their might.

Alma 44:18

18 But behold, their naked skins and their bare heads were

exposed to the sharp swords of the Nephites; yea, behold they were pierced and smitten, yea, and did fall exceedingly fast before the swords of the Nephites; and they began to be swept down, even as the soldier of Moroni had prophesied.

Alma 44:19

19 Now Zerahemnah, when he saw that they were all about to be destroyed, cried mightily unto Moroni, promising that he would covenant and also his people with them, if they would spare the remainder of their lives, that they never would come to war again against them.

Alma 44:20

20 And it came to pass that Moroni caused that the work of death should cease again among the people. And he took the weapons of war from the Lamanites; and after they had entered into a covenant with him of peace they were suffered to depart into the wilderness.

Alma 44:21

21 Now the number of their dead was not numbered because of the greatness of the number; yea, the number of their dead was exceedingly great, both on the Nephites and on the Lamanites.

Alma 44:22

22 And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the sea.

Alma 44:23

23 And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands.

Alma 44:24

24 And thus ended the eighteenth year of the reign of the judges over the people of Nephi. And thus ended the record of Alma, which was written upon the plates of Nephi.

Alma 45

Chapter 45

Alma 45:1

1 Behold, now it came to pass that the people of Nephi were exceedingly rejoiced, because the Lord had again delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did fast much and pray much, and they did worship God with exceedingly great joy.

Alma 45:2

2 And it came to pass in the nineteenth year of the reign of the judges over the people of Nephi, that Alma came unto his son Helaman and said unto him: Believest thou the words which I spake unto thee concerning those records which have been kept?

Alma 45:3

3 And Helaman said unto him: Yea, I believe.

Alma 45:4

4 And Alma said again: Believest thou in Jesus Christ, who shall come?

Alma 45:5

5 And he said: Yea, I believe all the words which thou hast

spoken.

Alma 45:6

6 And Alma said unto him again: Will ye keep my commandments?

Alma 45:7

7 And he said: Yea, I will keep thy commandments with all my heart.

Alma 45:8

8 Then Alma said unto him: Blessed art thou; and the Lord shall prosper thee in this land.

Alma 45:9

9 But behold, I have somewhat to prophesy unto thee; but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known, even until the prophecy is fulfilled; therefore write the words which I shall say.

Alma 45:10

10 And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief.

Alma 45:11

11 Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become extinct--

Alma 45:12

12 Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the fourth generation shall not all pass away before this great iniquity shall come.

Alma 45:13

13 And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall no more be numbered among the people of Nephi.

Alma 45:14

14 But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites, and shall become like unto them, all, save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even until they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled.

Alma 45:15

15 And now it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.

Alma 45:16

16 And he said: Thus saith the Lord God--Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing

and the blessing of God upon the land, for the Lord cannot look upon sin with the least degree of allowance.

Alma 45:17

17 And now, when Alma had said these words he blessed the church, yea, all those who should stand fast in the faith from that time henceforth.

Alma 45:18

18 And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.

Alma 45:19

19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.

Alma 45:20

20 And now it came to pass in the commencement of the nineteenth year of the reign of the judges over the people of Nephi, that Helaman went forth among the people to declare the word unto them.

Alma 45:21

21 For behold, because of their wars with the Lamanites and the many little dissensions and disturbances which had been among the people, it became expedient that the word of God should be declared among them, yea, and that a regulation should be made throughout the church.

Alma 45:22

22 Therefore, Helaman and his brethren went forth to establish the church again in all the land, yea, in every city throughout all the land which was possessed by the people of Nephi. And it came to pass that they did appoint priests and teachers throughout all the land, over all the churches.

Alma 45:23

23 And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the churches that there arose a dissension among them, and they would not give heed to the words of Helaman and his brethren;

Alma 45:24

24 But they grew proud, being lifted up in their hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.

Alma 46

Chapter 46

Alma 46:1

1 And it came to pass that as many as would not hearken to the words of Helaman and his brethren were gathered together against their brethren.

Alma 46:2

2 And now behold, they were exceedingly wroth, insomuch that they were determined to slay them.

Alma 46:3

3 Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was Amalickiah.

Alma 46:4

4 And Amalickiah was desirous to be a king; and those people who were wroth were also desirous that he should be their king; and they were the greater part of them the lower judges of the land, and they were seeking for power.

Alma 46:5

5 And they had been led by the flatteries of Amalickiah, that if they would support him and establish him to be their king that he would make them rulers over the people.

Alma 46:6

6 Thus they were led away by Amalickiah to dissensions, notwithstanding the preaching of Helaman and his brethren, yea, notwithstanding their exceedingly great care over the church, for they were high priests over the church.

Alma 46:7

7 And there were many in the church who believed in the flattering words of Amalickiah, therefore they dissented even from the church; and thus were the affairs of the people of Nephi exceedingly precarious and dangerous, notwithstanding their great victory which they had had over the Lamanites, and their great rejoicings which they had had because of their deliverance by the hand of the Lord.

Alma 46:8

8 Thus we see how quick the children of men do forget the Lord their God, yea, how quick to do iniquity, and to be led away by the evil one.

Alma 46:9

9 Yea, and we also see the great wickedness one very wicked man can cause to take place among the children of men.

Alma 46:10

10 Yea, we see that Amalickiah, because he was a man of cunning device and a man of many flattering words, that he led away the hearts of many people to do wickedly; yea, and to seek to destroy the church of God, and to destroy the foundation of liberty which God had granted unto them, or which blessing God had sent upon the face of the land for the righteous' sake.

Alma 46:11

11 And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah.

Alma 46:12

12 And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it--In memory of our God, our religion, and freedom, and our peace, our wives, and our children--and he fastened it upon the end of a pole.

Alma 46:13

13 And he fastened on his head-plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land--

Alma 46:14

14 For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church.

Alma 46:15

15 And those who did belong to the church were faithful; yea, all those who were true believers in Christ took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come.

Alma 46:16

16 And therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored.

Alma 46:17

17 And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south--A chosen land, and the land of liberty.

Alma 46:18

18 And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

Alma 46:19

19 And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

Alma 46:20

20 Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

Alma 46:21

21 And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armor girded about their loins, rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments.

Alma 46:22

22 Now this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: We covenant with

our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.

Alma 46:23

23 Moroni said unto them: Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain.

Alma 46:24

24 Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said--Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.

Alma 46:25

25 Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God.

Alma 46:26

26 Now behold, this was the language of Jacob.

Alma 46:27

27 And now who knoweth but what the remnant of the seed of Joseph, which shall perish as his garment, are those who have dissented from us? Yea, and even it shall be ourselves if we do not stand fast in the faith of Christ.

Alma 46:28

28 And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against Amalickiah and those who had dissented, who were called Amalickiahites.

Alma 46:29

29 And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites--and he also saw that his people were doubtful concerning the justice of the cause in which they had undertaken--therefore, fearing that he should not gain the point, he took those of his people who would and departed into the land of Nephi.

Alma 46:30

30 Now Moroni thought it was not expedient that the Lamanites should have any more strength; therefore he thought to cut off the people of Amalickiah, or to take them and bring them back, and put Amalickiah to death; yea, for he knew that he would stir up the Lamanites to anger against them, and cause them to come to battle against them; and this he knew that Amalickiah would do that he might obtain his purposes.

Alma 46:31

31 Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace--and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of Amalickiah in the wilderness.

Alma 46:32

32 And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed the armies of Amalickiah.

Alma 46:33

33 And it came to pass that Amalickiah fled with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla.

Alma 46:34

34 Now, Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nephites, to establish and to exercise authority over them.

Alma 46:35

35 And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom.

Alma 46:36

36 And it came to pass also, that he caused the title of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nephites; and thus Moroni planted the standard of liberty among the Nephites.

Alma 46:37

37 And they began to have peace again in the land; and thus they did maintain peace in the land until nearly the end of the nineteenth year of the reign of the judges.

Alma 46:38

38 And Helaman and the high priests did also maintain order in the church; yea, even for the space of four years did they have much peace and rejoicing in the church.

Alma 46:39

39 And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ; thus they went out of the world rejoicing.

Alma 46:40

40 And there were some who died with fevers, which at some seasons of the year were very frequent in the land--but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate--

Alma 46:41

41 But there were many who died with old age; and those who died in the faith of Christ are happy in him, as we must needs suppose.

Alma 47
Chapter 47

Alma 47:1

1 Now we will return in our record to Amalickiah and those who had fled with him into the wilderness; for, behold, he had taken those who went with him, and went up in the land of Nephi among the Lamanites, and did stir up the Lamanites to anger against the people of Nephi, insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nephites.

Alma 47:2

2 And it came to pass that when the proclamation had gone forth among them they were exceedingly afraid; yea, they feared to displease the king, and they also feared to go to battle against the Nephites lest they should lose their lives. And it came to pass that they would not, or the more part of them would not, obey the commandments of the king.

Alma 47:3

3 And now it came to pass that the king was wroth because of their disobedience; therefore he gave Amalickiah the command of that part of his army which was obedient unto his commands, and commanded him that he should go forth and compel them to arms.

Alma 47:4

4 Now behold, this was the desire of Amalickiah; for he being a very subtle man to do evil therefore he laid the plan in his heart to dethrone the king of the Lamanites.

Alma 47:5

5 And now he had got the command of those parts of the Lamanites who were in favor of the king; and he sought to gain favor of those who were not obedient; therefore he went forward to the place which was called Onidah, for thither had all the Lamanites fled; for they discovered the army coming, and, supposing that they were coming to destroy them, therefore they fled to Onidah, to the place of arms.

Alma 47:6

6 And they had appointed a man to be a king and a leader over them, being fixed in their minds with a determined resolution that they would not be subjected to go against the Nephites.

Alma 47:7

7 And it came to pass that they had gathered themselves together upon the top of the mount which was called Antipas, in preparation to battle.

Alma 47:8

8 Now it was not Amalickiah's intention to give them battle according to the commandments of the king; but behold, it was his intention to gain favor with the armies of the Lamanites, that he might place himself at their head and dethrone the king and take possession of the kingdom.

Alma 47:9

9 And behold, it came to pass that he caused his army to pitch their tents in the valley which was near the mount Antipas.

Alma 47:10

10 And it came to pass that when it was night he sent a secret embassy into the mount Antipas, desiring that the leader of those who were upon the mount, whose name was Lehonti, that he should come down to the foot of the mount, for he desired to speak with him.

Alma 47:11

11 And it came to pass that when Lehonti received the message he durst not go down to the foot of the mount. And it came to pass that Amalickiah sent again the second time, desiring him to come down. And it came to pass that Lehonti would not; and he sent again the third time.

Alma 47:12

12 And it came to pass that when Amalickiah found that he could not get Lehonti to come down off from the mount, he went up into the mount, nearly to Lehonti's camp; and he sent again the fourth time his message unto Lehonti, desiring that he would come down, and that he would bring his guards with him.

Alma 47:13

13 And it came to pass that when Lehonti had come down with his guards to Amalickiah, that Amalickiah desired him to come down with his army in the night-time, and surround those men in their camps over whom the king had given him command, and that he would deliver them up into Lehonti's hands, if he would make him (Amalickiah) a second leader over the whole army.

Alma 47:14

14 And it came to pass that Lehonti came down with his men and surrounded the men of Amalickiah, so that before they awoke at the dawn of day they were surrounded by the armies of Lehonti.

Alma 47:15

15 And it came to pass that when they saw that they were surrounded, they plead with Amalickiah that he would suffer them to fall in with their brethren, that they might not be destroyed.

Now this was the very thing which Amalickiah desired.

Alma 47:16

16 And it came to pass that he delivered his men, contrary to the commands of the king. Now this was the thing that Amalickiah desired, that he might accomplish his designs in dethroning the king.

Alma 47:17

17 Now it was the custom among the Lamanites, if their chief leader was killed, to appoint the second leader to be their chief leader.

Alma 47:18

18 And it came to pass that Amalickiah caused that one of his servants should administer poison by degrees to Lehonti, that he died.

Alma 47:19

19 Now, when Lehonti was dead, the Lamanites appointed Amalickiah to be their leader and their chief commander.

Alma 47:20

20 And it came to pass that Amalickiah marched with his armies (for he had gained his desires) to the land of Nephi, to the city of Nephi, which was the chief city.

Alma 47:21

21 And the king came out to meet him with his guards, for he supposed that Amalickiah had fulfilled his commands, and that Amalickiah had gathered together so great an army to go against the Nephites to battle.

Alma 47:22

22 But behold, as the king came out to meet him Amalickiah caused that his servants should go forth to meet the king. And they went and bowed themselves before the king, as if to reverence him because of his greatness.

Alma 47:23

23 And it came to pass that the king put forth his hand to raise them, as was the custom with the Lamanites, as a token of peace, which custom they had taken from the Nephites.

Alma 47:24

24 And it came to pass that when he had raised the first from the ground, behold he stabbed the king to the heart; and he fell to the earth.

Alma 47:25

25 Now the servants of the king fled; and the servants of Amalickiah raised a cry, saying:

Alma 47:26

26 Behold, the servants of the king have stabbed him to the heart, and he has fallen and they have fled; behold, come and see.

Alma 47:27

27 And it came to pass that Amalickiah commanded that his armies should march forth and see what had happened to the king; and when they had come to the spot, and found the king lying in his gore, Amalickiah pretended to be wroth, and said: Whosoever loved the king, let him go forth, and pursue his servants that they may be slain.

Alma 47:28

28 And it came to pass that all they who loved the king, when they heard these words, came forth and pursued after the servants of the king.

Alma 47:29

29 Now when the servants of the king saw an army pursuing after them, they were frightened again, and fled into the wilderness, and came over into the land of Zarahemla and joined the people of Ammon.

Alma 47:30

30 And the army which pursued after them returned, having pursued after them in vain; and thus Amalickiah, by his fraud, gained the hearts of the people.

Alma 47:31

31 And it came to pass on the morrow he entered the city Nephi with his armies, and took possession of the city.

Alma 47:32

32 And now it came to pass that the queen, when she had heard that the king was slain--for Amalickiah had sent an embassy to the queen informing her that the king had been slain by his servants, that he had pursued them with his army, but it was in vain, and they had made their escape--

Alma 47:33

33 Therefore, when the queen had received this message she sent unto Amalickiah, desiring him that he would spare the people of the city; and she also desired him that he should come in unto her; and she also desired him that he should bring witnesses with him to testify concerning the death of the king.

Alma 47:34

34 And it came to pass that Amalickiah took the same servant that slew the king, and all them who were with him, and went in unto the queen, unto the place where she sat; and they all testified unto her that the king was slain by his own servants; and they said also: They have fled; does not this testify against them? And thus they satisfied the queen concerning the death of the king.

Alma 47:35

35 And it came to pass that Amalickiah sought the favor of the queen, and took her unto him to wife; and thus by his fraud, and by the assistance of his cunning servants, he obtained the kingdom; yea, he was acknowledged king throughout all the land, among all the people of the Lamanites, who were composed of the Lamanites and the Lemuelites and the Ishmaelites, and all the dissenters of the Nephites, from the reign of Nephi down to the present time.

Alma 47:36

36 Now these dissenters, having the same instruction and the same information of the Nephites, yea, having been instructed in the same knowledge of the Lord, nevertheless, it is strange to relate, not long after their dissensions they became more hardened and impenitent, and more wild, wicked and ferocious than the Lamanites--drinking in with the traditions of the Lamanites; giving way to indolence, and all manner of lasciviousness; yea, entirely forgetting the Lord their God.

Alma 48

Chapter 48

Alma 48:1

1 And now it came to pass that, as soon as Amalickiah had obtained the kingdom he began to inspire the hearts of the Lamanites against the people of Nephi; yea, he did appoint men to speak unto the Lamanites from their towers, against the Nephites.

Alma 48:2

2 And thus he did inspire their hearts against the Nephites, insomuch that in the latter end of the nineteenth year of the reign of the judges, he having accomplished his designs thus far, yea, having been made king over the Lamanites, he sought also to

reign over all the land, yea, and all the people who were in the land, the Nephites as well as the Lamanites.

Alma 48:3

3 Therefore he had accomplished his design, for he had hardened the hearts of the Lamanites and blinded their minds, and stirred them up to anger, insomuch that he had gathered together a numerous host to go to battle against the Nephites.

Alma 48:4

4 For he was determined, because of the greatness of the number of his people, to overpower the Nephites and to bring them into bondage.

Alma 48:5

5 And thus he did appoint chief captains of the Zoramites, they being the most acquainted with the strength of the Nephites, and their places of resort, and the weakest parts of their cities; therefore he appointed them to be chief captains over his armies.

Alma 48:6

6 And it came to pass that they took their camp, and moved forth toward the land of Zarahemla in the wilderness.

Alma 48:7

7 Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God.

Alma 48:8

8 Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land.

Alma 48:9

9 And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites.

Alma 48:10

10 And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of Christians.

Alma 48:11

11 And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;

Alma 48:12

12 Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people.

Alma 48:13

13 Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

Alma 48:14

14 Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

Alma 48:15

15 And this was their faith, that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

Alma 48:16

16 And also, that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing, the Lord would deliver them; and this was the faith of Moroni, and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.

Alma 48:17

17 Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men.

Alma 48:18

18 Behold, he was a man like unto Ammon, the son of Mosiah, yea, and even the other sons of Mosiah, yea, and also Alma and his sons, for they were all men of God.

Alma 48:19

19 Now behold, Helaman and his brethren were no less serviceable unto the people than was Moroni; for they did preach the word of God, and they did baptize unto repentance all men whosoever would hearken unto their words.

Alma 48:20

20 And thus they went forth, and the people did humble themselves because of their words, insomuch that they were highly favored of the Lord, and thus they were free from wars and contentions among themselves, yea, even for the space of four years.

Alma 48:21

21 But, as I have said, in the latter end of the nineteenth year, yea, notwithstanding their peace amongst themselves, they were compelled reluctantly to contend with their brethren, the Lamanites.

Alma 48:22

22 Yea, and in fine, their wars never did cease for the space of many years with the Lamanites, notwithstanding their much reluctance.

Alma 48:23

23 Now, they were sorry to take up arms against the Lamanites, because they did not delight in the shedding of blood; yea, and this was not all--they were sorry to be the means of sending so many of their brethren out of this world into an eternal world, unprepared to meet their God.

Alma 48:24

24 Nevertheless, they could not suffer to lay down their lives, that their wives and their children should be massacred by the barbarous cruelty of those who were once their brethren, yea, and had dissented from their church, and had left them and had gone to destroy them by joining the Lamanites.

Alma 48:25

25 Yea, they could not bear that their brethren should rejoice over the blood of the Nephites, so long as there were any who should keep the commandments of God, for the promise of the Lord was, if they should keep his commandments they should prosper in the land.

Alma 49

Chapter 49

Alma 49:1

1 And now it came to pass in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah.

Alma 49:2

2 And behold, the city had been rebuilt, and Moroni had stationed an army by the borders of the city, and they had cast up dirt around about to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones and with arrows.

Alma 49:3

3 Behold, I said that the city of Ammonihah had been rebuilt. I say unto you, yea, that it was in part rebuilt; and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them.

Alma 49:4

4 But behold, how great was their disappointment; for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them that they might take effect, neither could they come upon them save it was by their place of entrance.

Alma 49:5

5 Now at this time the chief captains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security.

Alma 49:6

6 Now the leaders of the Lamanites had supposed, because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.

Alma 49:7

7 And being thus prepared they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure.

Alma 49:8

8 But behold, to their uttermost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle after the manner of the instructions of Moroni.

Alma 49:9

9 And it came to pass that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war.

Alma 49:10

10 Now, if king Amalickiah had come down out of the land of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people.

Alma 49:11

11 But behold, Amalickiah did not come down himself to battle. And behold, his chief captains durst not attack the Nephites at the city of Ammonihah, for Moroni had altered the management of affairs among the Nephites, insomuch that the Lamanites were disappointed in their places of retreat and they could not come upon them.

Alma 49:12

12 Therefore they retreated into the wilderness, and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nephites.

Alma 49:13

13 For they knew not that Moroni had fortified, or had built forts of security, for every city in all the land round about; therefore, they marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an oath that they would destroy the people of that city.

Alma 49:14

14 But behold, to their astonishment, the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city Ammonihah.

Alma 49:15

15 And now, behold, this was wisdom in Moroni; for he had supposed that they would be frightened at the city Ammonihah; and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle; and thus it was according to his desires.

Alma 49:16

16 And behold, Moroni had appointed Lehi to be chief captain over the men of that city; and it was that same Lehi who fought with the Lamanites in the valley on the east of the river Sidon.

Alma 49:17

17 And now behold it came to pass, that when the Lamanites had found that Lehi commanded the city they were again disappointed, for they feared Lehi exceedingly; nevertheless their chief captains had sworn with an oath to attack the city; therefore, they brought up their armies.

Alma 49:18

18 Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance.

Alma 49:19

19 And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them.

Alma 49:20

20 Thus they were prepared, yea, a body of their strongest men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of entrance; and thus were they prepared to defend themselves against the Lamanites.

Alma 49:21

21 And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain with an immense slaughter.

Alma 49:22

22 Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts they were swept off by the stones and arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead and wounded bodies.

Alma 49:23

23 Thus the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain.

Alma 49:24

24 There were about fifty who were wounded, who had been exposed to the arrows of the Lamanites through the pass, but they were shielded by their shields, and their breastplates, and their head-plates, insomuch that their wounds were upon their legs, many of which were very severe.

Alma 49:25

25 And it came to pass, that when the Lamanites saw that their chief captains were all slain they fled into the wilderness. And it came to pass that they returned to the land of Nephi, to inform their king, Amalickiah, who was a Nephite by birth, concerning their great loss.

Alma 49:26

26 And it came to pass that he was exceedingly angry with his people, because he had not obtained his desire over the Nephites; he had not subjected them to the yoke of bondage.

Alma 49:27

27 Yea, he was exceedingly wroth, and he did curse God, and also Moroni, swearing with an oath that he would drink his blood; and this because Moroni had kept the commandments of God in preparing for the safety of his people.

Alma 49:28

28 And it came to pass, that on the other hand, the people of Nephi did thank the Lord their God, because of his matchless power in delivering them from the hands of their enemies.

Alma 49:29

29 And thus ended the nineteenth year of the reign of the judges over the people of Nephi.

Alma 49:30

30 Yea, and there was continual peace among them, and exceedingly great prosperity in the church because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Ammon and his brethren, yea, and by all those who had been ordained by the holy order of God, being baptized unto repentance, and sent forth to preach among the people.

Alma 50

Chapter 50

Alma 50:1

1 And now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites.

Alma 50:2

2 And upon the top of these ridges of earth he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities.

Alma 50:3

3 And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers round about; and they were strong and high.

Alma 50:4

4 And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them.

Alma 50:5

5 And they were prepared that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the

city.

Alma 50:6

6 Thus Moroni did prepare strongholds against the coming of their enemies, round about every city in all the land.

Alma 50:7

7 And it came to pass that Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth and drove all the Lamanites who were in the east wilderness into their own lands, which were south of the land of Zarahemla.

Alma 50:8

8 And the land of Nephi did run in a straight course from the east sea to the west.

Alma 50:9

9 And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, which was north of the lands of their own possessions, he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness, even to the borders by the seashore, and possess the land.

Alma 50:10

10 And he also placed armies on the south, in the borders of their possessions, and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies.

Alma 50:11

11 And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon--the Nephites possessing all the land northward, yea, even all the land which was northward of the land Bountiful, according to their pleasure.

Alma 50:12

12 Thus Moroni, with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, did seek to cut off the strength and the power of the Lamanites from off the lands of their possessions, that they should have no power upon the lands of their possession.

Alma 50:13

13 And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites.

Alma 50:14

14 And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the borders of Aaron and Moroni; and they called the name of the city, or the land, Nephihah.

Alma 50:15

15 And they also began in that same year to build many cities on the north, one in a particular manner which they called Lehi, which was in the north by the borders of the seashore.

Alma 50:16

16 And thus ended the twentieth year.

Alma 50:17

17 And in these prosperous circumstances were the people of Nephi in the commencement of the twenty and first year of the reign of the judges over the people of Nephi.

Alma 50:18

18 And they did prosper exceedingly, and they became exceedingly rich; yea, and they did multiply and wax strong in the land.

Alma 50:19

19 And thus we see how merciful and just are all the dealings of the Lord, to the fulfilling of all his words unto the children of men; yea, we can behold that his words are verified, even at this time, which he spake unto Lehi, saying:

Alma 50:20

20 Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my commandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be cut off from the presence of the Lord.

Alma 50:21

21 And we see that these promises have been verified to the people of Nephi; for it has been their quarrelings and their contentions, yea, their murderings, and their plunderings, their idolatry, their whoredoms, and their abominations, which were among themselves, which brought upon them their wars and their destructions.

Alma 50:22

22 And those who were faithful in keeping the commandments of the Lord were delivered at all times, whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the sword, or to dwindle in unbelief, and mingle with the Lamanites.

Alma 50:23

23 But behold there never was a happier time among the people of Nephi, since the days of Nephi, than in the days of Moroni, yea, even at this time, in the twenty and first year of the reign of the judges.

Alma 50:24

24 And it came to pass that the twenty and second year of the reign of the judges also ended in peace; yea, and also the twenty and third year.

Alma 50:25

25 And it came to pass that in the commencement of the twenty and fourth year of the reign of the judges, there would also have been peace among the people of Nephi had it not been for a contention which took place among them concerning the land of Lehi, and the land of Morianton, which joined upon the borders of Lehi; both of which were on the borders by the seashore.

Alma 50:26

26 For behold, the people who possessed the land of Morianton did claim a part of the land of Lehi; therefore there began to be

a warm contention between them, insomuch that the people of Morianton took up arms against their brethren, and they were determined by the sword to slay them.

Alma 50:27

27 But behold, the people who possessed the land of Lehi fled to the camp of Moroni, and appealed unto him for assistance; for behold they were not in the wrong.

Alma 50:28

28 And it came to pass that when the people of Morianton, who were led by a man whose name was Morianton, found that the people of Lehi had fled to the camp of Moroni, they were exceedingly fearful lest the army of Moroni should come upon them and destroy them.

Alma 50:29

29 Therefore, Morianton put it into their hearts that they should flee to the land which was northward, which was covered with large bodies of water, and take possession of the land which was northward.

Alma 50:30

30 And behold, they would have carried this plan into effect, (which would have been a cause to have been lamented) but behold, Morianton being a man of much passion, therefore he was angry with one of his maid servants, and he fell upon her and beat her much.

Alma 50:31

31 And it came to pass that she fled, and came over to the camp of Moroni, and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward.

Alma 50:32

32 Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Morianton and unite with his people, and thus he would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nephi, yea, which consequences would lead to the overthrow of their liberty.

Alma 50:33

33 Therefore Moroni sent an army, with their camp, to head the people of Morianton, to stop their flight into the land northward.

Alma 50:34

34 And it came to pass that they did not head them until they had come to the borders of the land Desolation; and there they did head them, by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east.

Alma 50:35

35 And it came to pass that the army which was sent by Moroni, which was led by a man whose name was Teancum, did meet the people of Morianton; and so stubborn were the people of Morianton, (being inspired by his wickedness and his flattering words) that a battle commenced between them, in the which Teancum did slay Morianton and defeat his army, and took them prisoners, and returned to the camp of Moroni. And thus ended the twenty

and fourth year of the reign of the judges over the people of Nephi.

Alma 50:36

36 And thus were the people of Morianton brought back. And upon their covenanting to keep the peace they were restored to the land of Morianton, and a union took place between them and the people of Lehi; and they were also restored to their lands.

Alma 50:37

37 And it came to pass that in the same year that the people of Nephi had peace restored unto them, that Nephihah, the second chief judge, died, having filled the judgment-seat with perfect uprightness before God.

Alma 50:38

38 Nevertheless, he had refused Alma to take possession of those records and those things which were esteemed by Alma and his fathers to be most sacred; therefore Alma had conferred them upon his son, Helaman.

Alma 50:39

39 Behold, it came to pass that the son of Nephihah was appointed to fill the judgment-seat, in the stead of his father; yea, he was appointed chief judge and governor over the people, with an oath and sacred ordinance to judge righteously, and to keep the peace and the freedom of the people, and to grant unto them their sacred privileges to worship the Lord their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime.

Alma 50:40

40 Now behold, his name was Pahoran. And Pahoran did fill the seat of his father, and did commence his reign in the end of the twenty and fourth year, over the people of Nephi.

Alma 51

Chapter 51

Alma 51:1

1 And now it came to pass in the commencement of the twenty and fifth year of the reign of the judges over the people of Nephi, they having established peace between the people of Lehi and the people of Morianton concerning their lands, and having commenced the twenty and fifth year in peace;

Alma 51:2

2 Nevertheless, they did not long maintain an entire peace in the land, for there began to be a contention among the people concerning the chief judge Pahoran; for behold, there were a part of the people who desired that a few particular points of the law should be altered.

Alma 51:3

3 But behold, Pahoran would not alter nor suffer the law to be altered; therefore, he did not hearken to those who had sent in their voices with their petitions concerning the altering of the law.

Alma 51:4

4 Therefore, those who were desirous that the law should be altered were angry with him, and desired that he should no longer

be chief judge over the land; therefore there arose a warm dispute concerning the matter, but not unto bloodshed.

Alma 51:5

5 And it came to pass that those who were desirous that Pahoran should be dethroned from the judgment-seat were called king-men, for they were desirous that the law should be altered in a manner to overthrow the free government and to establish a king over the land.

Alma 51:6

6 And those who were desirous that Pahoran should remain chief judge over the land took upon them the name of freemen; and thus was the division among them, for the freemen had sworn or covenanted to maintain their rights and the privileges of their religion by a free government.

Alma 51:7

7 And it came to pass that this matter of their contention was settled by the voice of the people. And it came to pass that the voice of the people came in favor of the freemen, and Pahoran retained the judgment-seat, which caused much rejoicing among the brethren of Pahoran and also many of the people of liberty, who also put the king-men to silence, that they durst not oppose but were obliged to maintain the cause of freedom.

Alma 51:8

8 Now those who were in favor of kings were those of high birth, and they sought to be kings; and they were supported by those who sought power and authority over the people.

Alma 51:9

9 But behold, this was a critical time for such contentions to be among the people of Nephi; for behold, Amalickiah had again stirred up the hearts of the people of the Lamanites against the people of the Nephites, and he was gathering together soldiers from all parts of his land, and arming them, and preparing for war with all diligence; for he had sworn to drink the blood of Moroni.

Alma 51:10

10 But behold, we shall see that his promise which he made was rash; nevertheless, he did prepare himself and his armies to come to battle against the Nephites.

Alma 51:11

11 Now his armies were not so great as they had hitherto been, because of the many thousands who had been slain by the hand of the Nephites; but notwithstanding their great loss, Amalickiah had gathered together a wonderfully great army, insomuch that he feared not to come down to the land of Zarahemla.

Alma 51:12

12 Yea, even Amalickiah did himself come down, at the head of the Lamanites. And it was in the twenty and fifth year of the reign of the judges; and it was at the same time that they had begun to settle the affairs of their contentions concerning the chief judge, Pahoran.

Alma 51:13

13 And it came to pass that when the men who were called king-men had heard that the Lamanites were coming down to battle

against them, they were glad in their hearts; and they refused to take up arms, for they were so wroth with the chief judge, and also with the people of liberty, that they would not take up arms to defend their country.

Alma 51:14

14 And it came to pass that when Moroni saw this, and also saw that the Lamanites were coming into the borders of the land, he was exceedingly wroth because of the stubbornness of those people whom he had labored with so much diligence to preserve; yea, he was exceedingly wroth; his soul was filled with anger against them.

Alma 51:15

15 And it came to pass that he sent a petition, with the voice of the people, unto the governor of the land, desiring that he should read it, and give him (Moroni) power to compel those dissenters to defend their country or to put them to death.

Alma 51:16

16 For it was his first care to put an end to such contentions and dissensions among the people; for behold, this had been hitherto a cause of all their destruction. And it came to pass that it was granted according to the voice of the people.

Alma 51:17

17 And it came to pass that Moroni commanded that his army should go against those king-men, to pull down their pride and their nobility and level them with the earth, or they should take up arms and support the cause of liberty.

Alma 51:18

18 And it came to pass that the armies did march forth against them; and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and leveled to the earth.

Alma 51:19

19 And it came to pass that there were four thousand of those dissenters who were hewn down by the sword; and those of their leaders who were not slain in battle were taken and cast into prison, for there was no time for their trials at this period.

Alma 51:20

20 And the remainder of those dissenters, rather than be smitten down to the earth by the sword, yielded to the standard of liberty, and were compelled to hoist the title of liberty upon their towers, and in their cities, and to take up arms in defence of their country.

Alma 51:21

21 And thus Moroni put an end to those king-men, that there were not any known by the appellation of king-men; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren, and to fight valiantly for their freedom from bondage.

Alma 51:22

22 Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people, and

subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni, which was in the borders by the seashore.

Alma 51:23

23 And it came to pass that the Nephites were not sufficiently strong in the city of Moroni; therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications.

Alma 51:24

24 And those who fled out of the city of Moroni came to the city of Nephihah; and also the people of the city of Lehi gathered themselves together, and made preparations and were ready to receive the Lamanites to battle.

Alma 51:25

25 But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephihah to battle, but kept them down by the seashore, leaving men in every city to maintain and defend it.

Alma 51:26

26 And thus he went on, taking possession of many cities, the city of Nephihah, and the city of Lehi, and the city of Morianton, and the city of Ommer, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore.

Alma 51:27

27 And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanites.

Alma 51:28

28 And it came to pass that they marched to the borders of the land Bountiful, driving the Nephites before them and slaying many.

Alma 51:29

29 But it came to pass that they were met by Teancum, who had slain Morianton and had headed his people in his flight.

Alma 51:30

30 And it came to pass that he headed Amalickiah also, as he was marching forth with his numerous army that he might take possession of the land Bountiful, and also the land northward.

Alma 51:31

31 But behold he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors; for every man of Teancum did exceed the Lamanites in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanites.

Alma 51:32

32 And it came to pass that they did harass them, insomuch that they did slay them even until it was dark. And it came to pass

that Teancum and his men did pitch their tents in the borders of the land Bountiful; and Amalickiah did pitch his tents in the borders on the beach by the seashore, and after this manner were they driven.

Alma 51:33

33 And it came to pass that when the night had come, Teancum and his servant stole forth and went out by night, and went into the camp of Amalickiah; and behold, sleep had overpowered them because of their much fatigue, which was caused by the labors and heat of the day.

Alma 51:34

34 And it came to pass that Teancum stole privily into the tent of the king, and put a javelin to his heart; and he did cause the death of the king immediately that he did not awake his servants.

Alma 51:35

35 And he returned again privily to his own camp, and behold, his men were asleep, and he awoke them and told them all the things that he had done.

Alma 51:36

36 And he caused that his armies should stand in readiness, lest the Lamanites had awakened and should come upon them.

Alma 51:37

37 And thus endeth the twenty and fifth year of the reign of the judges over the people of Nephi; and thus endeth the days of Amalickiah.

Alma 52

Chapter 52

Alma 52:1

1 And now, it came to pass in the twenty and sixth year of the reign of the judges over the people of Nephi, behold, when the Lamanites awoke on the first morning of the first month, behold, they found Amalickiah was dead in his own tent; and they also saw that Teancum was ready to give them battle on that day.

Alma 52:2

2 And now, when the Lamanites saw this they were affrighted; and they abandoned their design in marching into the land northward, and retreated with all their army into the city of Mulek, and sought protection in their fortifications.

Alma 52:3

3 And it came to pass that the brother of Amalickiah was appointed king over the people; and his name was Ammoron; thus king Ammoron, the brother of king Amalickiah, was appointed to reign in his stead.

Alma 52:4

4 And it came to pass that he did command that his people should maintain those cities, which they had taken by the shedding of blood; for they had not taken any cities save they had lost much blood.

Alma 52:5

5 And now, Teancum saw that the Lamanites were determined to maintain those cities which they had taken, and those parts of

the land which they had obtained possession of; and also seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts.

Alma 52:6

6 But he kept his men round about, as if making preparations for war; yea, and truly he was preparing to defend himself against them, by casting up walls round about and preparing places of resort.

Alma 52:7

7 And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men to strengthen his army.

Alma 52:8

8 And Moroni also sent orders unto him that he should retain all the prisoners who fell into his hands; for as the Lamanites had taken many prisoners, that he should retain all the prisoners of the Lamanites as a ransom for those whom the Lamanites had taken.

Alma 52:9

9 And he also sent orders unto him that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward, lest the Lamanites should obtain that point and should have power to harass them on every side.

Alma 52:10

10 And Moroni also sent unto him, desiring him that he would be faithful in maintaining that quarter of the land, and that he would seek every opportunity to scourge the Lamanites in that quarter, as much as was in his power, that perhaps he might take again by stratagem or some other way those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about, which had not fallen into the hands of the Lamanites.

Alma 52:11

11 And he also said unto him, I would come unto you, but behold, the Lamanites are upon us in the borders of the land by the west sea; and behold, I go against them, therefore I cannot come unto you.

Alma 52:12

12 Now, the king (Ammoron) had departed out of the land of Zarahemla, and had made known unto the queen concerning the death of his brother, and had gathered together a large number of men, and had marched forth against the Nephites on the borders by the west sea.

Alma 52:13

13 And thus he was endeavoring to harass the Nephites, and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nephites on the borders by the east sea, and should take possession of their lands as much as it was in their power, according to the power of their armies.

Alma 52:14

14 And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nephi.

Alma 52:15

15 But behold, it came to pass in the twenty and seventh year of the reign of the judges, that Teancum, by the command of Moroni--who had established armies to protect the south and the west borders of the land, and had begun his march towards the land Bountiful, that he might assist Teancum with his men in retaking the cities which they had lost--

Alma 52:16

16 And it came to pass that Teancum had received orders to make an attack upon the city of Mulek, and retake it if it were possible.

Alma 52:17

17 And it came to pass that Teancum made preparations to make an attack upon the city of Mulek, and march forth with his army against the Lamanites; but he saw that it was impossible that he could overpower them while they were in their fortifications; therefore he abandoned his designs and returned again to the city Bountiful, to wait for the coming of Moroni, that he might receive strength to his army.

Alma 52:18

18 And it came to pass that Moroni did arrive with his army at the land of Bountiful, in the latter end of the twenty and seventh year of the reign of the judges over the people of Nephi.

Alma 52:19

19 And in the commencement of the twenty and eighth year, Moroni and Teancum and many of the chief captains held a council of war--what they should do to cause the Lamanites to come out against them to battle; or that they might by some means flatter them out of their strongholds, that they might gain advantage over them and take again the city of Mulek.

Alma 52:20

20 And it came to pass they sent embassies to the army of the Lamanites, which protected the city of Mulek, to their leader, whose name was Jacob, desiring him that he would come out with his armies to meet them upon the plains between the two cities. But behold, Jacob, who was a Zoramite, would not come out with his army to meet them upon the plains.

Alma 52:21

21 And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore, he resolved upon a plan that he might decoy the Lamanites out of their strongholds.

Alma 52:22

22 Therefore he caused that Teancum should take a small number of men and march down near the seashore; and Moroni and his army, by night, marched in the wilderness, on the west of the city Mulek; and thus, on the morrow, when the guards of the Lamanites had discovered Teancum, they ran and told it unto Jacob, their leader.

Alma 52:23

23 And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him

he began to retreat down by the seashore, northward.

Alma 52:24

24 And it came to pass that when the Lamanites saw that he began to flee, they took courage and pursued them with vigor. And while Teancum was thus leading away the Lamanites who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city, and take possession of it.

Alma 52:25

25 And thus they did, and slew all those who had been left to protect the city, yea, all those who would not yield up their weapons of war.

Alma 52:26

26 And thus Moroni had obtained possession of the city Mulek with a part of his army, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum.

Alma 52:27

27 And it came to pass that the Lamanites did pursue Teancum until they came near the city Bountiful, and then they were met by Lehi and a small army, which had been left to protect the city Bountiful.

Alma 52:28

28 And now behold, when the chief captains of the Lamanites had beheld Lehi with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lehi should overtake them; for they were wearied because of their march, and the men of Lehi were fresh.

Alma 52:29

29 Now the Lamanites did not know that Moroni had been in their rear with his army; and all they feared was Lehi and his men.

Alma 52:30

30 Now Lehi was not desirous to overtake them till they should meet Moroni and his army.

Alma 52:31

31 And it came to pass that before the Lamanites had retreated far they were surrounded by the Nephites, by the men of Moroni on one hand, and the men of Lehi on the other, all of whom were fresh and full of strength; but the Lamanites were wearied because of their long march.

Alma 52:32

32 And Moroni commanded his men that they should fall upon them until they had given up their weapons of war.

Alma 52:33

33 And it came to pass that Jacob, being their leader, being also a Zoramite, and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni.

Alma 52:34

34 Moroni being in their course of march, therefore Jacob was determined to slay them and cut his way through to the city of Mulek. But behold, Moroni and his men were more powerful;

therefore they did not give way before the Lamanites.

Alma 52:35

35 And it came to pass that they fought on both hands with exceeding fury; and there were many slain on both sides; yea, and Moroni was wounded and Jacob was killed.

Alma 52:36

36 And Lehi pressed upon their rear with such fury with his strong men, that the Lamanites in the rear delivered up their weapons of war; and the remainder of them, being much confused, knew not whither to go or to strike.

Alma 52:37

37 Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.

Alma 52:38

38 And it came to pass that when the Lamanites had heard these words, their chief captains, all those who were not slain, came forth and threw down their weapons of war at the feet of Moroni, and also commanded their men that they should do the same.

Alma 52:39

39 But behold, there were many that would not; and those who would not deliver up their swords were taken and bound, and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful.

Alma 52:40

40 And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides.

Alma 53

Chapter 53

Alma 53:1

1 And it came to pass that they did set guards over the prisoners of the Lamanites, and did compel them to go forth and bury their dead, yea, and also the dead of the Nephites who were slain; and Moroni placed men over them to guard them while they should perform their labors.

Alma 53:2

2 And Moroni went to the city of Mulek with Lehi, and took command of the city and gave it unto Lehi. Now behold, this Lehi was a man who had been with Moroni in the more part of all his battles; and he was a man like unto Moroni, and they rejoiced in each other's safety; yea, they were beloved by each other, and also beloved by all the people of Nephi.

Alma 53:3

3 And it came to pass that after the Lamanites had finished burying their dead and also the dead of the Nephites, they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city, Bountiful.

Alma 53:4

4 And he caused that they should build a breastwork of timbers

upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height.

Alma 53:5

5 And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanites; yea, even within a wall which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanites to labor, because it was easy to guard them while at their labor; and he desired all his forces when he should make an attack upon the Lamanites.

Alma 53:6

6 And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained possession of the city of Mulek, which was one of the strongest holds of the Lamanites in the land of Nephi; and thus he had also built a stronghold to retain his prisoners.

Alma 53:7

7 And it came to pass that he did no more attempt a battle with the Lamanites in that year, but he did employ his men in preparing for war, yea, and in making fortifications to guard against the Lamanites, yea, and also delivering their women and their children from famine and affliction, and providing food for their armies.

Alma 53:8

8 And now it came to pass that the armies of the Lamanites, on the west sea, south, while in the absence of Moroni on account of some intrigue amongst the Nephites, which caused dissensions amongst them, had gained some ground over the Nephites, yea, insomuch that they had obtained possession of a number of their cities in that part of the land.

Alma 53:9

9 And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.

Alma 53:10

10 And now behold, I have somewhat to say concerning the people of Ammon, who in the beginning, were Lamanites; but by Ammon and his brethren, or rather by the power and word of God, they had been converted unto the Lord; and they had been brought down into the land of Zarahemla, and had ever since been protected by the Nephites.

Alma 53:11

11 And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they never would shed blood more; and according to their oath they would have perished; yea, they would have suffered themselves to have fallen into the hands of their brethren, had it not been for the pity and the exceeding love which Ammon and his brethren had had for them.

Alma 53:12

12 And for this cause they were brought down into the land of

Zarahemla; and they ever had been protected by the Nephites.

Alma 53:13

13 But it came to pass that when they saw the danger, and the many afflictions and tribulations which the Nephites bore for them, they were moved with compassion and were desirous to take up arms in the defence of their country.

Alma 53:14

14 But behold, as they were about to take their weapons of war, they were overpowered by the persuasions of Helaman and his brethren, for they were about to break the oath which they had made.

Alma 53:15

15 And Helaman feared lest by so doing they should lose their souls; therefore all those who had entered into this covenant were compelled to behold their brethren wade through their afflictions, in their dangerous circumstances at this time.

Alma 53:16

16 But behold, it came to pass they had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; therefore they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nephites.

Alma 53:17

17 And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the laying down of their lives; yea, even they covenanted that they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage.

Alma 53:18

18 Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country.

Alma 53:19

19 And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader.

Alma 53:20

20 And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all--they were men who were true at all times in whatsoever thing they were entrusted.

Alma 53:21

21 Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him.

Alma 53:22

22 And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south by the west sea.

Alma 53:23

23 And thus ended the twenty and eighth year of the reign of the judges over the people of Nephi.

Alma 54
Chapter 54

Alma 54:1

1 And now it came to pass in the commencement of the twenty and ninth year of the judges, that Ammoron sent unto Moroni desiring that he would exchange prisoners.

Alma 54:2

2 And it came to pass that Moroni felt to rejoice exceedingly at this request, for he desired the provisions which were imparted for the support of the Lamanite prisoners for the support of his own people; and he also desired his own people for the strengthening of his army.

Alma 54:3

3 Now the Lamanites had taken many women and children, and there was not a woman nor a child among all the prisoners of Moroni, or the prisoners whom Moroni had taken; therefore Moroni resolved upon a stratagem to obtain as many prisoners of the Nephites from the Lamanites as it were possible.

Alma 54:4

4 Therefore he wrote an epistle, and sent it by the servant of Ammoron, the same who had brought an epistle to Moroni. Now these are the words which he wrote unto Ammoron, saying:

Alma 54:5

5 Behold, Ammoron, I have written unto you somewhat concerning this war which ye have waged against my people, or rather which thy brother hath waged against them, and which ye are still determined to carry on after his death.

Alma 54:6

6 Behold, I would tell you somewhat concerning the justice of God, and the sword of his almighty wrath, which doth hang over you except ye repent and withdraw your armies into your own lands, or the land of your possessions, which is the land of Nephi.

Alma 54:7

7 Yea, I would tell you these things if ye were capable of hearkening unto them; yea, I would tell you concerning that awful hell that awaits to receive such murderers as thou and thy brother have been, except ye repent and withdraw your murderous purposes, and return with your armies to your own lands.

Alma 54:8

8 But as ye have once rejected these things, and have fought against the people of the Lord, even so I may expect you will do it again.

Alma 54:9

9 And now behold, we are prepared to receive you; yea, and except you withdraw your purposes, behold, ye will pull down the wrath of that God whom you have rejected upon you, even to your utter destruction.

Alma 54:10

10 But, as the Lord liveth, our armies shall come upon you except ye withdraw, and ye shall soon be visited with death, for we will retain our cities and our lands; yea, and we will maintain our religion and the cause of our God.

Alma 54:11

11 But behold, it supposeth me that I talk to you concerning these things in vain; or it supposeth me that thou art a child of hell; therefore I will close my epistle by telling you that I will not exchange prisoners, save it be on conditions that ye will deliver up a man and his wife and his children, for one prisoner; if this be the case that ye will do it, I will exchange.

Alma 54:12

12 And behold, if you do not this, I will come against you with my armies; yea, even I will arm my women and my children, and I will come against you, and I will follow you even into your own land, which is the land of our first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.

Alma 54:13

13 Behold, I am in my anger, and also my people; ye have sought to murder us, and we have only sought to defend ourselves. But behold, if ye seek to destroy us more we will seek to destroy you; yea, and we will seek our land, the land of our first inheritance.

Alma 54:14

14 Now I close my epistle. I am Moroni; I am a leader of the people of the Nephites.

Alma 54:15

15 Now it came to pass that Ammoron, when he had received this epistle, was angry; and he wrote another epistle unto Moroni, and these are the words which he wrote, saying:

Alma 54:16

16 I am Ammoron, the king of the Lamanites; I am the brother of Amalickiah whom ye have murdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings.

Alma 54:17

17 For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightly belonged unto them.

Alma 54:18

18 And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more.

Alma 54:19

19 Behold, ye have breathed out many threatenings against me and my people; but behold, we fear not your threatenings.

Alma 54:20

20 Nevertheless, I will grant to exchange prisoners according to

your request, gladly, that I may preserve my food for my men of war; and we will wage a war which shall be eternal, either to the subjecting the Nephites to our authority or to their eternal extinction.

Alma 54:21

21 And as concerning that God whom ye say we have rejected, behold, we know not such a being; neither do ye; but if it so be that there is such a thing, we know not but that he hath made us as well as you.

Alma 54:22

22 And if it so be that there is a devil and a hell, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold these things matter not.

Alma 54:23

23 I am Ammoron, and a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem.

Alma 54:24

24 And behold now, I am a bold Lamanite; behold, this war hath been waged to avenge their wrongs, and to maintain and to obtain their rights to the government; and I close my epistle to Moroni.

Alma 55

Chapter 55

Alma 55:1

1 Now it came to pass that when Moroni had received this epistle he was more angry, because he knew that Ammoron had a perfect knowledge of his fraud; yea, he knew that Ammoron knew that it was not a just cause that had caused him to wage a war against the people of Nephi.

Alma 55:2

2 And he said: Behold, I will not exchange prisoners with Ammoron save he will withdraw his purpose, as I have stated in my epistle; for I will not grant unto him that he shall have any more power than what he hath got.

Alma 55:3

3 Behold, I know the place where the Lamanites do guard my people whom they have taken prisoners; and as Ammoron would not grant unto me mine epistle, behold, I will give unto him according to my words; yea, I will seek death among them until they shall sue for peace.

Alma 55:4

4 And now it came to pass that when Moroni had said these words, he caused that a search should be made among his men, that perhaps he might find a man who was a descendant of Laman among them.

Alma 55:5

5 And it came to pass that they found one, whose name was Laman; and he was one of the servants of the king who was murdered by Amalickiah.

Alma 55:6

6 Now Moroni caused that Laman and a small number of his men

should go forth unto the guards who were over the Nephites.

Alma 55:7

7 Now the Nephites were guarded in the city of Gid; therefore Moroni appointed Laman and caused that a small number of men should go with him.

Alma 55:8

8 And when it was evening Laman went to the guards who were over the Nephites, and behold, they saw him coming and they hailed him; but he saith unto them: Fear not; behold, I am a Lamanite. Behold, we have escaped from the Nephites, and they sleep; and behold we have taken of their wine and brought with us.

Alma 55:9

9 Now when the Lamanites heard these words they received him with joy; and they said unto him: Give us of your wine, that we may drink; we are glad that ye have thus taken wine with you for we are weary.

Alma 55:10

10 But Laman said unto them: Let us keep of our wine till we go against the Nephites to battle. But this saying only made them more desirous to drink of the wine;

Alma 55:11

11 For, said they: We are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nephites.

Alma 55:12

12 And Laman said unto them: You may do according to your desires.

Alma 55:13

13 And it came to pass that they did take of the wine freely; and it was pleasant to their taste, therefore they took of it more freely; and it was strong, having been prepared in its strength.

Alma 55:14

14 And it came to pass they did drink and were merry, and by and by they were all drunken.

Alma 55:15

15 And now when Laman and his men saw that they were all drunken, and were in a deep sleep, they returned to Moroni and told him all the things that had happened.

Alma 55:16

16 And now this was according to the design of Moroni. And Moroni had prepared his men with weapons of war; and he went to the city Gid, while the Lamanites were in a deep sleep and drunken, and cast in weapons of war unto the prisoners, insomuch that they were all armed;

Alma 55:17

17 Yea, even to their women, and all those of their children, as many as were able to use a weapon of war, when Moroni had armed all those prisoners; and all those things were done in a profound silence.

Alma 55:18

18 But had they awakened the Lamanites, behold they were drunken and the Nephites could have slain them.

Alma 55:19

19 But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed, but he delighted in the saving of his people from destruction; and for this cause he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness.

Alma 55:20

20 But he had obtained his desires; for he had armed those prisoners of the Nephites who were within the wall of the city, and had given them power to gain possession of those parts which were within the walls.

Alma 55:21

21 And then he caused the men who were with him to withdraw a pace from them, and surround the armies of the Lamanites.

Alma 55:22

22 Now behold this was done in the night-time, so that when the Lamanites awoke in the morning they beheld that they were surrounded by the Nephites without, and that their prisoners were armed within.

Alma 55:23

23 And thus they saw that the Nephites had power over them; and in these circumstances they found that it was not expedient that they should fight with the Nephites; therefore their chief captains demanded their weapons of war, and they brought them forth and cast them at the feet of the Nephites, pleading for mercy.

Alma 55:24

24 Now behold, this was the desire of Moroni. He took them prisoners of war, and took possession of the city, and caused that all the prisoners should be liberated, who were Nephites; and they did join the army of Moroni, and were a great strength to his army.

Alma 55:25

25 And it came to pass that he did cause the Lamanites, whom he had taken prisoners, that they should commence a labor in strengthening the fortifications round about the city Gid.

Alma 55:26

26 And it came to pass that when he had fortified the city Gid, according to his desires, he caused that his prisoners should be taken to the city Bountiful; and he also guarded that city with an exceedingly strong force.

Alma 55:27

27 And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken.

Alma 55:28

28 And it came to pass that the Nephites began again to be victorious, and to reclaim their rights and their privileges.

Alma 55:29

29 Many time did the Lamanites attempt to encircle them about by night, but in these attempts they did lose many prisoners.

Alma 55:30

30 And many times did they attempt to administer of their wine to the Nephites, that they might destroy them with poison or with drunkenness.

Alma 55:31

31 But behold, the Nephites were not slow to remember the Lord their God in this their time of affliction. They could not be taken in their snares; yea, they would not partake of their wine, save they had first given to some of the Lamanite prisoners.

Alma 55:32

32 And they were thus cautious that no poison should be administered among them; for if their wine would poison a Lamanite it would also poison a Nephite; and thus they did try all their liquors.

Alma 55:33

33 And now it came to pass that it was expedient for Moroni to make preparations to attack the city Morianton; for behold, the Lamanites had, by their labors, fortified the city Morianton until it had become an exceeding stronghold.

Alma 55:34

34 And they were continually bringing new forces into that city, and also new supplies of provisions.

Alma 55:35

35 And thus ended the twenty and ninth year of the reign of the judges over the people of Nephi.

Alma 56

Chapter 56

Alma 56:1

1 And now it came to pass in the commencement of the thirtieth year of the reign of the judges, on the second day in the first month, Moroni received an epistle from Helaman, stating the affairs of the people in that quarter of the land.

Alma 56:2

2 And these are the words which he wrote, saying: My dearly beloved brother, Moroni, as well in the Lord as in the tribulations of our warfare; behold, my beloved brother, I have somewhat to tell you concerning our warfare in this part of the land.

Alma 56:3

3 Behold, two thousand of the sons of those men whom Ammon brought down out of the land of Nephi--now ye have known that these were descendants of Laman, who was the eldest son of our father Lehi;

Alma 56:4

4 Now I need not rehearse unto you concerning their traditions or their unbelief, for thou knowest concerning all these things--

Alma 56:5

5 Therefore it sufficeth me that I tell you that two thousand of

these young men have taken their weapons of war, and would that I should be their leader; and we have come forth to defend our country.

Alma 56:6

6 And now ye also know concerning the covenant which their fathers made, that they would not take up their weapons of war against their brethren to shed blood.

Alma 56:7

7 But in the twenty and sixth year, when they saw our afflictions and our tribulations for them, they were about to break the covenant which they had made and take up their weapons of war in our defence.

Alma 56:8

8 But I would not suffer them that they should break this covenant which they had made, supposing that God would strengthen us, insomuch that we should not suffer more because of the fulfilling the oath which they had taken.

Alma 56:9

9 But behold, here is one thing in which we may have great joy. For behold, in the twenty and sixth year, I, Helaman, did march at the head of these two thousand young men to the city of Judea, to assist Antipus, whom ye had appointed a leader over the people of that part of the land.

Alma 56:10

10 And I did join my two thousand sons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly; for behold, his army had been reduced by the Lamanites because their forces had slain a vast number of our men, for which cause we have to mourn.

Alma 56:11

11 Nevertheless, we may console ourselves in this point, that they have died in the cause of their country and of their God, yea, and they are happy.

Alma 56:12

12 And the Lamanites had also retained many prisoners, all of whom are chief captains, for none other have they spared alive. And we suppose that they are now at this time in the land of Nephi; it is so if they are not slain.

Alma 56:13

13 And now these are the cities of which the Lamanites have obtained possession by the shedding of the blood of so many of our valiant men:

Alma 56:14

14 The land of Manti, or the city of Manti, and the city of Zeezrom, and the city of Cumeni, and the city of Antiparah.

Alma 56:15

15 And these are the cities which they possessed when I arrived at the city of Judea; and I found Antipus and his men toiling with their might to fortify the city.

Alma 56:16

16 Yea, and they were depressed in body as well as in spirit,

for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind.

Alma 56:17

17 And now they were determined to conquer in this place or die; therefore you may well suppose that this little force which I brought with me, yea, those sons of mine, gave them great hopes and much joy.

Alma 56:18

18 And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea, or against us, to battle.

Alma 56:19

19 And thus were we favored of the Lord; for had they come upon us in this our weakness they might have perhaps destroyed our little army; but thus were we preserved.

Alma 56:20

20 They were commanded by Ammoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the commencement of the twenty and seventh year we had prepared our city and ourselves for defence.

Alma 56:21

21 Now we were desirous that the Lamanites should come upon us; for we were not desirous to make an attack upon them in their strongholds.

Alma 56:22

22 And it came to pass that we kept spies out round about, to watch the movements of the Lamanites, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward.

Alma 56:23

23 For we knew in those cities they were not sufficiently strong to meet them; therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them; but behold, we were disappointed in this our desire.

Alma 56:24

24 They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall.

Alma 56:25

25 Neither durst they march down against the city of Zarahemla; neither durst they cross the head of Sidon, over to the city of Nephihah.

Alma 56:26

26 And thus, with their forces, they were determined to maintain those cities which they had taken.

Alma 56:27

27 And now it came to pass in the second month of this year,

there was brought unto us many provisions from the fathers of those my two thousand sons.

Alma 56:28

28 And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men, and provisions for them, and also for their wives and their children.

Alma 56:29

29 And the Lamanites, thus seeing our forces increase daily, and provisions arrive for our support, they began to be fearful, and began to sally forth, if it were possible to put an end to our receiving provisions and strength.

Alma 56:30

30 Now when we saw that the Lamanites began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them; therefore Antipus ordered that I should march forth with my little sons to a neighboring city, as if we were carrying provisions to a neighboring city.

Alma 56:31

31 And we were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by the seashore.

Alma 56:32

32 And it came to pass that we did march forth, as if with our provisions, to go to that city.

Alma 56:33

33 And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to maintain the city. But he did not march forth until I had gone forth with my little army, and came near the city Antiparah.

Alma 56:34

34 And now, in the city Antiparah were stationed the strongest army of the Lamanites; yea, the most numerous.

Alma 56:35

35 And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.

Alma 56:36

36 And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanites;

Alma 56:37

37 Yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them, with their might, they did not turn to the right nor to the left, but pursued their march in a straight course after us; and, as we suppose, it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people.

Alma 56:38

38 And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.

Alma 56:39

39 And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.

Alma 56:40

40 Now they durst not turn to the right nor to the left lest they should be surrounded; neither would I turn to the right nor to the left lest they should overtake me, and we could not stand against them, but be slain, and they would make their escape; and thus we did flee all that day into the wilderness, even until it was dark.

Alma 56:41

41 And it came to pass that again, when the light of the morning came we saw the Lamanites upon us, and we did flee before them.

Alma 56:42

42 But it came to pass that they did not pursue us far before they halted; and it was in the morning of the third day of the seventh month.

Alma 56:43

43 And now, whether they were overtaken by Antipus we knew not, but I said unto my men: Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare;

Alma 56:44

44 Therefore what say ye, my sons, will ye go against them to battle?

Alma 56:45

45 And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites.

Alma 56:46

46 For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.

Alma 56:47

47 Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

Alma 56:48

48 And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it.

Alma 56:49

49 And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had

commenced.

Alma 56:50

50 The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanites; and had I not returned with my two thousand they would have obtained their purpose.

Alma 56:51

51 For Antipus had fallen by the sword, and many of his leaders, because of their weariness, which was occasioned by the speed of their march--therefore the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanites.

Alma 56:52

52 And it came to pass that the Lamanites took courage, and began to pursue them; and thus were the Lamanites pursuing them with great vigor when Helaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanites halted and turned upon Helaman.

Alma 56:53

53 Now when the people of Antipus saw that the Lamanites had turned them about, they gathered together their men and came again upon the rear of the Lamanites.

Alma 56:54

54 And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

Alma 56:55

55 And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain.

Alma 56:56

56 But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.

Alma 56:57

57 And as we had no place for our prisoners, that we could guard them to keep them from the armies of the Lamanites, therefore we sent them to the land of Zarahemla, and a part of those men who were not slain of Antipus, with them; and the remainder I took and joined them to my stripling Ammonites, and took our march back to the city of Judea.

Alma 57

Chapter 57

Alma 57:1

1 And now it came to pass that I received an epistle from Ammoron, the king, stating that if I would deliver up those

prisoners of war whom we had taken that he would deliver up the city of Antiparah unto us.

Alma 57:2

2 But I sent an epistle unto the king, that we were sure our forces were sufficient to take the city of Antiparah by our force; and by delivering up the prisoners for that city we should suppose ourselves unwise, and that we would only deliver up our prisoners on exchange.

Alma 57:3

3 And Ammoron refused mine epistle, for he would not exchange prisoners; therefore we began to make preparations to go against the city of Antiparah.

Alma 57:4

4 But the people of Antiparah did leave the city, and fled to their other cities, which they had possession of, to fortify them; and thus the city of Antiparah fell into our hands.

Alma 57:5

5 And thus ended the twenty and eighth year of the reign of the judges.

Alma 57:6

6 And it came to pass that in the commencement of the twenty and ninth year, we received a supply of provisions, and also an addition to our army, from the land of Zarahemla, and from the land round about, to the number of six thousand men, besides sixty of the sons of the Ammonites who had come to join their brethren, my little band of two thousand. And now behold, we were strong, yea, and we had also plenty of provisions brought unto us.

Alma 57:7

7 And it came to pass that it was our desire to wage a battle with the army which was placed to protect the city Cumeni.

Alma 57:8

8 And now behold, I will show unto you that we soon accomplished our desire; yea, with our strong force, or with a part of our strong force, we did surround, by night, the city Cumeni, a little before they were to receive a supply of provisions.

Alma 57:9

9 And it came to pass that we did camp round about the city for many nights; but we did sleep upon our swords, and keep guards, that the Lamanites could not come upon us by night and slay us, which they attempted many times; but as many times as they attempted this their blood was spilt.

Alma 57:10

10 At length their provisions did arrive, and they were about to enter the city by night. And we, instead of being Lamanites, were Nephites; therefore, we did take them and their provisions.

Alma 57:11

11 And notwithstanding the Lamanites being cut off from their support after this manner, they were still determined to maintain the city; therefore it became expedient that we should take those provisions and send them to Judea, and our prisoners to the land of Zarahemla.

Alma 57:12

12 And it came to pass that not many days had passed away before the Lamanites began to lose all hopes of succor; therefore they yielded up the city unto our hands; and thus we had accomplished our designs in obtaining the city Cumeni.

Alma 57:13

13 But it came to pass that our prisoners were so numerous that, notwithstanding the enormity of our numbers, we were obliged to employ all our force to keep them, or to put them to death.

Alma 57:14

14 For behold, they would break out in great numbers, and would fight with stones, and with clubs, or whatsoever thing they could get into their hands, insomuch that we did slay upwards of two thousand of them after they had surrendered themselves prisoners of war.

Alma 57:15

15 Therefore it became expedient for us, that we should put an end to their lives, or guard them, sword in hand, down to the land of Zarahemla; and also our provisions were not any more than sufficient for our own people, notwithstanding that which we had taken from the Lamanites.

Alma 57:16

16 And now, in those critical circumstances, it became a very serious matter to determine concerning these prisoners of war; nevertheless, we did resolve to send them down to the land of Zarahemla; therefore we selected a part of our men, and gave them charge over our prisoners to go down to the land of Zarahemla.

Alma 57:17

17 But it came to pass that on the morrow they did return. And now behold, we did not inquire of them concerning the prisoners; for behold, the Lamanites were upon us, and they returned in season to save us from falling into their hands. For behold, Ammoron had sent to their support a new supply of provisions and also a numerous army of men.

Alma 57:18

18 And it came to pass that those men whom we sent with the prisoners did arrive in season to check them, as they were about to overpower us.

Alma 57:19

19 But behold, my little band of two thousand and sixty fought most desperately; yea, they were firm before the Lamanites, and did administer death unto all those who opposed them.

Alma 57:20

20 And as the remainder of our army were about to give way before the Lamanites, behold, those two thousand and sixty were firm and undaunted.

Alma 57:21

21 Yea, and they did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that their mothers had taught them.

Alma 57:22

22 And now behold, it was these my sons, and those men who had been selected to convey the prisoners, to whom we owe this great victory; for it was they who did beat the Lamanites; therefore they were driven back to the city of Manti.

Alma 57:23

23 And we retained our city Cumeni, and were not all destroyed by the sword; nevertheless, we had suffered great loss.

Alma 57:24

24 And it came to pass that after the Lamanites had fled, I immediately gave orders that my men who had been wounded should be taken from among the dead, and caused that their wounds should be dressed.

Alma 57:25

25 And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless, according to the goodness of God, and to our great astonishment, and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds.

Alma 57:26

26 And now, their preservation was astonishing to our whole army, yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe--that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power.

Alma 57:27

27 Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually.

Alma 57:28

28 And now it came to pass that after we had thus taken care of our wounded men, and had buried our dead and also the dead of the Lamanites, who were many, behold, we did inquire of Gid concerning the prisoners whom they had started to go down to the land of Zarahemla with.

Alma 57:29

29 Now Gid was the chief captain over the band who was appointed to guard them down to the land.

Alma 57:30

30 And now, these are the words which Gid said unto me: Behold, we did start to go down to the land of Zarahemla with our prisoners. And it came to pass that we did meet the spies of our armies, who had been sent out to watch the camp of the Lamanites.

Alma 57:31

31 And they cried unto us, saying--Behold, the armies of the Lamanites are marching towards the city of Cumeni; and behold, they will fall upon them, yea, and will destroy our people.

Alma 57:32

32 And it came to pass that our prisoners did hear their cries,

which caused them to take courage; and they did rise up in rebellion against us.

Alma 57:33

33 And it came to pass because of their rebellion we did cause that our swords should come upon them. And it came to pass that they did in a body run upon our swords, in the which, the greater number of them were slain; and the remainder of them broke through and fled from us.

Alma 57:34

34 And behold, when they had fled and we could not overtake them, we took our march with speed towards the city Cumeni; and behold, we did arrive in time that we might assist our brethren in preserving the city.

Alma 57:35

35 And behold, we are again delivered out of the hands of our enemies. And blessed is the name of our God; for behold, it is he that has delivered us; yea, that has done this great thing for us.

Alma 57:36

36 Now it came to pass that when I, Helaman, had heard these words of Gid, I was filled with exceeding joy because of the goodness of God in preserving us, that we might not all perish; yea, and I trust that the souls of them who have been slain have entered into the rest of their God.

Alma 58

Chapter 58

Alma 58:1

1 And behold, now it came to pass that our next object was to obtain the city of Manti; but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done; therefore we could not decoy them away from their strongholds.

Alma 58:2

2 And they were so much more numerous than was our army that we durst not go forth and attack them in their strongholds.

Alma 58:3

3 Yea, and it became expedient that we should employ our men to the maintaining those parts of the land which we had regained of our possessions; therefore it became expedient that we should wait, that we might receive more strength from the land of Zarahemla and also a new supply of provisions.

Alma 58:4

4 And it came to pass that I thus did send an embassy to the governor of our land, to acquaint him concerning the affairs of our people. And it came to pass that we did wait to receive provisions and strength from the land of Zarahemla.

Alma 58:5

5 But behold, this did profit us but little; for the Lamanites were also receiving great strength from day to day, and also many provisions; and thus were our circumstances at this period of time.

Alma 58:6

6 And the Lamanites were sallying forth against us from time to time, resolving by stratagem to destroy us; nevertheless we could not come to battle with them, because of their retreats and their strongholds.

Alma 58:7

7 And it came to pass that we did wait in these difficult circumstances for the space of many months, even until we were about to perish for the want of food.

Alma 58:8

8 But it came to pass that we did receive food, which was guarded to us by an army of two thousand men to our assistance; and this is all the assistance which we did receive, to defend ourselves and our country from falling into the hands of our enemies, yea, to contend with an enemy which was innumerable.

Alma 58:9

9 And now the cause of these our embarrassments, or the cause why they did not send more strength unto us, we knew not; therefore we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land, to our overthrow and utter destruction.

Alma 58:10

10 Therefore we did pour out our souls in prayer to God, that he would strengthen us and deliver us out of the hands of our enemies, yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people.

Alma 58:11

11 Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, and did cause us that we should hope for our deliverance in him.

Alma 58:12

12 And we did take courage with our small force which we had received, and were fixed with a determination to conquer our enemies, and to maintain our lands, and our possessions, and our wives, and our children, and the cause of our liberty.

Alma 58:13

13 And thus we did go forth with all our might against the Lamanites, who were in the city of Manti; and we did pitch our tents by the wilderness side, which was near to the city.

Alma 58:14

14 And it came to pass that on the morrow, that when the Lamanites saw that we were in the borders by the wilderness which was near the city, that they sent out their spies round about us that they might discover the number and the strength of our army.

Alma 58:15

15 And it came to pass that when they saw that we were not strong, according to our numbers, and fearing that we should cut them off from their support except they should come out to battle against us and kill us, and also supposing that they could easily destroy us with their numerous hosts, therefore they began to make preparations to come out against us to battle.

Alma 58:16

16 And when we saw that they were making preparations to come out against us, behold, I caused that Gid, with a small number of men, should secrete himself in the wilderness, and also that Teomner and a small number of men should secrete themselves also in the wilderness.

Alma 58:17

17 Now Gid and his men were on the right and the others on the left; and when they had thus secreted themselves, behold, I remained, with the remainder of my army, in that same place where we had first pitched our tents against the time that the Lamanites should come out to battle.

Alma 58:18

18 And it came to pass that the Lamanites did come out with their numerous army against us. And when they had come and were about to fall upon us with the sword, I caused that my men, those who were with me, should retreat into the wilderness.

Alma 58:19

19 And it came to pass that the Lamanites did follow after us with great speed, for they were exceedingly desirous to overtake us that they might slay us; therefore they did follow us into the wilderness; and we did pass by in the midst of Gid and Teomner, insomuch that they were not discovered by the Lamanites.

Alma 58:20

20 And it came to pass that when the Lamanites had passed by, or when the army had passed by, Gid and Teomner did rise up from their secret places, and did cut off the spies of the Lamanites that they should not return to the city.

Alma 58:21

21 And it came to pass that when they had cut them off, they ran to the city and fell upon the guards who were left to guard the city, insomuch that they did destroy them and did take possession of the city.

Alma 58:22

22 Now this was done because the Lamanites did suffer their whole army, save a few guards only, to be led away into the wilderness.

Alma 58:23

23 And it came to pass that Gid and Teomner by this means had obtained possession of their strongholds. And it came to pass that we took our course, after having traveled much in the wilderness towards the land of Zarahemla.

Alma 58:24

24 And when the Lamanites saw that they were marching towards the land of Zarahemla, they were exceedingly afraid, lest there was a plan laid to lead them on to destruction; therefore they began to retreat into the wilderness again, yea, even back by the same way which they had come.

Alma 58:25

25 And behold, it was night and they did pitch their tents, for the chief captains of the Lamanites had supposed that the Nephites were weary because of their march; and supposing that they had driven their whole army therefore they took no thought

concerning the city of Manti.

Alma 58:26

26 Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.

Alma 58:27

27 And because of this our march in the night-time, behold, on the morrow we were beyond the Lamanites, insomuch that we did arrive before them at the city of Manti.

Alma 58:28

28 And thus it came to pass, that by this stratagem we did take possession of the city of Manti without the shedding of blood.

Alma 58:29

29 And it came to pass that when the armies of the Lamanites did arrive near the city, and saw that we were prepared to meet them, they were astonished exceedingly and struck with great fear, insomuch that they did flee into the wilderness.

Alma 58:30

30 Yea, and it came to pass that the armies of the Lamanites did flee out of all this quarter of the land. But behold, they have carried with them many women and children out of the land.

Alma 58:31

31 And those cities which had been taken by the Lamanites, all of them are at this period of time in our possession; and our fathers and our women and our children are returning to their homes, all save it be those who have been taken prisoners and carried off by the Lamanites.

Alma 58:32

32 But behold, our armies are small to maintain so great a number of cities and so great possessions.

Alma 58:33

33 But behold, we trust in our God who has given us victory over those lands, insomuch that we have obtained those cities and those lands, which were our own.

Alma 58:34

34 Now we do not know the cause that the government does not grant us more strength; neither do those men who came up unto us know why we have not received greater strength.

Alma 58:35

35 Behold, we do not know but what ye are unsuccessful, and ye have drawn away the forces into that quarter of the land; if so, we do not desire to murmur.

Alma 58:36

36 And if it is not so, behold, we fear that there is some faction in the government, that they do not send more men to our assistance; for we know that they are more numerous than that which they have sent.

Alma 58:37

37 But, behold, it mattereth not--we trust God will deliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies.

Alma 58:38

38 Behold, this is the twenty and ninth year, in the latter end, and we are in the possession of our lands; and the Lamanites have fled to the land of Nephi.

Alma 58:39

39 And those sons of the people of Ammon, of whom I have so highly spoken, are with me in the city of Manti; and the Lord had supported them, yea, and kept them from falling by the sword, insomuch that even one soul has not been slain.

Alma 58:40

40 But behold, they have received many wounds; nevertheless they stand fast in that liberty wherewith God has made them free; and they are strict to remember the Lord their God from day to day; yea, they do observe to keep his statutes, and his judgments, and his commandments continually; and their faith is strong in the prophecies concerning that which is to come.

Alma 58:41

41 And now, my beloved brother, Moroni, may the Lord our God, who has redeemed us and made us free, keep you continually in his presence; yea, and may he favor this people, even that ye may have success in obtaining the possession of all that which the Lamanites have taken from us, which was for our support. And now, behold, I close mine epistle. I am Helaman, the son of Alma.

Alma 59

Chapter 59

Alma 59:1

1 Now it came to pass in the thirtieth year of the reign of the judges over the people of Nephi, after Moroni had received and had read Helaman's epistle, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had, in obtaining those lands which were lost.

Alma 59:2

2 Yea, and he did make it known unto all his people, in all the land round about in that part where he was, that they might rejoice also.

Alma 59:3

3 And it came to pass that he immediately sent an epistle to Pahoran, desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in regaining.

Alma 59:4

4 And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.

Alma 59:5

5 And it came to pass that while Moroni was thus making preparations to go against the Lamanites to battle, behold, the people of Nephihah, who were gathered together from the city of Moroni and the city of Lehi and the city of Morianton, were

attacked by the Lamanites.

Alma 59:6

6 Yea, even those who had been compelled to flee from the land of Manti, and from the land round about, had come over and joined the Lamanites in this part of the land.

Alma 59:7

7 And thus being exceedingly numerous, yea, and receiving strength from day to day, by the command of Ammoron they came forth against the people of Nephihah, and they did begin to slay them with an exceedingly great slaughter.

Alma 59:8

8 And their armies were so numerous that the remainder of the people of Nephihah were obliged to flee before them; and they came even and joined the army of Moroni.

Alma 59:9

9 And now as Moroni had supposed that there should be men sent to the city Nephihah, to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanites than to retake it from them, he supposed that they would easily maintain that city.

Alma 59:10

10 Therefore he retained all his force to maintain those places which he had recovered.

Alma 59:11

11 And now, when Moroni saw that the city of Nephihah was lost he was exceedingly sorrowful, and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren.

Alma 59:12

12 Now this was the case with all his chief captains. They doubted and marveled also because of the wickedness of the people, and this because of the success of the Lamanites over them.

Alma 59:13

13 And it came to pass that Moroni was angry with the government, because of their indifference concerning the freedom of their country.

Alma 60

Chapter 60

Alma 60:1

1 And it came to pass that he wrote again to the governor of the land, who was Pahoran, and these are the words which he wrote, saying: Behold, I direct mine epistle to Pahoran, in the city of Zarahemla, who is the chief judge and the governor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war.

Alma 60:2

2 For behold, I have somewhat to say unto them by the way of condemnation; for behold, ye yourselves know that ye have been appointed to gather together men, and arm them with swords, and with cimeters, and all manner of weapons of war of every kind,

and send forth against the Lamanites, in whatsoever parts they should come into our land.

Alma 60:3

3 And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceedingly great sufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind.

Alma 60:4

4 But behold, were this all we had suffered we would not murmur nor complain.

Alma 60:5

5 But behold, great has been the slaughter among our people; yea, thousands have fallen by the sword, while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us.

Alma 60:6

6 And now behold, we desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state.

Alma 60:7

7 Can you think to sit upon your thrones in a state of thoughtless stupor, while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren--

Alma 60:8

8 Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored them, yea, ye might have sent armies unto them, to have strengthened them, and have saved thousands of them from falling by the sword.

Alma 60:9

9 But behold, this is not all--ye have withheld your provisions from them, insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people; yea, and this they have done when they were about to perish with hunger, because of your exceedingly great neglect towards them.

Alma 60:10

10 And now, my beloved brethren--for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings--

Alma 60:11

11 Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.

Alma 60:12

12 Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you,

if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

Alma 60:13

13 For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.

Alma 60:14

14 And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea, even the slothfulness of our government, and their exceedingly great neglect towards their brethren, yea, towards those who have been slain.

Alma 60:15

15 For were it not for the wickedness which first commenced at our head, we could have withstood our enemies that they could have gained no power over us.

Alma 60:16

16 Yea, had it not been for the war which broke out among ourselves; yea, were it not for these king-men, who caused so much bloodshed among ourselves; yea, at the time we were contending among ourselves, if we had united our strength as we hitherto have done; yea, had it not been for the desire of power and authority which those king-men had over us; had they been true to the cause of our freedom, and united with us, and gone forth against our enemies, instead of taking up their swords against us, which was the cause of so much bloodshed among ourselves; yea, if we had gone forth against them in the strength of the Lord, we should have dispersed our enemies, for it would have been done, according to the fulfilling of his word.

Alma 60:17

17 But behold, now the Lamanites are coming upon us, taking possession of our lands, and they are murdering our people with the sword, yea, our women and our children, and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this because of the great wickedness of those who are seeking for power and authority, yea, even those king-men.

Alma 60:18

18 But why should I say much concerning this matter? For we know not but what ye yourselves are seeking for authority. We know not but what ye are also traitors to your country.

Alma 60:19

19 Or is it that ye have neglected us because ye are in the heart of our country and ye are surrounded by security, that ye do not cause food to be sent unto us, and also men to strengthen our armies?

Alma 60:20

20 Have ye forgotten the commandments of the Lord your God? Yea, have ye forgotten the captivity of our fathers? Have ye forgotten the many times we have been delivered out of the hands of our enemies?

Alma 60:21

21 Or do ye suppose that the Lord will still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?

Alma 60:22

22 Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands, who do also sit in idleness, while there are thousands round about in the borders of the land who are falling by the sword, yea, wounded and bleeding?

Alma 60:23

23 Do ye suppose that God will look upon you as guiltless while ye sit still and behold these things? Behold I say unto you, Nay. Now I would that ye should remember that God has said that the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also.

Alma 60:24

24 And now, except ye do repent of that which ye have done, and begin to be up and doing, and send forth food and men unto us, and also unto Helaman, that he may support those parts of our country which he has regained, and that we may also recover the remainder of our possessions in these parts, behold it will be expedient that we contend no more with the Lamanites until we have first cleansed our inward vessel, yea, even the great head of our government.

Alma 60:25

25 And except ye grant mine epistle, and come out and show unto me a true spirit of freedom, and strive to strengthen and fortify our armies, and grant unto them food for their support, behold I will leave a part of my freemen to maintain this part of our land, and I will leave the strength and the blessings of God upon them, that none other power can operate against them--

Alma 60:26

26 And this because of their exceeding faith, and their patience in their tribulations--

Alma 60:27

27 And I will come unto you, and if there be any among you that has a desire for freedom, yea, if there be even a spark of freedom remaining, behold I will stir up insurrections among you, even until those who have desires to usurp power and authority shall become extinct.

Alma 60:28

28 Yea, behold I do not fear your power nor your authority, but it is my God whom I fear; and it is according to his commandments that I do take my sword to defend the cause of my country, and it is because of your iniquity that we have suffered so much loss.

Alma 60:29

29 Behold it is time, yea, the time is now at hand, that except ye do bestir yourselves in the defence of your country and your little ones, the sword of justice doth hang over you; yea, and it shall fall upon you and visit you even to your utter destruction.

Alma 60:30

30 Behold, I wait for assistance from you; and, except ye do

administer unto our relief, behold, I come unto you, even in the land of Zarahemla, and smite you with the sword, insomuch that ye can have no more power to impede the progress of this people in the cause of our freedom.

Alma 60:31

31 For behold, the Lord will not suffer that ye shall live and wax strong in your iniquities to destroy his righteous people.

Alma 60:32

32 Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites, when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, while your iniquity is for the cause of your love of glory and the vain things of the world?

Alma 60:33

33 Ye know that ye do transgress the laws of God, and ye do know that ye do trample them under your feet. Behold, the Lord saith unto me: If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them.

Alma 60:34

34 And now behold, I, Moroni, am constrained, according to the covenant which I have made to keep the commandments of my God; therefore I would that ye should adhere to the word of God, and send speedily unto me of your provisions and of your men, and also to Helaman.

Alma 60:35

35 And behold, if ye will not do this I come unto you speedily; for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food, even if it must be by the sword. Now see that ye fulfil the word of God.

Alma 60:36

36 Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. And thus I close mine epistle.

Alma 61

Chapter 61

Alma 61:1

1 Behold, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from Pahoran, the chief governor. And these are the words which he received:

Alma 61:2

2 I, Pahoran, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army. Behold, I say unto you, Moroni, that I do not joy in your great afflictions, yea, it grieves my soul.

Alma 61:3

3 But behold, there are those who do joy in your afflictions, yea, insomuch that they have risen up in rebellion against me, and also those of my people who are freemen, yea, and those who

have risen up are exceedingly numerous.

Alma 61:4

4 And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity; for they have used great flattery, and they have led away the hearts of many people, which will be the cause of sore affliction among us; they have withheld our provisions, and have daunted our freemen that they have not come unto you.

Alma 61:5

5 And behold, they have driven me out before them, and I have fled to the land of Gideon, with as many men as it were possible that I could get.

Alma 61:6

6 And behold, I have sent a proclamation throughout this part of the land; and behold, they are flocking to us daily, to their arms, in the defence of their country and their freedom, and to avenge our wrongs.

Alma 61:7

7 And they have come unto us, insomuch that those who have risen up in rebellion against us are set at defiance, yea, insomuch that they do fear us and durst not come out against us to battle.

Alma 61:8

8 They have got possession of the land, or the city, of Zarahemla; they have appointed a king over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him; in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he shall be placed king over this people when they shall be conquered under the Lamanites.

Alma 61:9

9 And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart. I, Pahoran, do not seek for power, save only to retain my judgment-seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us free.

Alma 61:10

10 And now, behold, we will resist wickedness even unto bloodshed. We would not shed the blood of the Lamanites if they would stay in their own land.

Alma 61:11

11 We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us.

Alma 61:12

12 We would subject ourselves to the yoke of bondage if it were requisite with the justice of God, or if he should command us so to do.

Alma 61:13

13 But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us.

Alma 61:14

14 Therefore, my beloved brother, Moroni, let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in the great privilege of our church, and in the cause of our Redeemer and our God.

Alma 61:15

15 Therefore, come unto me speedily with a few of your men, and leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the war in that part of the land, according to the Spirit of God, which is also the Spirit of freedom which is in them.

Alma 61:16

16 Behold I have sent a few provisions unto them, that they may not perish until ye can come unto me.

Alma 61:17

17 Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters, in the strength of our God according to the faith which is in us.

Alma 61:18

18 And we will take possession of the city of Zarahemla, that we may obtain more food to send forth unto Lehi and Teancum; yea, we will go forth against them in the strength of the Lord, and we will put an end to this great iniquity.

Alma 61:19

19 And now, Moroni, I do joy in receiving your epistle, for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren.

Alma 61:20

20 But ye have said, except they repent the Lord hath commanded you that ye should go against them.

Alma 61:21

21 See that ye strengthen Lehi and Teancum in the Lord; tell them to fear not, for God will deliver them, yea, and also all those who stand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother, Moroni.

Alma 62

Chapter 62

Alma 62:1

1 And now it came to pass that when Moroni had received this epistle his heart did take courage, and was filled with exceedingly great joy because of the faithfulness of Pahoran, that he was not also a traitor to the freedom and cause of his country.

Alma 62:2

2 But he did also mourn exceedingly because of the iniquity of those who had driven Pahoran from the judgment-seat, yea, in fine because of those who had rebelled against their country and also their God.

Alma 62:3

3 And it came to pass that Moroni took a small number of men, according to the desire of Pahoran, and gave Lehi and Teancum command over the remainder of his army, and took his march towards the land of Gideon.

Alma 62:4

4 And he did raise the standard of liberty in whatsoever place he did enter, and gained whatsoever force he could in all his march towards the land of Gideon.

Alma 62:5

5 And it came to pass that thousands did flock unto his standard, and did take up their swords in the defence of their freedom, that they might not come into bondage.

Alma 62:6

6 And thus, when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gideon; and uniting his forces with those of Pahoran they became exceedingly strong, even stronger than the men of Pachus, who was the king of those dissenters who had driven the freemen out of the land of Zarahemla and had taken possession of the land.

Alma 62:7

7 And it came to pass that Moroni and Pahoran went down with their armies into the land of Zarahemla, and went forth against the city, and did meet the men of Pachus, insomuch that they did come to battle.

Alma 62:8

8 And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat.

Alma 62:9

9 And the men of Pachus received their trial, according to the law, and also those king-men who had been taken and cast into prison; and they were executed according to the law; yea, those men of Pachus and those king-men, whosoever would not take up arms in the defence of their country, but would fight against it, were put to death.

Alma 62:10

10 And thus it became expedient that this law should be strictly observed for the safety of their country; yea, and whosoever was found denying their freedom was speedily executed according to the law.

Alma 62:11

11 And thus ended the thirtieth year of the reign of the judges over the people of Nephi; Moroni and Pahoran having restored peace to the land of Zarahemla, among their own people, having inflicted death upon all those who were not true to the cause of freedom.

Alma 62:12

12 And it came to pass in the commencement of the thirty and first year of the reign of the judges over the people of Nephi, Moroni immediately caused that provisions should be sent, and also an army of six thousand men should be sent unto Helaman, to assist him in preserving that part of the land.

Alma 62:13

13 And he also caused that an army of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lehi and Teancum. And it came to pass that this was done to fortify the land against the Lamanites.

Alma 62:14

14 And it came to pass that Moroni and Pahoran, leaving a large body of men in the land of Zarahemla, took their march with a large body of men towards the land of Nephihah, being determined to overthrow the Lamanites in that city.

Alma 62:15

15 And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanites, and slew many of them, and took their provisions and their weapons of war.

Alma 62:16

16 And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites.

Alma 62:17

17 And when they had entered into this covenant they sent them to dwell with the people of Ammon, and they were in number about four thousand who had not been slain.

Alma 62:18

18 And it came to pass that when they had sent them away they pursued their march towards the land of Nephihah. And it came to pass that when they had come to the city of Nephihah, they did pitch their tents in the plains of Nephihah, which is near the city of Nephihah.

Alma 62:19

19 Now Moroni was desirous that the Lamanites should come out to battle against them, upon the plains; but the Lamanites, knowing of their exceedingly great courage, and beholding the greatness of their numbers, therefore they durst not come out against them; therefore they did not come to battle in that day.

Alma 62:20

20 And when the night came, Moroni went forth in the darkness of the night, and came upon the top of the wall to spy out in what part of the city the Lamanites did camp with their army.

Alma 62:21

21 And it came to pass that they were on the east, by the entrance; and they were all asleep. And now Moroni returned to his army, and caused that they should prepare in haste strong cords and ladders, to be let down from the top of the wall into the inner part of the wall.

Alma 62:22

22 And it came to pass that Moroni caused that his men should march forth and come upon the top of the wall, and let themselves down into that part of the city, yea, even on the west, where the Lamanites did not camp with their armies.

Alma 62:23

23 And it came to pass that they were all let down into the city

by night, by the means of their strong cords and their ladders; thus when the morning came they were all within the walls of the city.

Alma 62:24

24 And now, when the Lamanites awoke and saw that the armies of Moroni were within the walls, they were affrighted exceedingly, insomuch that they did flee out by the pass.

Alma 62:25

25 And now when Moroni saw that they were fleeing before him, he did cause that his men should march forth against them, and slew many, and surrounded many others, and took them prisoners; and the remainder of them fled into the land of Moroni, which was in the borders by the seashore.

Alma 62:26

26 Thus had Moroni and Pahoran obtained the possession of the city of Nephiah without the loss of one soul; and there were many of the Lamanites who were slain.

Alma 62:27

27 Now it came to pass that many of the Lamanites that were prisoners were desirous to join the people of Ammon and become a free people.

Alma 62:28

28 And it came to pass that as many as were desirous, unto them it was granted according to their desires.

Alma 62:29

29 Therefore, all the prisoners of the Lamanites did join the people of Ammon, and did begin to labor exceedingly, tilling the ground, raising all manner of grain, and flocks and herds of every kind; and thus were the Nephites relieved from a great burden; yea, insomuch that they were relieved from all the prisoners of the Lamanites.

Alma 62:30

30 Now it came to pass that Moroni, after he had obtained possession of the city of Nephiah, having taken many prisoners, which did reduce the armies of the Lamanites exceedingly, and having regained many of the Nephites who had been taken prisoners, which did strengthen the army of Moroni exceedingly; therefore Moroni went forth from the land of Nephiah to the land of Lehi.

Alma 62:31

31 And it came to pass that when the Lamanites saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni.

Alma 62:32

32 And it came to pass that Moroni and his army did pursue them from city to city, until they were met by Lehi and Teancum; and the Lamanites fled from Lehi and Teancum, even down upon the borders by the seashore, until they came to the land of Moroni.

Alma 62:33

33 And the armies of the Lamanites were all gathered together, insomuch that they were all in one body in the land of Moroni. Now, Ammoran, the king of the Lamanites, was also with them.

Alma 62:34

34 And it came to pass that Moroni and Lehi and Teancum did encamp with their armies round about in the borders of the land of Moroni, insomuch that the Lamanites were encircled about in the borders by the wilderness on the south, and in the borders by the wilderness on the east.

Alma 62:35

35 And thus they did encamp for the night. For behold, the Nephites and the Lamanites also were weary because of the greatness of the march; therefore they did not resolve upon any stratagem in the night-time, save it were Teancum; for he was exceedingly angry with Ammoron, insomuch that he considered that Ammoron, and Amalickiah his brother, had been the cause of this great and lasting war between them and the Lamanites, which had been the cause of so much war and bloodshed, yea, and so much famine.

Alma 62:36

36 And it came to pass that Teancum in his anger did go forth into the camp of the Lamanites, and did let himself down over the walls of the city. And he went forth with a cord, from place to place, insomuch that he did find the king; and he did cast a javelin at him, which did pierce him near the heart. But behold, the king did awaken his servants before he died, insomuch that they did pursue Teancum, and slew him.

Alma 62:37

37 Now it came to pass that when Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold, he had been a man who had fought valiantly for his country, yea, a true friend to liberty; and he had suffered very many exceedingly sore afflictions. But behold, he was dead, and had gone the way of all the earth.

Alma 62:38

38 Now it came to pass that Moroni marched forth on the morrow, and came upon the Lamanites, insomuch that they did slay them with a great slaughter; and they did drive them out of the land; and they did flee, even that they did not return at that time against the Nephites.

Alma 62:39

39 And thus ended the thirty and first year of the reign of the judges over the people of Nephi; and thus they had had wars, and bloodsheds, and famine, and affliction, for the space of many years.

Alma 62:40

40 And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi; nevertheless for the righteous' sake, yea, because of the prayers of the righteous, they were spared.

Alma 62:41

41 But behold, because of the exceedingly great length of the war between the Nephites and the Lamanites many had become hardened, because of the exceedingly great length of the war; and many were softened because of their afflictions, insomuch that they did humble themselves before God, even in the depth of humility.

Alma 62:42

42 And it came to pass that after Moroni had fortified those parts of the land which were most exposed to the Lamanites, until they were sufficiently strong, he returned to the city of Zarahemla; and also Helaman returned to the place of his inheritance; and there was once more peace established among the people of Nephi.

Alma 62:43

43 And Moroni yielded up the command of his armies into the hands of his son, whose name was Moronihah; and he retired to his own house that he might spend the remainder of his days in peace.

Alma 62:44

44 And Pahoran did return to his judgment-seat; and Helaman did take upon him again to preach unto the people the word of God; for because of so many wars and contentions it had become expedient that a regulation should be made again in the church.

Alma 62:45

45 Therefore, Helaman and his brethren went forth, and did declare the word of God with much power unto the convincing of many people of their wickedness, which did cause them to repent of their sins and to be baptized unto the Lord their God.

Alma 62:46

46 And it came to pass that they did establish again the church of God, throughout all the land.

Alma 62:47

47 Yea, and regulations were made concerning the law. And their judges, and their chief judges were chosen.

Alma 62:48

48 And the people of Nephi began to prosper again in the land, and began to multiply and to wax exceedingly strong again in the land. And they began to grow exceedingly rich.

Alma 62:49

49 But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him.

Alma 62:50

50 Yea, they did remember how great things the Lord had done for them, that he had delivered them from death, and from bonds, and from prisons, and from all manner of afflictions and he had delivered them out of the hands of their enemies.

Alma 62:51

51 And they did pray unto the Lord their God continually, insomuch that the Lord did bless them, according to his word, so that they did wax strong and prosper in the land.

Alma 62:52

52 And it came to pass that all these things were done. And Helaman died, in the thirty and fifth year of the reign of the judges over the people of Nephi.

Alma 63

Chapter 63

Alma 63:1

1 And it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nephi, that Shiblon took possession of those sacred things which had been delivered unto Helaman by Alma.

Alma 63:2

2 And he was a just man, and he did walk uprightly before God; and he did observe to do good continually, to keep the commandments of the Lord his God; and also did his brother.

Alma 63:3

3 And it came to pass that Moroni died also. And thus ended the thirty and sixth year of the reign of the judges.

Alma 63:4

4 And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward.

Alma 63:5

5 And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

Alma 63:6

6 And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

Alma 63:7

7 And in the thirty and eighth year, this man built other ships.

And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

Alma 63:8

8 And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not.

Alma 63:9

9 And it came to pass that in this year there were many people who went forth into the land northward. And thus ended the thirty and eighth year.

Alma 63:10

10 And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to the land northward in a ship, to carry forth provisions unto the people who had gone forth into that land.

Alma 63:11

11 Therefore it became expedient for Shiblon to confer those

sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father.

Alma 63:12

12 Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth.

Alma 63:13

13 Nevertheless, these things were to be kept sacred, and handed down from one generation to another; therefore, in this year, they had been conferred upon Helaman, before the death of Shiblon.

Alma 63:14

14 And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites; and they were stirred up again to anger against the Nephites.

Alma 63:15

15 And also in this same year they came down with a numerous army to war against the people of Moronihah, or against the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss.

Alma 63:16

16 And thus ended the thirty and ninth year of the reign of the judges over the people of Nephi.

Alma 63:17

17 And thus ended the account of Alma, and Helaman his son, and also Shiblon, who was his son.

Helaman

THE BOOK OF HELAMAN

An account of the Nephites. Their wars and contentions, and their dissensions. And also the prophecies of many holy prophets, before the coming of Christ, according to the records of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites, and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman.

Helaman 1

Chapter 1

Helaman 1:1

1 And now behold, it came to pass in the commencement of the fortieth year of the reign of the judges over the people of Nephi, there began to be a serious difficulty among the people of the Nephites.

Helaman 1:2

2 For behold, Pahoran had died, and gone the way of all the earth; therefore there began to be a serious contention concerning who should have the judgment-seat among the brethren, who were the sons of Pahoran.

Helaman 1:3

3 Now these are their names who did contend for the judgment-seat, who did also cause the people to contend: Pahoran, Paanchi, and Pacumeni.

Helaman 1:4

4 Now these are not all the sons of Pahoran, (for he had many) but these are they who did contend for the judgment-seat; therefore, they did cause three divisions among the people.

Helaman 1:5

5 Nevertheless, it came to pass that Pahoran was appointed by the voice of the people to be chief judge and a governor over the people of Nephi.

Helaman 1:6

6 And it came to pass that Pacumeni, when he saw that he could not obtain the judgment-seat, he did unite with the voice of the people.

Helaman 1:7

7 But behold, Paanchi, and that part of the people that were desirous that he should be their governor, was exceedingly wroth; therefore, he was about to flatter away those people to rise up in rebellion against their brethren.

Helaman 1:8

8 And it came to pass as he was about to do this, behold, he was taken, and was tried according to the voice of the people, and condemned unto death; for he had raised up in rebellion and sought to destroy the liberty of the people.

Helaman 1:9

9 Now when those people who were desirous that he should be their governor saw that he was condemned unto death, therefore they were angry, and behold, they sent forth one Kishkumen, even to the judgment-seat of Pahoran, and murdered Pahoran as he sat upon the judgment-seat.

Helaman 1:10

10 And he was pursued by the servants of Pahoran; but behold, so speedy was the flight of Kishkumen that no man could overtake him.

Helaman 1:11

11 And he went unto those that sent him, and they all entered into a covenant, yea, swearing by their everlasting Maker, that they would tell no man that Kishkumen had murdered Pahoran.

Helaman 1:12

12 Therefore, Kishkumen was not known among the people of Nephi, for he was in disguise at the time that he murdered Pahoran. And Kishkumen and his band, who had covenanted with him, did mingle themselves among the people, in a manner that they all could not be found; but as many as were found were condemned unto death.

Helaman 1:13

13 And now behold, Pacumeni was appointed, according to the voice of the people, to be a chief judge and a governor over the people, to reign in the stead of his brother Pahoran; and it was according to his right. And all this was done in the fortieth year of the reign of the judges; and it had an end.

Helaman 1:14

14 And it came to pass in the forty and first year of the reign of the judges, that the Lamanites had gathered together an innumerable army of men, and armed them with swords, and with cimeters and with bows, and with arrows, and with head-plates, and with breastplates, and with all manner of shields of every kind.

Helaman 1:15

15 And they came down again that they might pitch battle against the Nephites. And they were led by a man whose name was Coriantumr; and he was a descendant of Zarahemla; and he was a dissenter from among the Nephites; and he was a large and a mighty man.

Helaman 1:16

16 Therefore, the king of the Lamanites, whose name was Tubaloth, who was the son of Ammoron, supposing that Coriantumr, being a mighty man, could stand against the Nephites, with his strength and also with his great wisdom, insomuch that by sending him forth he should gain power over the Nephites--

Helaman 1:17

17 Therefore he did stir them up to anger, and he did gather together his armies, and he did appoint Coriantumr to be their leader, and did cause that they should march down to the land of Zarahemla to battle against the Nephites.

Helaman 1:18

18 And it came to pass that because of so much contention and so much difficulty in the government, that they had not kept sufficient guards in the land of Zarahemla; for they had supposed that the Lamanites durst not come into the heart of their lands to attack that great city Zarahemla.

Helaman 1:19

19 But it came to pass that Coriantumr did march forth at the head of his numerous host, and came upon the inhabitants of the city, and their march was with such exceedingly great speed that there was no time for the Nephites to gather together their armies.

Helaman 1:20

20 Therefore Coriantumr did cut down the watch by the entrance of the city, and did march forth with his whole army into the city, and they did slay every one who did oppose them, insomuch that they did take possession of the whole city.

Helaman 1:21

21 And it came to pass that Pacumeni, who was the chief judge, did flee before Coriantumr, even to the walls of the city. And it came to pass that Coriantumr did smite him against the wall, insomuch that he died. And thus ended the days of Pacumeni.

Helaman 1:22

22 And now when Coriantumr saw that he was in possession of the city of Zarahemla, and saw that the Nephites had fled before them, and were slain, and were taken, and were cast into prison, and that he had obtained the possession of the strongest hold in all the land, his heart took courage insomuch that he was about to go forth against all the land.

Helaman 1:23

23 And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of Bountiful; for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land.

Helaman 1:24

24 And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth.

Helaman 1:25

25 But behold, this march of Coriantumr through the center of the land gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain.

Helaman 1:26

26 For behold, Moronihah had supposed that the Lamanites durst not come into the center of the land, but that they would attack the cities round about in the borders as they had hitherto done; therefore Moronihah had caused that their strong armies should maintain those parts round about by the borders.

Helaman 1:27

27 But behold, the Lamanites were not frightened according to his desire, but they had come into the center of the land, and had taken the capital city which was the city of Zarahemla, and were marching through the most capital parts of the land, slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds.

Helaman 1:28

28 But when Moronihah had discovered this, he immediately sent forth Lehi with an army round about to head them before they should come to the land Bountiful

Helaman 1:29

29 And thus he did; and he did head them before they came to the land Bountiful, and gave unto them battle, insomuch that they began to retreat back towards the land of Zarahemla.

Helaman 1:30

30 And it came to pass that Moronihah did head them in their retreat, and did give unto them battle, insomuch that it became an exceedingly bloody battle; yea, many were slain, and among the number who were slain Coriantumr was also found.

Helaman 1:31

31 And now, behold, the Lamanites could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nephites.

Helaman 1:32

32 And thus had Coriantumr plunged the Lamanites into the midst of the Nephites, insomuch that they were in the power of the Nephites, and he himself was slain, and the Lamanites did yield themselves into the hands of the Nephites.

Helaman 1:33

33 And it came to pass that Moronihah took possession of the city of Zarahemla again, and caused that the Lamanites who had been taken prisoners should depart out of the land in peace.

Helaman 1:34

34 And thus ended the forty and first year of the reign of the judges.

Helaman 2

Chapter 2

Helaman 2:1

1 And it came to pass in the forty and second year of the reign of the judges, after Moronihah had established again peace between the Nephites and the Lamanites, behold there was no one to fill the judgment-seat; therefore there began to be a contention again among the people concerning who should fill the judgment-seat.

Helaman 2:2

2 And it came to pass that Helaman, who was the son of Helaman, was appointed to fill the judgment-seat, by the voice of the people.

Helaman 2:3

3 But behold, Kishkumen, who had murdered Pahoran, did lay wait to destroy Helaman also; and he was upheld by his band, who had entered into a covenant that no one should know his wickedness.

Helaman 2:4

4 For there was one Gadianon, who was exceedingly expert in many words, and also in his craft, to carry on the secret work of murder and of robbery; therefore he became the leader of the band of Kishkumen.

Helaman 2:5

5 Therefore he did flatter them, and also Kishkumen, that if they would place him in the judgment-seat he would grant unto those who belonged to his band that they should be placed in power and authority among the people; therefore Kishkumen sought to destroy Helaman.

Helaman 2:6

6 And it came to pass as he went forth towards the judgment-seat to destroy Helaman, behold one of the servants of Helaman, having been out by night, and having obtained, through disguise, a knowledge of those plans which had been laid by this band to destroy Helaman--

Helaman 2:7

7 And it came to pass that he met Kishkumen, and he gave unto him a sign; therefore Kishkumen made known unto him the object of his desire, desiring that he would conduct him to the judgment-seat that he might murder Helaman.

Helaman 2:8

8 And when the servant of Helaman had known all the heart of Kishkumen, and how that it was his object to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their secret

plan, and their combination) the servant of Helaman said unto Kishkumen: Let us go forth unto the judgment-seat.

Helaman 2:9

9 Now this did please Kishkumen exceedingly, for he did suppose that he should accomplish his design; but behold, the servant of Helaman, as they were going forth unto the judgment-seat, did stab Kishkumen even to the heart, that he fell dead without a groan. And he ran and told Helaman all the things which he had seen, and heard, and done.

Helaman 2:10

10 And it came to pass that Helaman did send forth to take this band of robbers and secret murderers, that they might be executed according to the law.

Helaman 2:11

11 But behold, when Gadianton had found that Kishkumen did not return he feared lest that he should be destroyed; therefore he caused that his band should follow him. And they took their flight out of the land, by a secret way, into the wilderness; and thus when Helaman sent forth to take them they could nowhere be found.

Helaman 2:12

12 And more of this Gadianton shall be spoken hereafter. And thus ended the forty and second year of the reign of the judges over the people of Nephi.

Helaman 2:13

13 And behold, in the end of this book ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi.

Helaman 2:14

14 Behold I do not mean the end of the book of Helaman, but I mean the end of the book of Nephi, from which I have taken all the account which I have written.

Helaman 3

Chapter 3

Helaman 3:1

1 And now it came to pass in the forty and third year of the reign of the judges, there was no contention among the people of Nephi save it were a little pride which was in the church, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

Helaman 3:2

2 And there was no contention among the people in the forty and fourth year; neither was there much contention in the forty and fifth year.

Helaman 3:3

3 And it came to pass in the forty and sixth, yea, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land.

Helaman 3:4

4 And they did travel to an exceedingly great distance, insomuch

that they came to large bodies of water and many rivers.

Helaman 3:5

5 Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land.

Helaman 3:6

6 And now no part of the land was desolate, save it were for timber; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate.

Helaman 3:7

7 And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

Helaman 3:8

8 And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east.

Helaman 3:9

9 And the people who were in the land northward did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

Helaman 3:10

10 And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of shipping.

Helaman 3:11

11 And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement.

Helaman 3:12

12 And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land.

Helaman 3:13

13 And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.

Helaman 3:14

14 But behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping and their building of ships, and their building of temples, and of synagogues and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms,

cannot be contained in this work.

Helaman 3:15

15 But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites.

Helaman 3:16

16 And they have been handed down from one generation to another by the Nephites, even until they have fallen into transgression and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

Helaman 3:17

17 And now I return again to mine account; therefore, what I have spoken had passed after there had been great contentions, and disturbances, and wars, and dissensions, among the people of Nephi.

Helaman 3:18

18 The forty and sixth year of the reign of the judges ended;

Helaman 3:19

19 And it came to pass that there was still great contention in the land, yea, even in the forty and seventh year, and also in the forty and eighth year.

Helaman 3:20

20 Nevertheless Helaman did fill the judgment-seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, insomuch that he did prosper in the land.

Helaman 3:21

21 And it came to pass that he had two sons. He gave unto the eldest the name of Nephi, and unto the youngest, the name of Lehi. And they began to grow up unto the Lord.

Helaman 3:22

22 And it came to pass that the wars and contentions began to cease, in a small degree, among the people of the Nephites, in the latter end of the forty and eighth year of the reign of the judges over the people of Nephi.

Helaman 3:23

23 And it came to pass in the forty and ninth year of the reign of the judges, there was continual peace established in the land, all save it were the secret combinations which Gadianon the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land.

Helaman 3:24

24 And it came to pass that in this same year there was exceedingly great prosperity in the church, insomuch that there were thousands who did join themselves unto the church and were baptized unto repentance.

Helaman 3:25

25 And so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure.

Helaman 3:26

26 And it came to pass that the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls, yea, even tens of thousands.

Helaman 3:27

27 Thus we may see that the Lord is merciful unto all who will, in the sincerity of their hearts, call upon his holy name.

Helaman 3:28

28 Yea, thus we see that the gate of heaven is open unto all, even to those who will believe on the name of Jesus Christ, who is the Son of God.

Helaman 3:29

29 Yea, we see that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked--

Helaman 3:30

30 And land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.

Helaman 3:31

31 And in this year there was continual rejoicing in the land of Zarahemla, and in all the regions round about, even in all the land which was possessed by the Nephites.

Helaman 3:32

32 And it came to pass that there was peace and exceedingly great joy in the remainder of the forty and ninth year; yea, and also there was continual peace and great joy in the fiftieth year of the reign of the judges.

Helaman 3:33

33 And in the fifty and first year of the reign of the judges there was peace also, save it were the pride which began to enter into the church--not into the church of God, but into the hearts of the people who professed to belong to the church of God--

Helaman 3:34

34 And they were lifted up in pride, even to the persecution of many of their brethren. Now this was a great evil, which did cause the more humble part of the people to suffer great persecutions, and to wade through much affliction.

Helaman 3:35

35 Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their

yielding their hearts unto God.

Helaman 3:36

36 And it came to pass that the fifty and second year ended in peace also, save it were the exceedingly great pride which had gotten into the hearts of the people; and it was because of their exceedingly great riches and their prosperity in the land; and it did grow upon them from day to day.

Helaman 3:37

37 And it came to pass in the fifty and third year of the reign of the judges, Helaman died, and his eldest son Nephi began to reign in his stead. And it came to pass that he did fill the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.

Helaman 4

Chapter 4

Helaman 4:1

1 And it came to pass in the fifty and fourth year there were many dissensions in the church, and there was also a contention among the people, insomuch that there was much bloodshed.

Helaman 4:2

2 And the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanites.

Helaman 4:3

3 And it came to pass that they did endeavor to stir up the Lamanites to war against the Nephites; but behold, the Lamanites were exceedingly afraid, insomuch that they would not hearken to the words of those dissenters.

Helaman 4:4

4 But it came to pass in the fifty and sixth year of the reign of the judges, there were dissenters who went up from the Nephites unto the Lamanites; and they succeeded with those others in stirring them up to anger against the Nephites; and they were all that year preparing for war.

Helaman 4:5

5 And in the fifty and seventh year they did come down against the Nephites to battle, and they did commence the work of death; yea, insomuch that in the fifty and eighth year of the reign of the judges they succeeded in obtaining possession of the land of Zarahemla; yea, and also all the lands, even unto the land which was near the land Bountiful.

Helaman 4:6

6 And the Nephites and the armies of Moronihah were driven even into the land of Bountiful;

Helaman 4:7

7 And there they did fortify against the Lamanites, from the west sea, even unto the east; it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.

Helaman 4:8

8 And thus those dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession

of the Nephites which was in the land southward. And all this was done in the fifty and eighth and ninth years of the reign of the judges.

Helaman 4:9

9 And it came to pass in the sixtieth year of the reign of the judges, Moronihah did succeed with his armies in obtaining many parts of the land; yea, they regained many cities which had fallen into the hands of the Lamanites.

Helaman 4:10

10 And it came to pass in the sixty and first year of the reign of the judges they succeeded in regaining even the half of all their possessions.

Helaman 4:11

11 Now this great loss of the Nephites, and the great slaughter which was among them, would not have happened had it not been for their wickedness and their abomination which was among them; yea, and it was among those also who professed to belong to the church of God.

Helaman 4:12

12 And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and of revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi, among the Lamanites--

Helaman 4:13

13 And because of this their great wickedness, and their boastings in their own strength, they were left in their own strength; therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanites, until they had lost possession of almost all their lands.

Helaman 4:14

14 But behold, Moronihah did preach many things unto the people because of their iniquity, and also Nephi and Lehi, who were the sons of Helaman, did preach many things unto the people, yea, and did prophesy many things unto them concerning their iniquities, and what should come unto them if they did not repent of their sins.

Helaman 4:15

15 And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper.

Helaman 4:16

16 For when Moronihah saw that they did repent he did venture to lead them forth from place to place, and from city to city, even until they had regained the one-half of their property and the one-half of all their lands.

Helaman 4:17

17 And thus ended the sixty and first year of the reign of the judges.

Helaman 4:18

18 And it came to pass in the sixty and second year of the reign of the judges, that Moronihah could obtain no more possessions over the Lamanites.

Helaman 4:19

19 Therefore they did abandon their design to obtain the remainder of their lands, for so numerous were the Lamanites that it became impossible for the Nephites to obtain more power over them; therefore Moronihah did employ all his armies in maintaining those parts which he had taken.

Helaman 4:20

20 And it came to pass, because of the greatness of the number of the Lamanites the Nephites were in great fear, lest they should be overpowered, and trodden down, and slain, and destroyed.

Helaman 4:21

21 Yea, they began to remember the prophecies of Alma, and also the words of Mosiah; and they saw that they had been a stiffnecked people, and that they had set at naught the commandments of God.

Helaman 4:22

22 And that they had altered and trampled under their feet the laws of Mosiah, or that which the Lord commanded him to give unto the people; and they saw that their laws had become corrupted, and that they had become a wicked people, insomuch that they were wicked even like unto the Lamanites.

Helaman 4:23

23 And because of their iniquity the church had begun to dwindle; and they began to disbelieve in the spirit of prophecy and in the spirit of revelation; and the judgments of God did stare them in the face.

Helaman 4:24

24 And they saw that they had become weak, like unto their brethren, the Lamanites, and that the Spirit of the Lord did no more preserve them; yea, it had withdrawn from them because the Spirit of the Lord doth not dwell in unholy temples--

Helaman 4:25

25 Therefore the Lord did cease to preserve them by his miraculous and matchless power, for they had fallen into a state of unbelief and awful wickedness; and they saw that the Lamanites were exceedingly more numerous than they, and except they should cleave unto the Lord their God, they must unavoidably perish.

Helaman 4:26

26 For behold, they saw that the strength of the Lamanites was as great as their strength, even man for man. And thus had they fallen into this great transgression; yea, thus had they become weak, because of their transgression, in the space of not many years.

Helaman 5

Chapter 5

Helaman 5:1

1 And it came to pass that in this same year, behold, Nephi

delivered up the judgment-seat to a man whose name was Cezoram.

Helaman 5:2

2 For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted.

Helaman 5:3

3 Yea, and this was not all; they were a stiffnecked people, insomuch that they could not be governed by the law nor justice, save it were to their destruction.

Helaman 5:4

4 And it came to pass that Nephi had become weary because of their iniquity; and he yielded up the judgment-seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days;

Helaman 5:5

5 For they remembered the words which their father Helaman spake unto them. And these are the words which he spake:

Helaman 5:6

6 Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good.

Helaman 5:7

7 Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.

Helaman 5:8

8 And now my sons, behold I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in heaven, yea, which is eternal, and which fadeth not away; yea, that ye may have that precious gift of eternal life, which we have reason to suppose hath been given to our fathers.

Helaman 5:9

9 O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come, yea, remember that he cometh to redeem the world.

Helaman 5:10

10 And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

Helaman 5:11

11 And he hath power given unto him from the Father to redeem

them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

Helaman 5:12

12 And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall.

Helaman 5:13

13 And it came to pass that these were the words which Helaman taught to his sons; yea, he did teach them many things which are not written, and also many things which are written.

Helaman 5:14

14 And they did remember his words; and therefore they went forth, keeping the commandments of God, to teach the word of God among all the people of Nephi, beginning at the city Bountiful;

Helaman 5:15

15 And from thenceforth to the city of Gid; and from the city of Gid to the city of Mulek;

Helaman 5:16

16 And even from one city to another, until they had gone forth among all the people of Nephi who were in the land southward; and from thence into the land of Zarahemla, among the Lamanites.

Helaman 5:17

17 And it came to pass that they did preach with great power, insomuch that they did confound many of those dissenters who had gone over from the Nephites, insomuch that they came forth and did confess their sins and were baptized unto repentance, and immediately returned to the Nephites to endeavor to repair unto them the wrongs which they had done.

Helaman 5:18

18 And it came to pass that Nephi and Lehi did preach unto the Lamanites with such great power and authority, for they had power and authority, given unto them that they might speak, and they also had what they should speak given unto them--

Helaman 5:19

19 Therefore they did speak unto the great astonishment of the Lamanites, to the convincing them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about baptized unto repentance, and were convinced of the wickedness of the traditions of their fathers.

Helaman 5:20

20 And it came to pass that Nephi and Lehi did proceed from thence to go to the land of Nephi.

Helaman 5:21

21 And it came to pass that they were taken by an army of the Lamanites and cast into prison; yea, even in that same prison in

which Ammon and his brethren were cast by the servants of Limhi.

Helaman 5:22

22 And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them.

Helaman 5:23

23 And it came to pass that Nephi and Lehi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned; and they were as standing in the midst of fire and were not burned.

Helaman 5:24

24 And when they saw that they were encircled about with a pillar of fire, and that it burned them not, their hearts did take courage.

Helaman 5:25

25 For they saw that the Lamanites durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement.

Helaman 5:26

26 And it came to pass that Nephi and Lehi did stand forth and began to speak unto them, saying: Fear not, for behold, it is God that has shown unto you this marvelous thing, in the which is shown unto you that ye cannot lay your hands on us to slay us.

Helaman 5:27

27 And behold, when they had said these words, the earth shook exceedingly, and the walls of the prison did shake as if they were about to tumble to the earth; but behold, they did not fall.

And behold, they that were in the prison were Lamanites and Nephites who were dissenters.

Helaman 5:28

28 And it came to pass that they were overshadowed with a cloud of darkness, and an awful solemn fear came upon them.

Helaman 5:29

29 And it came to pass that there came a voice as if it were above the cloud of darkness, saying: Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings.

Helaman 5:30

30 And it came to pass when they heard this voice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul--

Helaman 5:31

31 And notwithstanding the mildness of the voice, behold the earth shook exceedingly, and the walls of the prison trembled again, as if it were about to tumble to the earth; and behold the cloud of darkness, which had overshadowed them, did not disperse--

Helaman 5:32

32 And behold the voice came again, saying: Repent ye, repent ye, for the kingdom of heaven is at hand; and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled.

Helaman 5:33

33 And also again the third time the voice came, and did speak unto them marvelous words which cannot be uttered by man; and the walls did tremble again, and the earth shook as if it were about to divide asunder.

Helaman 5:34

34 And it came to pass that the Lamanites could not flee because of the cloud of darkness which did overshadow them; yea, and also they were immovable because of the fear which did come upon them.

Helaman 5:35

35 Now there was one among them who was a Nephite by birth, who had once belonged to the church of God but had dissented from them.

Helaman 5:36

36 And it came to pass that he turned him about, and behold, he saw through the cloud of darkness the faces of Nephi and Lehi; and behold, they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld.

Helaman 5:37

37 And it came to pass that this man did cry unto the multitude, that they might turn and look. And behold, there was power given unto them that they did turn and look; and they did behold the faces of Nephi and Lehi.

Helaman 5:38

38 And they said unto the man: Behold, what do all these things mean, and who is it with whom these men do converse?

Helaman 5:39

39 Now the man's name was Aminadab. And Aminadab said unto them: They do converse with the angels of God.

Helaman 5:40

40 And it came to pass that the Lamanites said unto him: What shall we do, that this cloud of darkness may be removed from overshadowing us?

Helaman 5:41

41 And Aminadab said unto them: You must repent, and cry unto the voice, even until ye shall have faith in Christ, who was taught unto you by Alma, and Amulek, and Zeezrom; and when ye shall do this, the cloud of darkness shall be removed from overshadowing you.

Helaman 5:42

42 And it came to pass that they all did begin to cry unto the voice of him who had shaken the earth; yea, they did cry even until the cloud of darkness was dispersed.

Helaman 5:43

43 And it came to pass that when they cast their eyes about, and

saw that the cloud of darkness was dispersed from overshadowing them, behold, they saw that they were encircled about, yea every soul, by a pillar of fire.

Helaman 5:44

44 And Nephi and Lehi were in the midst of them; yea, they were encircled about; yea, they were as if in the midst of a flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and they were filled with that joy which is unspeakable and full of glory.

Helaman 5:45

45 And behold, the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words.

Helaman 5:46

46 And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying:

Helaman 5:47

47 Peace, peace be unto you, because of your faith in my Well Beloved, who was from the foundation of the world.

Helaman 5:48

48 And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, they saw the heavens open; and angels came down out of heaven and ministered unto them.

Helaman 5:49

49 And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt.

Helaman 5:50

50 And it came to pass that they did go forth, and did minister unto the people, declaring throughout all the regions round about all the things which they had heard and seen, insomuch that the more part of the Lamanites were convinced of them, because of the greatness of the evidences which they had received.

Helaman 5:51

51 And as many as were convinced did lay down their weapons of war, and also their hatred and the tradition of their fathers.

Helaman 5:52

52 And it came to pass that they did yield up unto the Nephites the lands of their possession.

Helaman 6

Chapter 6

Helaman 6:1

1 And it came to pass that when the sixty and second year of the reign of the judges had ended, all these things had happened and the Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites because of their firmness and their steadiness in the faith.

Helaman 6:2

2 For behold, there were many of the Nephites who had become

hardened and impenitent and grossly wicked, insomuch that they did reject the word of God and all the preaching and prophesying which did come among them.

Helaman 6:3

3 Nevertheless, the people of the church did have great joy because of the conversion of the Lamanites, yea, because of the church of God, which had been established among them. And they did fellowship one with another and did rejoice one with another, and did have great joy.

Helaman 6:4

4 And it came to pass that many of the Lamanites did come down into the land of Zarahemla, and did declare unto the people of the Nephites the manner of their conversion, and did exhort them to faith and repentance.

Helaman 6:5

5 Yea, and many did preach with exceedingly great power and authority, unto the bringing down many of them into the depths of humility, to be the humble followers of God and the Lamb.

Helaman 6:6

6 And it came to pass that many of the Lamanites did go into the land northward; and also Nephi and Lehi went into the land northward, to preach unto the people. And thus ended the sixty and third year.

Helaman 6:7

7 And behold, there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites.

Helaman 6:8

8 And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire.

Helaman 6:9

9 And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north.

Helaman 6:10

10 Now the land south was called Lehi and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south.

Helaman 6:11

11 And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich.

Helaman 6:12

12 They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceedingly

strong in the land. And they did raise many flocks and herds, yea, many fatlings.

Helaman 6:13

13 Behold their women did toil and spin, and did make all manner of cloth, of fine-twined linen and cloth of every kind, to clothe their nakedness. And thus the sixty and fourth year did pass away in peace.

Helaman 6:14

14 And in the sixty and fifth year they did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come. And thus passed away the sixty and fifth year.

Helaman 6:15

15 And it came to pass that in the sixty and sixth year of the reign of the judges, behold, Cezoram was murdered by an unknown hand as he sat upon the judgment-seat. And it came to pass that in the same year, that his son, who had been appointed by the people in his stead, was also murdered. And thus ended the sixty and sixth year.

Helaman 6:16

16 And in the commencement of the sixty and seventh year the people began to grow exceedingly wicked again.

Helaman 6:17

17 For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed; therefore they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.

Helaman 6:18

18 And now behold, those murderers and plunderers were a band who had been formed by Kishkumen and Gadianton. And now it had come to pass that there were many, even among the Nephites, of Gadianton's band. But behold, they were more numerous among the more wicked part of the Lamanites. And they were called Gadianton's robbers and murderers.

Helaman 6:19

19 And it was they who did murder the chief judge Cezoram, and his son, while in the judgment-seat; and behold, they were not found.

Helaman 6:20

20 And now it came to pass that when the Lamanites found that there were robbers among them they were exceedingly sorrowful; and they did use every means in their power to destroy them off the face of the earth.

Helaman 6:21

21 But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their

stealings.

Helaman 6:22

22 And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.

Helaman 6:23

23 And thus they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

Helaman 6:24

24 And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

Helaman 6:25

25 Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

Helaman 6:26

26 Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit--

Helaman 6:27

27 Yea, that same being who did plot with Cain, that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth.

Helaman 6:28

28 And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell.

Helaman 6:29

29 Yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.

Helaman 6:30

30 And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men.

Helaman 6:31

31 And now behold, he had got great hold upon the hearts of the Nephites; yea, insomuch that they had become exceedingly wicked; yea, the more part of them had turned out of the way of righteousness, and did trample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver.

Helaman 6:32

32 And it came to pass that all these iniquities did come unto them in the space of not many years, insomuch that a more part of it had come unto them in the sixty and seventh year of the reign of the judges over the people of Nephi.

Helaman 6:33

33 And they did grow in their iniquities in the sixty and eighth year also

Helaman 6:34

34 And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

Helaman 6:35

35 And thus we see that the Spirit of the Lord began to withdraw from the Nephites, because of the wickedness and the hardness of their hearts.

Helaman 6:36

36 And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.

Helaman 6:37

37 And it came to pass that the Lamanites did hunt the band of robbers of Gadianton; and they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites.

Helaman 6:38

38 And it came to pass on the other hand, that the Nephites did build them up and support them, beginning at the more wicked part of them, until they had overspread all the land of the Nephites, and had seduced the more part of the righteous until they had come down to believe in their works and partake of their spoils, and to join with them in their secret murders and combinations.

Helaman 6:39

39 And thus they did obtain the sole management of the government, insomuch that they did trample under their feet and smite and rend and turn their backs upon the poor and the meek, and the humble followers of God.

Helaman 6:40

40 And thus we see that they were in an awful state, and ripening for an everlasting destruction.

Helaman 6:41

41 And it came to pass that thus ended the sixty and eighth year of the reign of the judges over the people of Nephi.

Helaman 7
Chapter 7

Helaman 7:1

1 Behold, now it came to pass in the sixty and ninth year of the reign of the judges over the people of the Nephites, that Nephi, the son of Helaman, returned to the land of Zarahemla from the land northward.

Helaman 7:2

2 For he had been forth among the people who were in the land northward, and did preach the word of God unto them, and did prophesy many things unto them;

Helaman 7:3

3 And they did reject all his words, insomuch that he could not stay among them, but returned again unto the land of his nativity.

Helaman 7:4

4 And seeing the people in a state of such awful wickedness, and those Gadianton robbers filling the judgment-seats--having usurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men;

Helaman 7:5

5 Condemning the righteous because of their righteousness; letting the guilty and the wicked go unpunished because of their money; and moreover to be held in office at the head of government, to rule and do according to their wills, that they might get gain and glory of the world, and, moreover, that they might the more easily commit adultery, and steal, and kill, and do according to their own wills--

Helaman 7:6

6 Now this great iniquity had come upon the Nephites, in the space of not many years; and when Nephi saw it, his heart was swollen with sorrow within his breast; and he did exclaim in the agony of his soul:

Helaman 7:7

7 Oh, that I could have had my days in the days when my father Nephi first came out of the land of Jerusalem, that I could have joyed with him in the promised land; then were his people easy to be entreated, firm to keep the commandments of God, and slow to be led to do iniquity; and they were quick to hearken unto the words of the Lord--

Helaman 7:8

8 Yea, if my days could have been in those days, then would my soul have had joy in the righteousness of my brethren.

Helaman 7:9

9 But behold, I am consigned that these are my days, and that my soul shall be filled with sorrow because of this the wickedness of my brethren.

Helaman 7:10

10 And behold, now it came to pass that it was upon a tower, which was in the garden of Nephi, which was by the highway which

led to the chief market, which was in the city of Zarahemla; therefore, Nephi had bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate by which led the highway.

Helaman 7:11

11 And it came to pass that there were certain men passing by and saw Nephi as he was pouring out his soul unto God upon the tower; and they ran and told the people what they had seen, and the people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people.

Helaman 7:12

12 And now, when Nephi arose he beheld the multitudes of people who had gathered together.

Helaman 7:13

13 And it came to pass that he opened his mouth and said unto them: Behold, why have ye gathered yourselves together? That I may tell you of your iniquities?

Helaman 7:14

14 Yea, because I have got upon my tower that I might pour out my soul unto my God, because of the exceeding sorrow of my heart, which is because of your iniquities!

Helaman 7:15

15 And because of my mourning and lamentation ye have gathered yourselves together, and do marvel; yea, and ye have great need to marvel; yea, ye ought to marvel because ye are given away that the devil has got so great hold upon your hearts.

Helaman 7:16

16 Yea, how could you have given way to the enticing of him who is seeking to hurl away your souls down to everlasting misery and endless wo?

Helaman 7:17

17 O repent ye, repent ye! Why will ye die? Turn ye, turn ye unto the Lord your God. Why has he forsaken you?

Helaman 7:18

18 It is because you have hardened your hearts; yea, ye will not hearken unto the voice of the good shepherd; yea, ye have provoked him to anger against you.

Helaman 7:19

19 And behold, instead of gathering you, except ye will repent, behold, he shall scatter you forth that ye shall become meat for dogs and wild beasts.

Helaman 7:20

20 O, how could you have forgotten you God in the very day that he has delivered you?

Helaman 7:21

21 But behold, it is to get gain, to be praised of men, yea, and that ye might get gold and silver. And ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity.

Helaman 7:22

22 And for this cause wo shall come unto you except ye shall repent. For if ye will not repent, behold, this great city, and also all those great cities which are round about, which are in the land of our possession, shall be taken away that ye shall have no place in them; for behold, the Lord will not grant unto you strength, as he has hitherto done, to withstand against your enemies.

Helaman 7:23

23 For behold, thus saith the Lord: I will not show unto the wicked of my strength, to one more than the other, save it be unto those that repent of their sins, and hearken unto my words. Now therefore, I would that ye should behold, my brethren, that it shall be better for the Lamanites than for you except ye shall repent.

Helaman 7:24

24 For behold, they are more righteous than you, for they have not sinned against that great knowledge which ye have received; therefore the Lord will be merciful unto them; yea, he will lengthen out their days and increase their seed, even when thou shalt be utterly destroyed except thou shalt repent.

Helaman 7:25

25 Yea, wo be unto you because of that great abomination which has come among you; and ye have united yourselves unto it, yea, to that secret band which was established by Gadianton!

Helaman 7:26

26 Yea, wo shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches!

Helaman 7:27

27 Yea, wo be unto you because of your wickedness and abominations!

Helaman 7:28

28 And except ye repent ye shall perish; yea, even your lands shall be taken from you, and ye shall be destroyed from off the face of the earth.

Helaman 7:29

29 Behold now, I do not say that these things shall be, of myself, because it is not of myself that I know these things; but behold, I know that these things are true because the Lord God has made them known unto me, therefore I testify that they shall be.

Helaman 8

Chapter 8

Helaman 8:1

1 And now it came to pass that when Nephi had said these words, behold, there were men who were judges, who also belonged to the secret band of Gadianton, and they were angry, and they cried out against him, saying unto the people: Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done?

Helaman 8:2

2 Why seest thou this man, and hearest him revile against this people and against our law?

Helaman 8:3

3 For behold, Nephi had spoken unto them concerning the corruptness of their law; yea, many things did Nephi speak which cannot be written; and nothing did he speak which was contrary to the commandments of God.

Helaman 8:4

4 And those judges were angry with him because he spake plainly unto them concerning their secret works of darkness; nevertheless, they durst not lay their own hands upon him, for they feared the people lest they should cry out against them.

Helaman 8:5

5 Therefore they did cry unto the people, saying: Why do you suffer this man to revile against us? For behold he doth condemn all this people, even unto destruction; yea, and also that these our great cities shall be taken from us, that we shall have no place in them.

Helaman 8:6

6 And now we know that this is impossible, for behold, we are powerful, and our cities great, therefore our enemies can have no power over us.

Helaman 8:7

7 And it came to pass that thus they did stir up the people to anger against Nephi, and raised contentions among them; for there were some who did cry out: Let this man alone, for he is a good man, and those things which he saith will surely come to pass except we repent;

Helaman 8:8

8 Yea, behold, all the judgments will come upon us which he has testified unto us; for we know that he has testified aright unto us concerning our iniquities. And behold they are many, and he knoweth as well all things which shall befall us as he knoweth of our iniquities;

Helaman 8:9

9 Yea, and behold, if he had not been a prophet he could not have testified concerning those things.

Helaman 8:10

10 And it came to pass that those people who sought to destroy Nephi were compelled because of their fear, that they did not lay their hands on him; therefore he began again to speak unto them, seeing that he had gained favor in the eyes of some, insomuch that the remainder of them did fear.

Helaman 8:11

11 Therefore he was constrained to speak more unto them saying: Behold, my brethren, have ye not read that God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, insomuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up?

Helaman 8:12

12 And now behold, if God gave unto this man such power, then

why should ye dispute among yourselves, and say that he hath given unto me no power whereby I may know concerning the judgments that shall come upon you except ye repent?

Helaman 8:13

13 But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah.

Helaman 8:14

14 Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

Helaman 8:15

15 And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.

Helaman 8:16

16 And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham.

Helaman 8:17

17 Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice.

Helaman 8:18

18 Yea, and behold I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them.

Helaman 8:19

19 And now I would that ye should know, that even since the days of Abraham there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; for the which he was slain.

Helaman 8:20

20 And behold, also Zenock, and also Ezias, and also Isaiah, and Jeremiah, (Jeremiah being that same prophet who testified of the destruction of Jerusalem) and now we know that Jerusalem was destroyed according to the words of Jeremiah. O then why not the Son of God come, according to his prophecy?

Helaman 8:21

21 And now will you dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem? But behold, this is not all--

Helaman 8:22

22 Our father Lehi was driven out of Jerusalem because he testified of these things. Nephi also testified of these things,

and also almost all of our fathers, even down to this time; yea, they have testified of the coming of Christ, and have looked forward, and have rejoiced in his day which is to come.

Helaman 8:23

23 And behold, he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come.

Helaman 8:24

24 And now, seeing ye know these things and cannot deny them except ye shall lie, therefore in this ye have sinned, for ye have rejected all these things, notwithstanding so many evidences which ye have received; yea, even ye have received all things, both things in heaven, and all things which are in the earth, as a witness that they are true.

Helaman 8:25

25 But behold, ye have rejected the truth, and rebelled against your holy God; and even at this time, instead of laying up for yourselves treasures in heaven, where nothing doth corrupt, and where nothing can come which is unclean, ye are heaping up for yourselves wrath against the day of judgment.

Helaman 8:26

26 Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon.

Helaman 8:27

27 Yea, behold it is now even at your doors; yea, go ye in unto the judgment-seat, and search; and behold, your judge is murdered, and he lieth in his blood; and he hath been murdered by his brother, who seeketh to sit in the judgment-seat.

Helaman 8:28

28 And behold, they both belong to your secret band, whose author is Gadianton and the evil one who seeketh to destroy the souls of men.

Helaman 9

Chapter 9

Helaman 9:1

1 Behold, now it came to pass that when Nephi had spoken these words, certain men who were among them ran to the judgment-seat; yea, even there were five who went, and they said among themselves, as they went:

Helaman 9:2

2 Behold, now we will know of a surety whether this man be a prophet and God hath commanded him to prophesy such marvelous things unto us. Behold, we do not believe that he hath; yea, we do not believe that he is a prophet; nevertheless, if this thing which he has said concerning the chief judge be true, that he be dead, then will we believe that the other words which he has spoken are true.

Helaman 9:3

3 And it came to pass that they ran in their might, and came in unto the judgment-seat; and behold, the chief judge had fallen to

the earth, and did lie in his blood.

Helaman 9:4

4 And now behold, when they saw this they were astonished exceedingly, insomuch that they fell to the earth; for they had not believed the words which Nephi had spoken concerning the chief judge.

Helaman 9:5

5 But now, when they saw they believed, and fear came upon them lest all the judgments which Nephi had spoken should come upon the people; therefore they did quake, and had fallen to the earth.

Helaman 9:6

6 Now, immediately when the judge had been murdered--he being stabbed by his brother by a garb of secrecy, and he fled, and the servants ran and told the people, raising the cry of murder among them;

Helaman 9:7

7 And behold the people did gather themselves together unto the place of the judgment-seat--and behold, to their astonishment they saw those five men who had fallen to the earth.

Helaman 9:8

8 And now behold, the people knew nothing concerning the multitude who had gathered together at the garden of Nephi; therefore they said among themselves: These men are they who have murdered the judge, and God has smitten them that they could not flee from us.

Helaman 9:9

9 And it came to pass that they laid hold on them, and bound them and cast them into prison. And there was a proclamation sent abroad that the judge was slain, and that the murderers had been taken and were cast into prison.

Helaman 9:10

10 And it came to pass that on the morrow the people did assemble themselves together to mourn and to fast, at the burial of the great chief judge who had been slain.

Helaman 9:11

11 And thus also those judges who were at the garden of Nephi, and heard his words, were also gathered together at the burial.

Helaman 9:12

12 And it came to pass that they inquired among the people, saying: Where are the five who were sent to inquire concerning the chief judge whether he was dead? And they answered and said: Concerning this five whom ye say ye have sent, we know not; but there are five who are the murderers, whom we have cast into prison.

Helaman 9:13

13 And it came to pass that the judges desired that they should be brought; and they were brought, and behold they were the five who were sent; and behold the judges inquired of them to know, concerning the matter, and they told them all that they had done, saying:

Helaman 9:14

14 We ran and came to the place of the judgment-seat, and when we saw all things even as Nephi had testified, we were astonished insomuch that we fell to the earth; and when we were recovered from our astonishment, behold they cast us into prison.

Helaman 9:15

15 Now, as for the murder of this man, we know not who has done it; and only this much we know, we ran and came according as ye desired, and behold he was dead, according to the words of Nephi.

Helaman 9:16

16 And now it came to pass that the judges did expound the matter unto the people, and did cry out against Nephi, saying: Behold, we know that this Nephi must have agreed with some one to slay the judge, and then he might declare it unto us, that he might convert us unto his faith, that he might raise himself to be a great man, chosen of God, and a prophet.

Helaman 9:17

17 And now behold, we will detect this man, and he shall confess his fault and make known unto us the true murderer of this judge.

Helaman 9:18

18 And it came to pass that the five were liberated on the day of the burial. Nevertheless, they did rebuke the judges in the words which they had spoken against Nephi, and did contend with them one by one, insomuch that they did confound them.

Helaman 9:19

19 Nevertheless, they caused that Nephi should be taken and bound and brought before the multitude, and they began to question him in divers ways that they might cross him, that they might accuse him to death--

Helaman 9:20

20 Saying unto him: Thou art confederate; who is this man that hath done this murder? Now tell us, and acknowledge thy fault; saying, Behold here is money; and also we will grant unto thee thy life if thou wilt tell us, and acknowledge the agreement which thou hast made with him.

Helaman 9:21

21 But Nephi said unto them: O ye fools, ye uncircumcised of heart, ye blind, and ye stiffnecked people, do ye know how long the Lord your God will suffer you that ye shall go on in this your way of sin?

Helaman 9:22

22 O ye ought to begin to howl and mourn, because of the great destruction which at this time doth await you, except ye shall repent.

Helaman 9:23

23 Behold ye say that I have agreed with a man that he should murder Seezoram, our chief judge. But behold, I say unto you, that this is because I have testified unto you that ye might know concerning this thing; yea, even for a witness unto you, that I did know of the wickedness and abominations which are among you.

Helaman 9:24

24 And because I have done this, ye say that I have agreed with

a man that he should do this thing; yea, because I showed unto you this sign ye are angry with me, and seek to destroy my life.

Helaman 9:25

25 And now behold, I will show unto you another sign, and see if ye will in this thing seek to destroy me.

Helaman 9:26

26 Behold I say unto you: Go to the house of Seantum, who is the brother of Seezoram, and say unto him--

Helaman 9:27

27 Has Nephi, the pretended prophet, who doth prophesy so much evil concerning this people, agreed with thee, in the which ye have murdered Seezoram, who is your brother?

Helaman 9:28

28 And behold, he shall say unto you, Nay.

Helaman 9:29

29 And ye shall say unto him: Have ye murdered your brother?

Helaman 9:30

30 And he shall stand with fear, and wist not what to say. And behold, he shall deny unto you; and he shall make as if he were astonished; nevertheless, he shall declare unto you that he is innocent.

Helaman 9:31

31 But behold, ye shall examine him, and ye shall find blood upon the skirts of his cloak.

Helaman 9:32

32 And when ye have seen this, ye shall say: From whence cometh this blood? Do we not know that it is the blood of your brother?

Helaman 9:33

33 And then shall he tremble, and shall look pale, even as if death had come upon him.

Helaman 9:34

34 And then shall ye say: Because of this fear and this paleness which has come upon your face, behold, we know that thou art guilty.

Helaman 9:35

35 And then shall greater fear come upon him; and then shall he confess unto you, and deny no more that he has done this murder.

Helaman 9:36

36 And then shall he say unto you, that I, Nephi, know nothing concerning the matter save it were given unto me by the power of God. And then shall ye know that I am an honest man, and that I am sent unto you from God.

Helaman 9:37

37 And it came to pass that they went and did, even according as Nephi had said unto them. And behold, the words which he had said were true; for according to the words he did deny; and also according to the words he did confess.

Helaman 9:38

38 And he was brought to prove that he himself was the very

murderer, insomuch that the five were set at liberty, and also was Nephi.

Helaman 9:39

39 And there were some of the Nephites who believed on the words of Nephi; and there were some also, who believed because of the testimony of the five, for they had been converted while they were in prison.

Helaman 9:40

40 And now there were some among the people, who said that Nephi was a prophet.

Helaman 9:41

41 And there were others who said: Behold, he is a god, for except he was a god he could not know of all things. For behold, he has told us the thoughts of our hearts, and also has told us things; and even he has brought unto our knowledge the true murderer of our chief judge.

Helaman 10

Chapter 10

Helaman 10:1

1 And it came to pass that there arose a division among the people, insomuch that they divided hither and thither and went their ways, leaving Nephi alone, as he was standing in the midst of them.

Helaman 10:2

2 And it came to pass that Nephi went his way towards his own house, pondering upon the things which the Lord had shown unto him.

Helaman 10:3

3 And it came to pass as he was thus pondering--being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities--and it came to pass as he was thus pondering in his heart, behold, a voice came unto him saying:

Helaman 10:4

4 Blessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with unwearyingness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments.

Helaman 10:5

5 And now, because thou hast done this with such unwearyingness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.

Helaman 10:6

6 Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.

Helaman 10:7

7 Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.

Helaman 10:8

8 And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done.

Helaman 10:9

9 And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done.

Helaman 10:10

10 And behold, if ye shall say that God shall smite this people, it shall come to pass.

Helaman 10:11

11 And now behold, I command you, that ye shall go and declare unto this people, that thus saith the Lord God, who is the Almighty: Except ye repent ye shall be smitten, even unto destruction.

Helaman 10:12

12 And behold, now it came to pass that when the Lord had spoken these words unto Nephi, he did stop and did not go unto his own house, but did return unto the multitudes who were scattered about upon the face of the land, and began to declare unto them the word of the Lord which had been spoken unto him, concerning their destruction if they did not repent.

Helaman 10:13

13 Now behold, notwithstanding that great miracle which Nephi had done in telling them concerning the death of the chief judge, they did harden their hearts and did not hearken unto the words of the Lord.

Helaman 10:14

14 Therefore Nephi did declare unto them the word of the Lord, saying: Except ye repent, thus saith the Lord, ye shall be smitten even unto destruction.

Helaman 10:15

15 And it came to pass that when Nephi had declared unto them the word, behold, they did still harden their hearts and would not hearken unto his words; therefore they did revile against him, and did seek to lay their hands upon him that they might cast him into prison.

Helaman 10:16

16 But behold, the power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and conveyed away out of the midst of them.

Helaman 10:17

17 And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people.

Helaman 10:18

18 And it came to pass that they would not hearken unto his words; and there began to be contentions, insomuch that they were divided against themselves and began to slay one another with the sword.

Helaman 10:19

19 And thus ended the seventy and first year of the reign of the judges over the people of Nephi.

Helaman 11

Chapter 11

Helaman 11:1

1 And now it came to pass in the seventy and second year of the reign of the judges that the contentions did increase, insomuch that there were wars throughout all the land among all the people of Nephi.

Helaman 11:2

2 And it was this secret band of robbers who did carry on this work of destruction and wickedness. And this war did last all that year; and in the seventy and third year it did also last.

Helaman 11:3

3 And it came to pass that in this year Nephi did cry unto the Lord, saying:

Helaman 11:4

4 O Lord, do not suffer that this people shall be destroyed by the sword; but O Lord, rather let there be a famine in the land, to stir them up in remembrance of the Lord their God, and perhaps they will repent and turn unto thee.

Helaman 11:5

5 And so it was done, according to the words of Nephi. And there was a great famine upon the land, among all the people of Nephi. And thus in the seventy and fourth year the famine did continue, and the work of destruction did cease by the sword but became sore by famine.

Helaman 11:6

6 And this work of destruction did also continue in the seventy and fifth year. For the earth was smitten that it was dry, and did not yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanites as well as among the Nephites, so that they were smitten that they did perish by thousands in the more wicked parts of the land.

Helaman 11:7

7 And it came to pass that the people saw that they were about to perish by famine, and they began to remember the Lord their God; and they began to remember the words of Nephi.

Helaman 11:8

8 And the people began to plead with their chief judges and their leaders, that they would say unto Nephi: Behold, we know that thou art a man of God, and therefore cry unto the Lord our God that he turn away from us this famine, lest all the words which thou hast spoken concerning our destruction be fulfilled.

Helaman 11:9

9 And it came to pass that the judges did say unto Nephi,

according to the words which had been desired. And it came to pass that when Nephi saw that the people had repented and did humble themselves in sackcloth, he cried again unto the Lord, saying:

Helaman 11:10

10 O Lord, behold this people repenteth; and they have swept away the band of Gadianton from amongst them insomuch that they have become extinct, and they have concealed their secret plans in the earth.

Helaman 11:11

11 Now, O Lord, because of this their humility wilt thou turn away thine anger, and let thine anger be appeased in the destruction of those wicked men whom thou hast already destroyed.

Helaman 11:12

12 O Lord, wilt thou turn away thine anger, yea, thy fierce anger, and cause that this famine may cease in this land.

Helaman 11:13

13 O Lord, wilt thou hearken unto me, and cause that it may be done according to my words, and send forth rain upon the face of the earth, that she may bring forth her fruit, and her grain in the season of grain.

Helaman 11:14

14 O Lord, thou didst hearken unto my words when I said, Let there be a famine, that the pestilence of the sword might cease; and I know that thou wilt, even at this time, hearken unto my words, for thou saidst that: If this people repent I will spare them.

Helaman 11:15

15 Yea, O Lord, and thou seest that they have repented, because of the famine and the pestilence and destruction which has come unto them.

Helaman 11:16

16 And now, O Lord, wilt thou turn away thine anger, and try again if they will serve thee? And if so, O Lord, thou canst bless them according to thy words which thou hast said.

Helaman 11:17

17 And it came to pass that in the seventy and sixth year the Lord did turn away his anger from the people, and caused that rain should fall upon the earth, insomuch that it did bring forth her fruit in the season of her fruit. And it came to pass that it did bring forth her grain in the season of her grain.

Helaman 11:18

18 And behold, the people did rejoice and glorify God, and the whole face of the land was filled with rejoicing; and they did no more seek to destroy Nephi, but they did esteem him as a great prophet, and a man of God, having great power and authority given unto him from God.

Helaman 11:19

19 And behold, Lehi, his brother, was not a whit behind him as to things pertaining to righteousness.

Helaman 11:20

20 And thus it did come to pass that the people of Nephi began to prosper again in the land, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, both on the northward and on the southward, from the sea west to the sea east.

Helaman 11:21

21 And it came to pass that the seventy and sixth year did end in peace. And the seventy and seventh year began in peace; and the church did spread throughout the face of all the land; and the more part of the people, both the Nephites and the Lamanites, did belong to the church; and they did have exceedingly great peace in the land; and thus ended the seventy and seventh year.

Helaman 11:22

22 And also they had peace in the seventy and eighth year, save it were a few contentions concerning the points of doctrine which had been laid down by the prophets.

Helaman 11:23

23 And in the seventy and ninth year there began to be much strife. But it came to pass that Nephi and Lehi, and many of their brethren who knew concerning the true points of doctrine, having many revelations daily, therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year.

Helaman 11:24

24 And it came to pass that in the eightieth year of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and taken upon themselves the name of Lamanites, and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren.

Helaman 11:25

25 And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them.

Helaman 11:26

26 And thus in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton.

Helaman 11:27

27 Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites.

Helaman 11:28

28 And it came to pass that it was expedient that there should be a stop put to this work of destruction; therefore they sent an army of strong men into the wilderness and upon the mountains to search out this band of robbers, and to destroy them.

Helaman 11:29

29 But behold, it came to pass that in that same year they were driven back even into their own lands. And thus ended the eightieth year of the reign of the judges over the people of Nephi.

Helaman 11:30

30 And it came to pass in the commencement of the eighty and first year they did go forth again against this band of robbers, and did destroy many; and they were also visited with much destruction.

Helaman 11:31

31 And they were again obliged to return out of the wilderness and out of the mountains unto their own lands, because of the exceeding greatness of the numbers of those robbers who infested the mountains and the wilderness.

Helaman 11:32

32 And it came to pass that thus ended this year. And the robbers did still increase and wax strong, insomuch that they did defy the whole armies of the Nephites, and also of the Lamanites; and they did cause great fear to come unto the people upon all the face of the land.

Helaman 11:33

33 Yea, for they did visit many parts of the land, and did do great destruction unto them; yea, did kill many, and did carry away others captive into the wilderness, yea, and more especially their women and their children.

Helaman 11:34

34 Now this great evil, which came unto the people because of their iniquity, did stir them up again in remembrance of the Lord their God.

Helaman 11:35

35 And thus ended the eighty and first year of the reign of the judges.

Helaman 11:36

36 And in the eighty and second year they began again to forget the Lord their God. And in the eighty and third year they began to wax strong in iniquity. And in the eighty and fourth year they did not mend their ways.

Helaman 11:37

37 And it came to pass in the eighty and fifth year they did wax stronger and stronger in their pride, and in their wickedness; and thus they were ripening again for destruction.

Helaman 11:38

38 And thus ended the eighty and fifth year.

Helaman 12

Chapter 12

Helaman 12:1

1 And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

Helaman 12:2

2 Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One--yea, and this because of their ease, and their exceedingly great prosperity.

Helaman 12:3

3 And thus we see that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him.

Helaman 12:4

4 O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

Helaman 12:5

5 Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!

Helaman 12:6

6 Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide.

Helaman 12:7

7 O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

Helaman 12:8

8 For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

Helaman 12:9

9 Yea, behold at his voice do the hills and the mountains tremble and quake.

Helaman 12:10

10 And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley.

Helaman 12:11

11 Yea, by the power of his voice doth the whole earth shake;

Helaman 12:12

12 Yea, by the power of his voice, do the foundations rock, even to the very center.

Helaman 12:13

13 Yea, and if he say unto the earth--Move--it is moved.

Helaman 12:14

14 Yea, if he say unto the earth--Thou shalt go back, that it lengthen out the day for many hours--it is done;

Helaman 12:15

15 And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun.

Helaman 12:16

16 And behold, also, if he say unto the waters of the great deep--Be thou dried up--it is done.

Helaman 12:17

17 Behold, if he say unto this mountain--Be thou raised up, and come over and fall upon that city, that it be buried up--behold it is done.

Helaman 12:18

18 And behold, if a man hide up a treasure in the earth, and the Lord shall say--Let it be accursed, because of the iniquity of him who hath hid it up--behold, it shall be accursed.

Helaman 12:19

19 And if the Lord shall say--Be thou accursed, that no man shall find thee from this time henceforth and forever--behold, no man getteth it henceforth and forever.

Helaman 12:20

20 And behold, if the Lord shall say unto a man--Because of thine iniquities, thou shalt be accursed forever--it shall be done.

Helaman 12:21

21 And if the Lord shall say--Because of thine iniquities thou shalt be cut off from my presence--he will cause that it shall be so.

Helaman 12:22

22 And wo unto him to whom he shall say this, for it shall be unto him that will do iniquity, and he cannot be saved; therefore, for this cause, that men might be saved, hath repentance been declared.

Helaman 12:23

23 Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved.

Helaman 12:24

24 And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace, according to their works.

Helaman 12:25

25 And I would that all men might be saved. But we read that in the great and last day there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord;

Helaman 12:26

26 Yea, who shall be consigned to a state of endless misery, fulfilling the words which say: They that have done good shall have everlasting life; and they that have done evil shall have everlasting damnation. And thus it is. Amen.

Helaman 13

Chapter 13

Helaman 13:1

1 And now it came to pass in the eighty and sixth year, the Nephites did still remain in wickedness, yea in great wickedness, while the Lamanites did observe strictly to keep the commandments of God, according to the law of Moses.

Helaman 13:2

2 And it came to pass that in this year there was one Samuel, a Lamanite, came into the land of Zarahemla, and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to return to his own land.

Helaman 13:3

3 But behold, the voice of the Lord came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his heart.

Helaman 13:4

4 And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and prophesied unto the people whatsoever things the Lord put into his heart.

Helaman 13:5

5 And he said unto them: Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the sword of justice hangeth over this people; and four hundred years pass not away save the sword of justice falleth upon this people.

Helaman 13:6

6 Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people.

Helaman 13:7

7 And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also, that ye might have glad tidings; but behold ye would not receive me.

Helaman 13:8

8 Therefore, thus saith the Lord: Because of the hardness of the hearts of the people of the Nephites, except they repent I will take away my word from them, and I will withdraw my Spirit from them, and I will suffer them no longer, and I will turn the hearts of their brethren against them.

Helaman 13:9

9 And four hundred years shall not pass away before I will cause that they shall be smitten; yea, I will visit them with the sword and with famine and with pestilence.

Helaman 13:10

10 Yea, I will visit them in my fierce anger, and there shall be those of the fourth generation who shall live, of your enemies, to behold your utter destruction; and this shall surely come except ye repent, saith the Lord; and those of the fourth generation shall visit your destruction.

Helaman 13:11

11 But if ye will repent and return unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, blessed are they who will repent and turn unto me, but wo unto him that repenteth not.

Helaman 13:12

12 Yea, wo unto this great city of Zarahemla; for behold, it is because of those who are righteous that it is saved; yea, wo unto this great city, for I perceive, saith the Lord, that there are many, yea, even the more part of this great city, that will harden their hearts against me, saith the Lord.

Helaman 13:13

13 But blessed are they who will repent, for them will I spare. But behold, if it were not for the righteous who are in this great city, behold, I would cause that fire should come down out of heaven and destroy it.

Helaman 13:14

14 But behold, it is for the righteous' sake that it is spared. But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ripe for destruction; yea, wo be unto this great city, because of the wickedness and abominations which are in her.

Helaman 13:15

15 Yea, and wo be unto the city of Gideon, for the wickedness and abominations which are in her.

Helaman 13:16

16 Yea, and wo be unto all the cities which are in the land round about, which are possessed by the Nephites, because of the wickedness and abominations which are in them.

Helaman 13:17

17 And behold, a curse shall come upon the land, saith the Lord of Hosts, because of the people's sake who are upon the land, yea, because of their wickedness and their abominations.

Helaman 13:18

18 And it shall come to pass, saith the Lord of Hosts, yea, our great and true God, that whoso shall hide up treasures in the earth shall find them again no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord.

Helaman 13:19

19 For I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me

save it be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land.

Helaman 13:20

20 And the day shall come that they shall hide up their treasures, because they have set their hearts upon riches; and because they have set their hearts upon their riches, and will hide up their treasures when they shall flee before their enemies; because they will not hide them up unto me, cursed be they and also their treasures; and in that day shall they be smitten, saith the Lord.

Helaman 13:21

21 Behold ye, the people of this great city, and hearken unto my words; yea, hearken unto the words which the Lord saith; for behold, he saith that ye are cursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, and have not hearkened unto the words of him who gave them unto you.

Helaman 13:22

22 Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your riches, not to thank the Lord your God for them; yea, your hearts are not drawn out unto the Lord, but they do swell with great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions and murders, and all manner of iniquities.

Helaman 13:23

23 For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.

Helaman 13:24

24 Yea, wo unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time.

Helaman 13:25

25 And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out.

Helaman 13:26

26 Behold ye are worse than they; for as the Lord liveth, if a prophet come among you and declareth unto you the word of the Lord, which testifieth of your sins and iniquities, ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil.

Helaman 13:27

27 But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your heart desireth--and if a man shall come among you and say this, ye will receive him, and say that he is a prophet.

Helaman 13:28

28 Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him.

Helaman 13:29

29 O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?

Helaman 13:30

30 Yea, behold, the anger of the Lord is already kindled against you; behold, he hath cursed the land because of your iniquity.

Helaman 13:31

31 And behold, the time cometh that he curseth your riches, that they become slippery, that ye cannot hold them; and in the days of your poverty ye cannot retain them.

Helaman 13:32

32 And in the days of your poverty ye shall cry unto the Lord; and in vain shall ye cry, for your desolation is already come upon you, and your destruction is made sure; and then shall ye weep and howl in that day, saith the Lord of Hosts. And then shall ye lament, and say:

Helaman 13:33

33 O that I had repented, and had not killed the prophets, and stoned them, and cast them out. Yea, in that day ye shall say: O that we had remembered the Lord our God in the day that he gave us our riches, and then they would not have become slippery that we should lose them; for behold, our riches are gone from us.

Helaman 13:34

34 Behold, we lay a tool here and on the morrow it is gone; and behold, our swords are taken from us in the day we have sought them for battle.

Helaman 13:35

35 Yea, we have hid up our treasures and they have slipped away from us, because of the curse of the land.

Helaman 13:36

36 O that we had repented in the day that the word of the Lord came unto us; for behold the land is cursed, and all things are become slippery, and we cannot hold them.

Helaman 13:37

37 Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days.

Helaman 13:38

38 But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure; yea,

for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.

Helaman 13:39

39 O ye people of the land, that ye would hear my words! And I pray that the anger of the Lord be turned away from you, and that ye would repent and be saved.

Helaman 14

Chapter 14

Helaman 14:1

1 And now it came to pass that Samuel, the Lamanite, did prophesy a great many more things which cannot be written.

Helaman 14:2

2 And behold, he said unto them: Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

Helaman 14:3

3 And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

Helaman 14:4

4 Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

Helaman 14:5

5 And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.

Helaman 14:6

6 And behold this is not all, there shall be many signs and wonders in heaven.

Helaman 14:7

7 And it shall come to pass that ye shall all be amazed, and wonder, insomuch that ye shall fall to the earth.

Helaman 14:8

8 And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

Helaman 14:9

9 And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me: Cry unto this people, repent and prepare the way of the Lord.

Helaman 14:10

10 And now, because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me, and because it was

hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you.

Helaman 14:11

11 And ye shall hear my words, for, for this intent have I come up upon the walls of this city, that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance;

Helaman 14:12

12 And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.

Helaman 14:13

13 And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits.

Helaman 14:14

14 And behold, again, another sign I give unto you, yea, a sign of his death.

Helaman 14:15

15 For behold, he surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

Helaman 14:16

16 Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death--that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

Helaman 14:17

17 But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

Helaman 14:18

18 Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.

Helaman 14:19

19 Therefore repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death.

Helaman 14:20

20 But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon

the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.

Helaman 14:21

21 Yea, at the time that he shall yield up the ghost there shall be thunders and lightnings for the space of many hours, and the earth shall shake and tremble; and the rocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up;

Helaman 14:22

22 Yea, they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth, yea, both above the earth and beneath.

Helaman 14:23

23 And behold, there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys which shall become mountains, whose height is great.

Helaman 14:24

24 And many highways shall be broken up, and many cities shall become desolate.

Helaman 14:25

25 And many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many.

Helaman 14:26

26 And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunders and lightnings for the space of many hours.

Helaman 14:27

27 And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days.

Helaman 14:28

28 And the angel said unto me that many shall see greater things than these, to the intent that they might believe that these signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men--

Helaman 14:29

29 And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.

Helaman 14:30

30 And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

Helaman 14:31

31 He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.

Helaman 15

Chapter 15

Helaman 15:1

1 And now, my beloved brethren, behold, I declare unto you that except ye shall repent your houses shall be left unto you desolate.

Helaman 15:2

2 Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge; yea, and wo unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.

Helaman 15:3

3 Yea, wo unto this people who are called the people of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he chastened them; yea, in the days of their iniquities hath he chastened them because he loveth them.

Helaman 15:4

4 But behold my brethren, the Lamanites hath he hated because their deeds have been evil continually, and this because of the iniquity of the tradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites; and for this intent hath the Lord prolonged their days.

Helaman 15:5

5 And I would that ye should behold that the more part of them are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.

Helaman 15:6

6 Yea, I say unto you, that the more part of them are doing this, and they are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily.

Helaman 15:7

7 And behold, ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to the knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets, which are written, which leadeth them to faith on the Lord, and unto repentance, which faith and repentance bringeth a change of heart unto them--

Helaman 15:8

8 Therefore, as many as have come to this, ye know of yourselves

are firm and steadfast in the faith, and in the thing wherewith they have been made free.

Helaman 15:9

9 And ye know also that they have buried their weapons of war, and they fear to take them up lest by any means they should sin; yea, ye can see that they fear to sin--for behold they will suffer themselves that they be trodden down and slain by their enemies, and will not lift their swords against them, and this because of their faith in Christ.

Helaman 15:10

10 And now, because of their steadfastness when they do believe in that thing which they do believe, for because of their firmness when they are once enlightened, behold, the Lord shall bless them and prolong their days, notwithstanding their iniquity--

Helaman 15:11

11 Yea, even if they should dwindle in unbelief the Lord shall prolong their days, until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth--

Helaman 15:12

12 Yea, I say unto you, that in the latter times the promises of the Lord have been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them.

Helaman 15:13

13 And this is according to the prophecy, that they shall again be brought to the true knowledge, which is knowledge of their Redeemer, and their great and true shepherd, and be numbered among his sheep.

Helaman 15:14

14 Therefore I say unto you, it shall be better for them than for you except ye repent.

Helaman 15:15

15 For behold, had the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief.

Helaman 15:16

16 Therefore, saith the Lord: I will not utterly destroy them, but I will cause that in the day of my wisdom they shall return again unto me, saith the Lord.

Helaman 15:17

17 And now behold, saith the Lord, concerning the people of the Nephites: If they will not repent, and observe to do my will, I will utterly destroy them, saith the Lord, because of their unbelief notwithstanding the many mighty works which I have done among them; and as surely as the Lord liveth shall these things

be, saith the Lord.

Helaman 16

Chapter 16

Helaman 16:1

1 And now, it came to pass that there were many who heard the words of Samuel, the Lamanite, which he spake upon the walls of the city. And as many as believed on his word went forth and sought for Nephi; and when they had come forth and found him they confessed unto him their sins and denied not, desiring that they might be baptized unto the Lord.

Helaman 16:2

2 But as many as there were who did not believe in the words of Samuel were angry with him; and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones neither with their arrows.

Helaman 16:3

3 Now when they saw that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptized.

Helaman 16:4

4 For behold, Nephi was baptizing, and prophesying, and preaching, crying repentance unto the people, showing signs and wonders, working miracles among the people, that they might know that the Christ must shortly come--

Helaman 16:5

5 Telling them of things which must shortly come, that they might know and remember at the time of their coming that they had been made known unto them beforehand, to the intent that they might believe; therefore as many as believed on the words of Samuel went forth unto him to be baptized, for they came repenting and confessing their sins.

Helaman 16:6

6 But the more part of them did not believe in the words of Samuel; therefore when they saw that they could not hit him with their stones and their arrows, they cried unto their captains, saying: Take this fellow and bind him, for behold he hath a devil; and because of the power of the devil which is in him we cannot hit him with our stones and our arrows; therefore take him and bind him, and away with him.

Helaman 16:7

7 And as they went forth to lay their hands on him, behold, he did cast himself down from the wall, and did flee out of their lands, yea, even unto his own country, and began to preach and to prophesy among his own people.

Helaman 16:8

8 And behold, he was never heard of more among the Nephites; and thus were the affairs of the people.

Helaman 16:9

9 And thus ended the eighty and sixth year of the reign of the judges over the people of Nephi.

Helaman 16:10

10 And thus ended also the eighty and seventh year of the reign of the judges, the more part of the people remaining in their pride and wickedness, and the lesser part walking more circumspectly before God.

Helaman 16:11

11 And these were the conditions also, in the eighty and eighth year of the reign of the judges.

Helaman 16:12

12 And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity, and do more and more of that which was contrary to the commandments of God, in the eighty and ninth year of the reign of the judges.

Helaman 16:13

13 But it came to pass in the ninetieth year of the reign of the judges, there were great signs given unto the people, and wonders; and the words of the prophets began to be fulfilled.

Helaman 16:14

14 And angels did appear unto men, wise men, and did declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled.

Helaman 16:15

15 Nevertheless, the people began to harden their hearts, all save it were the most believing part of them, both of the Nephites and also of the Lamanites, and began to depend upon their own strength and upon their own wisdom, saying:

Helaman 16:16

16 Some things they may have guessed right, among so many; but behold, we know that all these great and marvelous works cannot come to pass, of which has been spoken.

Helaman 16:17

17 And they began to reason and to contend among themselves, saying:

Helaman 16:18

18 That it is not reasonable that such a being as a Christ shall come; if so, and he be the Son of God, the Father of heaven and of earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Jerusalem?

Helaman 16:19

19 Yea, why will he not show himself in this land as well as in the land of Jerusalem?

Helaman 16:20

20 But behold, we know that this is a wicked tradition, which has been handed down unto us by our fathers, to cause us that we should believe in some great and marvelous thing which should come to pass, but not among us, but in a land which is far distant, a land which we know not; therefore they can keep us in ignorance, for we cannot witness with our own eyes that they are true.

Helaman 16:21

21 And they will, by the cunning and the mysterious arts of the evil one, work some great mystery which we cannot understand, which will keep us down to be servants to their words, and also servants unto them, for we depend upon them to teach us the word; and thus will they keep us in ignorance if we will yield ourselves unto them, all the days of our lives.

Helaman 16:22

22 And many more things did the people imagine up in their hearts, which were foolish and vain; and they were much disturbed, for Satan did stir them up to do iniquity continually; yea, he did go about spreading rumors and contentions upon all the face of the land, that he might harden the hearts of the people against that which was good and against that which should come.

Helaman 16:23

23 And notwithstanding the signs and the wonders which were wrought among the people of the Lord, and the many miracles which they did, Satan did get great hold upon the hearts of the people upon all the face of the land.

Helaman 16:24

24 And thus ended the ninetieth year of the reign of the judges over the people of Nephi.

Helaman 16:25

25 And thus ended the book of Helaman, according to the record of Helaman and his sons.

3 Nephi

THIRD NEPHI

THE BOOK OF NEPHI

THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN

And Helaman was the son of Helaman, who was the son of Alma, who was the son of Alma, being a descendant of Nephi who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah, the king of Judah.

3 Nephi 1

Chapter 1

3 Nephi 1:1

1 Now it came to pass that the ninety and first year had passed away and it was six hundred years from the time that Lehi left Jerusalem; and it was in the year that Lachoneus was the chief judge and the governor over the land.

3 Nephi 1:2

2 And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.

3 Nephi 1:3

3 Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.

3 Nephi 1:4

4 And it came to pass that in the commencement of the ninety and

second year, behold, the prophecies of the prophets began to be fulfilled more fully; for there began to be greater signs and greater miracles wrought among the people.

3 Nephi 1:5

5 But there were some who began to say that the time was past for the words to be fulfilled, which were spoken by Samuel, the Lamanite.

3 Nephi 1:6

6 And they began to rejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain.

3 Nephi 1:7

7 And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass.

3 Nephi 1:8

8 But behold, they did watch steadfastly for that day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain.

3 Nephi 1:9

9 Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet.

3 Nephi 1:10

10 Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

3 Nephi 1:11

11 And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

3 Nephi 1:12

12 And it came to pass that he cried mightily unto the Lord, all that day; and behold, the voice of the Lord came unto him, saying:

3 Nephi 1:13

13 Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets.

3 Nephi 1:14

14 Behold, I come unto my own, to fulfill all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son--of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

3 Nephi 1:15

15 And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the sun there was no darkness; and the people began to be astonished because there was no darkness when the night came.

3 Nephi 1:16

16 And there were many, who had not believed the words of the prophets, who fell to the earth and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets had been frustrated; for the sign which had been given was already at hand.

3 Nephi 1:17

17 And they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth from the west to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth.

3 Nephi 1:18

18 For they knew that the prophets had testified of these things for many years, and that the sign which had been given was already at hand; and they began to fear because of their iniquity and their unbelief.

3 Nephi 1:19

19 And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given.

3 Nephi 1:20

20 And it had come to pass, yea, all things, every whit, according to the words of the prophets.

3 Nephi 1:21

21 And it came to pass also that a new star did appear, according to the word.

3 Nephi 1:22

22 And it came to pass that from this time forth there began to be lyings sent forth among the people, by Satan, to harden their hearts, to the intent that they might not believe in those signs and wonders which they had seen; but notwithstanding these lyings and deceivings the more part of the people did believe, and were converted unto the Lord.

3 Nephi 1:23

23 And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there was a great remission of sins. And thus the people began again to have peace in the land.

3 Nephi 1:24

24 And there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moses. Now in this thing

they did err, having not understood the scriptures.

3 Nephi 1:25

25 But it came to pass that they soon became converted, and were convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit; yea, the word came unto them that it must be fulfilled; yea, that one jot or tittle should not pass away till it should all be fulfilled; therefore in this same year were they brought to a knowledge of their error and did confess their faults.

3 Nephi 1:26

26 And thus the ninety and second year did pass away, bringing glad tidings unto the people because of the signs which did come to pass, according to the words of the prophecy of all the holy prophets.

3 Nephi 1:27

27 And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people.

3 Nephi 1:28

28 And it came to pass that in the ninety and fourth year they began to increase in great degree, because there were many dissenters of the Nephites who did flee unto them, which did cause much sorrow unto those Nephites who did remain in the land.

3 Nephi 1:29

29 And there was also a cause of much sorrow among the Lamanites; for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves, and were led away by some who were Zoramites, by their lyings and their flattering words, to join those Gadianton robbers.

3 Nephi 1:30

30 And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.

3 Nephi 2

Chapter 2

3 Nephi 2:1

1 And it came to pass that thus passed away the ninety and fifth year also, and the people began to forget those signs and wonders which they had heard, and began to be less and less astonished at a sign or a wonder from heaven, insomuch that they began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen--

3 Nephi 2:2

2 Imagining up some vain thing in their hearts, that it was wrought by men and by the power of the devil, to lead away and deceive the hearts of the people; and thus did Satan get possession of the hearts of the people again, insomuch that he did blind their eyes and lead them away to believe that the doctrine of Christ was a foolish and a vain thing.

3 Nephi 2:3

3 And it came to pass that the people began to wax strong in wickedness and abominations; and they did not believe that there should be any more signs or wonders given; and Satan did go about, leading away the hearts of the people, tempting them and causing them that they should do great wickedness in the land.

3 Nephi 2:4

4 And thus did pass away the ninety and sixth year; and also the ninety and seventh year; and also the ninety and eighth year; and also the ninety and ninth year;

3 Nephi 2:5

5 And also an hundred years had passed away since the days of Mosiah, who was king over the people of the Nephites.

3 Nephi 2:6

6 And six hundred and nine years had passed away since Lehi left Jerusalem.

3 Nephi 2:7

7 And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world.

3 Nephi 2:8

8 Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away.

3 Nephi 2:9

9 And Nephi, who was the father of Nephi, who had the charge of the records, did not return to the land of Zarahemla, and could nowhere be found in all the land.

3 Nephi 2:10

10 And it came to pass that the people did still remain in wickedness, notwithstanding the much preaching and prophesying which was sent among them; and thus passed away the tenth year also; and the eleventh year also passed away in iniquity.

3 Nephi 2:11

11 And it came to pass in the thirteenth year there began to be wars and contentions throughout all the land; for the Gadianton robbers had become so numerous, and did slay so many of the people, and did lay waste so many cities, and did spread so much death and carnage throughout the land, that it became expedient that all the people, both the Nephites and the Lamanites, should take up arms against them.

3 Nephi 2:12

12 Therefore, all the Lamanites who had become converted unto the Lord did unite with their brethren, the Nephites, and were compelled, for the safety of their lives and their women and their children, to take up arms against those Gadianton robbers, yea, and also to maintain their rights, and the privileges of their church and of their worship, and their freedom and their liberty.

3 Nephi 2:13

13 And it came to pass that before this thirteenth year had

passed away the Nephites were threatened with utter destruction because of this war, which had become exceedingly sore.

3 Nephi 2:14

14 And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites;

3 Nephi 2:15

15 And their curse was taken from them, and their skin became white like unto the Nephites;

3 Nephi 2:16

16 And their young men and their daughters became exceedingly fair, and they were numbered among the Nephites, and were called Nephites. And thus ended the thirteenth year.

3 Nephi 2:17

17 And it came to pass in the commencement of the fourteenth year, the war between the robbers and the people of Nephi did continue and did become exceedingly sore; nevertheless, the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places.

3 Nephi 2:18

18 And thus ended the fourteenth year. And in the fifteenth year they did come forth against the people of Nephi; and because of the wickedness of the people of Nephi, and their many contentions and dissensions, the Gadianton robbers did gain many advantages over them.

3 Nephi 2:19

19 And thus ended the fifteenth year, and thus were the people in a state of many afflictions; and the sword of destruction did hang over them, insomuch that they were about to be smitten down by it, and this because of their iniquity.

3 Nephi 3

Chapter 3

3 Nephi 3:1

1 And now it came to pass that in the sixteenth year from the coming of Christ, Lachoneus, the governor of the land, received an epistle from the leader and the governor of this band of robbers; and these were the words which were written, saying:

3 Nephi 3:2

2 Lachoneus, most noble and chief governor of the land, behold, I write this epistle unto you, and do give unto you exceedingly great praise because of your firmness, and also the firmness of your people, in maintaining that which ye suppose to be your right and liberty; yea, ye do stand well, as if ye were supported by the hand of a god, in the defence of your liberty, and your property, and your country, or that which ye do call so.

3 Nephi 3:3

3 And it seemeth a pity unto me, most noble Lachoneus, that ye should be so foolish and vain as to suppose that ye can stand against so many brave men who are at my command, who do now at this time stand in their arms, and do await with great anxiety for the word--Go down upon the Nephites and destroy them.

3 Nephi 3:4

4 And I, knowing of their unconquerable spirit, having proved them in the field of battle, and knowing of their everlasting hatred towards you because of the many wrongs which ye have done unto them, therefore if they should come down against you they would visit you with utter destruction.

3 Nephi 3:5

5 Therefore I have written this epistle, sealing it with mine own hand, feeling for your welfare, because of your firmness in that which ye believe to be right, and your noble spirit in the field of battle.

3 Nephi 3:6

6 Therefore I write unto you, desiring that ye would yield up unto this my people, your cities, your lands, and your possessions, rather than that they should visit you with the sword and that destruction should come upon you.

3 Nephi 3:7

7 Or in other words, yield yourselves up unto us, and unite with us and become acquainted with our secret works, and become our brethren that ye may be like unto us--not our slaves, but our brethren and partners of all our substance.

3 Nephi 3:8

8 And behold, I swear unto you, if ye will do this, with an oath, ye shall not be destroyed; but if ye will not do this, I swear unto you with an oath, that on the morrow month I will command that my armies shall come down against you, and they shall not stay their hand and shall spare not, but shall slay you, and shall let fall the sword upon you even until ye shall become extinct.

3 Nephi 3:9

9 And behold, I am Giddianhi; and I am the governor of this the secret society of Gadianton; which society and the works thereof I know to be good; and they are of ancient date and they have been handed down unto us.

3 Nephi 3:10

10 And I write this epistle unto you, Lachoneus, and I hope that ye will deliver up your lands and your possessions, without the shedding of blood, that this my people may recover their rights and government, who have dissented away from you because of your wickedness in retaining from them their rights of government, and except ye do this, I will avenge their wrongs. I am Giddianhi.

3 Nephi 3:11

11 And now it came to pass when Lachoneus received this epistle he was exceedingly astonished, because of the boldness of Giddianhi demanding the possession of the land of the Nephites, and also of threatening the people and avenging the wrongs of those that had received no wrong, save it were they had wronged themselves by dissenting away unto those wicked and abominable robbers.

3 Nephi 3:12

12 Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands and the threatenings of a robber; therefore he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people

should cry unto the Lord for strength against the time that the robbers should come down against them.

3 Nephi 3:13

13 Yea, he sent a proclamation among all the people, that they should gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place.

3 Nephi 3:14

14 And he caused that fortifications should be built round about them, and the strength thereof should be exceedingly great. And he caused that armies, both of the Nephites and of the Lamanites, or of all them who were numbered among the Nephites, should be placed as guards round about to watch them, and to guard them from the robbers day and night.

3 Nephi 3:15

15 Yea, he said unto them: As the Lord liveth, except ye repent of all your iniquities, and cry unto the Lord, ye will in no wise be delivered out of the hands of those Gadianton robbers.

3 Nephi 3:16

16 And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people; and they did exert themselves in their might to do according to the words of Lachoneus.

3 Nephi 3:17

17 And it came to pass that Lachoneus did appoint chief captains over all the armies of the Nephites, to command them at the time that the robbers should come down out of the wilderness against them.

3 Nephi 3:18

18 Now the chiefest among all the chief captains and the great commander of the armies of the Nephites was appointed, and his name was Gidgiddoni.

3 Nephi 3:19

19 Now it was the custom among all the Nephites to appoint for their chief captains, (save it were in their times of wickedness) some one that had the spirit of revelation and also prophecy; therefore, this Gidgiddoni was a great prophet among them, as also was the chief judge.

3 Nephi 3:20

20 Now the people said unto Gidgiddoni: Pray unto the Lord, and let us go up upon the mountains and into the wilderness, that we may fall upon the robbers and destroy them in their own lands.

3 Nephi 3:21

21 But Gidgiddoni saith unto them: The Lord forbid; for if we should go up against them the Lord would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands.

3 Nephi 3:22

22 And it came to pass in the seventeenth year, in the latter

end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their horses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the place which had been appointed that they should gather themselves together, to defend themselves against their enemies.

3 Nephi 3:23

23 And the land which was appointed was the land of Zarahemla, and the land which was between the land Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land Desolation.

3 Nephi 3:24

24 And there were a great many thousand people who were called Nephites, who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land southward, because of the great curse which was upon the land northward.

3 Nephi 3:25

25 And they did fortify themselves against their enemies; and they did dwell in one land, and in one body, and they did fear the words which had been spoken by Lachoneus, insomuch that they did repent of all their sins; and they did put up their prayers unto the Lord their God, that he would deliver them in the time that their enemies should come down against them to battle.

3 Nephi 3:26

26 And they were exceedingly sorrowful because of their enemies. And Gidgiddoni did cause that they should make weapons of war of every kind, and they should be strong with armor, and with shields, and with bucklers, after the manner of his instruction.

3 Nephi 4
Chapter 4

3 Nephi 4:1

1 And it came to pass that in the latter end of the eighteenth year those armies of robbers had prepared for battle, and began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strongholds, and their secret places, and began to take possession of the lands, both which were in the land south and which were in the land north, and began to take possession of all the lands which had been deserted by the Nephites, and the cities which had been left desolate.

3 Nephi 4:2

2 But behold, there were no wild beasts nor game in those lands which had been deserted by the Nephites, and there was no game for the robbers save it were in the wilderness.

3 Nephi 4:3

3 And the robbers could not exist save it were in the wilderness, for the want of food; for the Nephites had left their lands desolate, and had gathered their flocks and their herds and all their substance, and they were in one body.

3 Nephi 4:4

4 Therefore, there was no chance for the robbers to plunder and to obtain food, save it were to come up in open battle against the Nephites; and the Nephites being in one body, and having so great a number, and having reserved for themselves provisions, and horses and cattle, and flocks of every kind, that they might subsist for the space of seven years, in the which time they did hope to destroy the robbers from off the face of the land; and thus the eighteenth year did pass away.

3 Nephi 4:5

5 And it came to pass that in the nineteenth year Giddianhi found that it was expedient that he should go up to battle against the Nephites, for there was no way that they could subsist save it were to plunder and rob and murder.

3 Nephi 4:6

6 And they durst not spread themselves upon the face of the land insomuch that they could raise grain, lest the Nephites should come upon them and slay them; therefore Giddianhi gave commandment unto his armies that in this year they should go up to battle against the Nephites.

3 Nephi 4:7

7 And it came to pass that they did come up to battle; and it was in the sixth month; and behold, great and terrible was the day that they did come up to battle; and they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head-plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood.

3 Nephi 4:8

8 And it came to pass that the armies of the Nephites, when they saw the appearance of the army of Giddianhi, had all fallen to the earth, and did lift their cries to the Lord their God, that he would spare them and deliver them out of the hands of their enemies.

3 Nephi 4:9

9 And it came to pass that when the armies of Giddianhi saw this they began to shout with a loud voice, because of their joy, for they had supposed that the Nephites had fallen with fear because of the terror of their armies.

3 Nephi 4:10

10 But in this thing they were disappointed, for the Nephites did not fear them; but they did fear their God and did supplicate him for protection; therefore, when the armies of Giddianhi did rush upon them they were prepared to meet them; yea, in the strength of the Lord they did receive them.

3 Nephi 4:11

11 And the battle commenced in this the sixth month; and great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem.

3 Nephi 4:12

12 And notwithstanding the threatenings and the oaths which

Giddianhi had made, behold, the Nephites did beat them, insomuch that they did fall back from before them.

3 Nephi 4:13

13 And it came to pass that Gidgiddoni commanded that his armies should pursue them as far as the borders of the wilderness, and that they should not spare any that should fall into their hands by the way; and thus they did pursue them and did slay them, to the borders of the wilderness, even until they had fulfilled the commandment of Gidgiddoni.

3 Nephi 4:14

14 And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled; and being weary because of his much fighting he was overtaken and slain. And thus was the end of Giddianhi the robber.

3 Nephi 4:15

15 And it came to pass that the armies of the Nephites did return again to their place of security. And it came to pass that this nineteenth year did pass away, and the robbers did not come again to battle; neither did they come again in the twentieth year.

3 Nephi 4:16

16 And in the twenty and first year they did not come up to battle, but they came up on all sides to lay siege round about the people of Nephi; for they did suppose that if they should cut off the people of Nephi from their lands, and should hem them in on every side, and if they should cut them off from all their outward privileges, that they could cause them to yield themselves up according to their wishes.

3 Nephi 4:17

17 Now they had appointed unto themselves another leader, whose name was Zemnarihah; therefore it was Zemnarihah that did cause that this siege should take place.

3 Nephi 4:18

18 But behold, this was an advantage to the Nephites; for it was impossible for the robbers to lay siege sufficiently long to have any effect upon the Nephites, because of their much provision which they had laid up in store,

3 Nephi 4:19

19 And because of the scantiness of provisions among the robbers--for behold, they had nothing save it were meat for their subsistence, which meat they did obtain in the wilderness;

3 Nephi 4:20

20 And it came to pass that the wild game became scarce in the wilderness--insomuch that the robbers were about to perish with hunger.

3 Nephi 4:21

21 And the Nephites were continually marching out by day and by night, and falling upon their armies, and cutting them off by thousands and by tens of thousands.

3 Nephi 4:22

22 And thus it became the desire of the people of Zemnarihah to withdraw from their design, because of the great destruction

which came upon them by night and by day.

3 Nephi 4:23

23 And it came to pass that Zemnarihah did give command unto his people that they should withdraw themselves from the siege, and march into the furthestmost parts of the land northward.

3 Nephi 4:24

24 And now, Gidgiddoni being aware of their design, and knowing of their weakness because of the want of food, and the great slaughter which had been made among them, therefore he did send out his armies in the night-time, and did cut off the way of their retreat, and did place his armies in the way of their retreat.

3 Nephi 4:25

25 And this did they do in the night-time, and got on their march beyond the robbers, so that on the morrow, when the robbers began their march, they were met by the armies of the Nephites both in their front and in their rear.

3 Nephi 4:26

26 And the robbers who were on the south were also cut off in their places of retreat. And all these things were done by command of Gidgiddoni.

3 Nephi 4:27

27 And there were many thousands who did yield themselves up prisoners unto the Nephites, and the remainder of them were slain.

3 Nephi 4:28

28 And their leader, Zemnarihah, was taken and hanged upon a tree, yea, even upon the top thereof until he was dead. And when they had hanged him until he was dead they did fell the tree to the earth, and did cry with a loud voice, saying:

3 Nephi 4:29

29 May the Lord preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been felled to the earth.

3 Nephi 4:30

30 And they did rejoice and cry again with one voice, saying: May the God of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness, so long as they shall call on the name of their God for protection.

3 Nephi 4:31

31 And it came to pass that they did break forth, all as one, in singing, and praising their God for the great thing which he had done for them, in preserving them from falling into the hands of their enemies.

3 Nephi 4:32

32 Yea, they did cry: Hosanna to the Most High God. And they did cry: Blessed be the name of the Lord God Almighty, the Most High God.

3 Nephi 4:33

33 And their hearts were swollen with joy, unto the gushing out

of many tears, because of the great goodness of God in delivering them out of the hands of their enemies; and they knew it was because of their repentance and their humility that they had been delivered from an everlasting destruction.

3 Nephi 5
Chapter 5

3 Nephi 5:1

1 And now behold, there was not a living soul among all the people of the Nephites who did doubt in the least the words of all the holy prophets who had spoken; for they knew that it must needs be that they must be fulfilled.

3 Nephi 5:2

2 And they knew that it must be expedient that Christ had come, because of the many signs which had been given, according to the words of the prophets; and because of the things which had come to pass already they knew that it must needs be that all things should come to pass according to that which had been spoken.

3 Nephi 5:3

3 Therefore they did forsake all their sins, and their abominations, and their whoredoms, and did serve God with all diligence day and night.

3 Nephi 5:4

4 And now it came to pass that when they had taken all the robbers prisoners, insomuch that none did escape who were not slain, they did cast their prisoners into prison, and did cause the word of God to be preached unto them; and as many as would repent of their sins and enter into a covenant that they would murder no more were set at liberty.

3 Nephi 5:5

5 But as many as there were who did not enter into a covenant, and who did still continue to have those secret murders in their hearts, yea, as many as were found breathing out threatenings against their brethren were condemned and punished according to the law.

3 Nephi 5:6

6 And thus they did put an end to all those wicked, and secret, and abominable combinations, in the which there was so much wickedness, and so many murders committed.

3 Nephi 5:7

7 And thus had the twenty and second year passed away, and the twenty and third year also, and the twenty and fourth, and the twenty and fifth; and thus had twenty and five years passed away.

3 Nephi 5:8

8 And there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people in the space of twenty and five years;

3 Nephi 5:9

9 But behold there are records which do contain all the proceedings of this people; and a shorter but true account was given by Nephi.

3 Nephi 5:10

10 Therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi.

3 Nephi 5:11

11 And behold, I do make the record on plates which I have made with mine own hands.

3 Nephi 5:12

12 And behold, I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people, yea, the first church which was established among them after their transgression.

3 Nephi 5:13

13 Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people, that they might have everlasting life.

3 Nephi 5:14

14 And it hath become expedient that I, according to the will of God, that the prayers of those who have gone hence, who were the holy ones, should be fulfilled according to their faith, should make a record of these things which have been done--

3 Nephi 5:15

15 Yea, a small record of that which hath taken place from the time that Lehi left Jerusalem, even down until the present time.

3 Nephi 5:16

16 Therefore I do make my record from the accounts which have been given by those who were before me, until the commencement of my day;

3 Nephi 5:17

17 And then I do make a record of the things which I have seen with mine own eyes.

3 Nephi 5:18

18 And I know the record which I make to be a just and a true record; nevertheless there are many things which, according to our language, we are not able to write.

3 Nephi 5:19

19 And now I make an end of my saying, which is of myself, and proceed to give my account of the things which have been before me.

3 Nephi 5:20

20 I am Mormon, and a pure descendant of Lehi. I have reason to bless my God and my Savior Jesus Christ, that he brought our fathers out of the land of Jerusalem, (and no one knew it save it were himself and those whom he brought out of that land) and that he hath given me and my people so much knowledge unto the salvation of our souls.

3 Nephi 5:21

21 Surely he hath blessed the house of Jacob, and hath been merciful unto the seed of Joseph.

3 Nephi 5:22

22 And insomuch as the children of Lehi have kept his commandments he hath blessed them and prospered them according to his word.

3 Nephi 5:23

23 Yea, and surely shall he again bring a remnant of the seed of Joseph to the knowledge of the Lord their God.

3 Nephi 5:24

24 And as surely as the Lord liveth, will he gather in from the four quarters of the earth all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth.

3 Nephi 5:25

25 And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them.

3 Nephi 5:26

26 And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be. Amen.

3 Nephi 6

Chapter 6

3 Nephi 6:1

1 And now it came to pass that the people of the Nephites did all return to their own lands in the twenty and sixth year, every man, with his family, his flocks and his herds, his horses and his cattle, and all things whatsoever did belong unto them.

3 Nephi 6:2

2 And it came to pass that they had not eaten up all their provisions; therefore they did take with them all that they had not devoured, of all their grain of every kind, and their gold, and their silver, and all their precious things, and they did return to their own lands and their possessions, both on the north and on the south, both on the land northward and on the land southward.

3 Nephi 6:3

3 And they granted unto those robbers who had entered into a covenant to keep the peace of the land, who were desirous to remain Lamanites, lands, according to their numbers, that they might have, with their labors, wherewith to subsist upon; and thus they did establish peace in all the land.

3 Nephi 6:4

4 And they began again to prosper and to wax great; and the twenty and sixth and seventh years passed away, and there was great order in the land; and they had formed their laws according to equity and justice.

3 Nephi 6:5

5 And now there was nothing in all the land to hinder the people from prospering continually, except they should fall into transgression.

3 Nephi 6:6

6 And now it was Gidgiddoni, and the judge, Lachoneus, and those who had been appointed leaders, who had established this great peace in the land.

3 Nephi 6:7

7 And it came to pass that there were many cities built anew, and there were many old cities repaired.

3 Nephi 6:8

8 And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.

3 Nephi 6:9

9 And thus passed away the twenty and eighth year, and the people had continual peace.

3 Nephi 6:10

10 But it came to pass in the twenty and ninth year there began to be some disputings among the people; and some were lifted up unto pride and boastings because of their exceedingly great riches, yea, even unto great persecutions;

3 Nephi 6:11

11 For there were many merchants in the land, and also many lawyers, and many officers.

3 Nephi 6:12

12 And the people began to be distinguished by ranks, according to their riches and their chances for learning, yea, some were ignorant because of their poverty, and others did receive great learning because of their riches.

3 Nephi 6:13

13 Some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.

3 Nephi 6:14

14 And thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord.

3 Nephi 6:15

15 Now the cause of this iniquity of the people was this--Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

3 Nephi 6:16

16 And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

3 Nephi 6:17

17 And thus, in the commencement of the thirtieth year--the people having been delivered up for the space of a long time to be carried about by the temptations of the devil whithersoever he desired to carry them, and to do whatsoever iniquity he desired they should--and thus in the commencement of this, the thirtieth year, they were in a state of awful wickedness.

3 Nephi 6:18

18 Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God.

3 Nephi 6:19

19 And now it was in the days of Lachoneus, the son of Lachoneus, for Lachoneus did fill the seat of his father and did govern the people that year.

3 Nephi 6:20

20 And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people, or in other words, the resurrection of Christ; and they did testify boldly of his death and sufferings.

3 Nephi 6:21

21 Now there were many of the people who were exceedingly angry because of those who testified of these things; and those who were angry were chiefly the chief judges, and they who had been high priests and lawyers; yea, all those who were lawyers were angry with those who testified of these things.

3 Nephi 6:22

22 Now there was no lawyer nor judge nor high priest that could have power to condemn any one to death save their condemnation was signed by the governor of the land.

3 Nephi 6:23

23 Now there were many of those who testified of the things pertaining to Christ who testified boldly, who were taken and put to death secretly by the judges, that the knowledge of their death came not unto the governor of the land until after their death.

3 Nephi 6:24

24 Now behold, this was contrary to the laws of the land, that any man should be put to death except they had power from the governor of the land--

3 Nephi 6:25

25 Therefore a complaint came up unto the land of Zarahemla, to the governor of the land, against these judges who had condemned the prophets of the Lord unto death, not according to the law.

3 Nephi 6:26

26 Now it came to pass that they were taken and brought up before the judge to be judged of the crime which they had done, according to the law which had been given by the people.

3 Nephi 6:27

27 Now it came to pass that those judges had many friends and

kindreds; and the remainder, yea, even almost all the lawyers and the high priests, did gather themselves together, and unite with the kindreds of those judges who were to be tried according to the law.

3 Nephi 6:28

28 And they did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness.

3 Nephi 6:29

29 Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, which was about to be administered according to the law.

3 Nephi 6:30

30 And they did set at defiance the law and the rights of their country; and they did covenant one with another to destroy the governor, and to establish a king over the land, that the land should no more be at liberty but should be subject unto kings.

3 Nephi 7

Chapter 7

3 Nephi 7:1

1 Now behold, I will show unto you that they did not establish a king over the land; but in this same year, yea, the thirtieth year, they did destroy upon the judgment seat, yea, did murder the chief judge of the land.

3 Nephi 7:2

2 And the people were divided one against another; and they did separate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land.

3 Nephi 7:3

3 And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes.

3 Nephi 7:4

4 Now behold, there was no man among them save he had much family and many kindreds and friends; therefore their tribes became exceedingly great.

3 Nephi 7:5

5 Now all this was done, and there were no wars as yet among them; and all this iniquity had come upon the people because they did yield themselves unto the power of Satan.

3 Nephi 7:6

6 And the regulations of the government were destroyed, because of the secret combination of the friends and kindreds of those who murdered the prophets.

3 Nephi 7:7

7 And they did cause a great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked; yea, there were but few righteous men among them.

3 Nephi 7:8

8 And thus six years had not passed away since the more part of the people had turned from their righteousness, like the dog to his vomit, or like the sow to her wallowing in the mire.

3 Nephi 7:9

9 Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together, and did place at their head a man whom they did call Jacob;

3 Nephi 7:10

10 And they did call him their king; therefore he became a king over this wicked band; and he was one of the chiefest who had given his voice against the prophets who testified of Jesus.

3 Nephi 7:11

11 And it came to pass that they were not so strong in number as the tribes of the people, who were united together save it were their leaders did establish their laws, every one according to his tribe; nevertheless they were enemies; notwithstanding they were not a righteous people, yet they were united in the hatred of those who had entered into a covenant to destroy the government.

3 Nephi 7:12

12 Therefore, Jacob seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land, and there build up unto themselves a kingdom, until they were joined by dissenters, (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; and they did so.

3 Nephi 7:13

13 And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year; and thus were the affairs of the people of Nephi.

3 Nephi 7:14

14 And it came to pass in the thirty and first year that they were divided into tribes, every man according to his family, kindred and friends; nevertheless they had come to an agreement that they would not go to war one with another; but they were not united as to their laws, and their manner of government, for they were established according to the minds of those who were their chiefs and their leaders. But they did establish very strict laws that one tribe should not trespass against another, insomuch that in some degree they had peace in the land; nevertheless, their hearts were turned from the Lord their God, and they did stone the prophets and did cast them out from among them.

3 Nephi 7:15

15 And it came to pass that Nephi--having been visited by angels and also the voice of the Lord, therefore having seen angels, and being eye-witness, and having had power given unto him that he might know concerning the ministry of Christ, and also being eye-witness to their quick return from righteousness unto their wickedness and abominations;

3 Nephi 7:16

16 Therefore, being grieved for the hardness of their hearts and

the blindness of their minds--went forth among them in that same year, and began to testify, boldly, repentance and remission of sins through faith on the Lord Jesus Christ.

3 Nephi 7:17

17 And he did minister many things unto them; and all of them cannot be written, and a part of them would not suffice, therefore they are not written in this book. And Nephi did minister with power and with great authority.

3 Nephi 7:18

18 And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ that angels did minister unto him daily.

3 Nephi 7:19

19 And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people.

3 Nephi 7:20

20 And the people saw it, and did witness of it, and were angry with him because of his power; and he did also do many more miracles, in the sight of the people, in the name of Jesus.

3 Nephi 7:21

21 And it came to pass that the thirty and first year did pass away, and there were but few who were converted unto the Lord; but as many as were converted did truly signify unto the people that they had been visited by the power and Spirit of God, which was in Jesus Christ, in whom they believed.

3 Nephi 7:22

22 And as many as had devils cast out from them, and were healed of their sicknesses and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed; and they did show forth signs also and did do some miracles among the people.

3 Nephi 7:23

23 Thus passed away the thirty and second year also. And Nephi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins.

3 Nephi 7:24

24 Now I would have you to remember also, that there were none who were brought unto repentance who were not baptized with water.

3 Nephi 7:25

25 Therefore, there were ordained of Nephi, men unto this ministry, that all such as should come unto them should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins.

3 Nephi 7:26

26 And there were many in the commencement of this year that were baptized unto repentance; and thus the more part of the year did pass away.

3 Nephi 8
Chapter 8

3 Nephi 8:1

1 And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record--for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity--

3 Nephi 8:2

2 And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away;

3 Nephi 8:3

3 And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land.

3 Nephi 8:4

4 And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

3 Nephi 8:5

5 And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

3 Nephi 8:6

6 And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

3 Nephi 8:7

7 And there were exceedingly sharp lightnings, such as never had been known in all the land.

3 Nephi 8:8

8 And the city of Zarahemla did take fire.

3 Nephi 8:9

9 And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.

3 Nephi 8:10

10 And the earth was carried up upon the city of Moronihah that in the place of the city there became a great mountain.

3 Nephi 8:11

11 And there was a great and terrible destruction in the land southward.

3 Nephi 8:12

12 But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth;

3 Nephi 8:13

13 And the highways were broken up, and the level roads were spoiled, and many smooth places became rough.

3 Nephi 8:14

14 And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate.

3 Nephi 8:15

15 And there were some cities which remained; but the damage thereof was exceedingly great, and there were many of them who were slain.

3 Nephi 8:16

16 And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know that they were carried away.

3 Nephi 8:17

17 And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

3 Nephi 8:18

18 And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land.

3 Nephi 8:19

19 And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease--for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours--and then behold, there was darkness upon the face of the land.

3 Nephi 8:20

20 And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness;

3 Nephi 8:21

21 And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all;

3 Nephi 8:22

22 And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

3 Nephi 8:23

23 And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.

3 Nephi 8:24

24 And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

3 Nephi 8:25

25 And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible.

3 Nephi 9

Chapter 9

3 Nephi 9:1

1 And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying:

3 Nephi 9:2

2 Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!

3 Nephi 9:3

3 Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

3 Nephi 9:4

4 And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

3 Nephi 9:5

5 And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them.

3 Nephi 9:6

6 And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth;

3 Nephi 9:7

7 Yea, and the city of Onihah and the inhabitants thereof, and the city of Mocom and the inhabitants thereof, and the city of Jerusalem and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.

3 Nephi 9:8

8 And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places

thereof; and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

3 Nephi 9:9

9 And behold, that great city Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them.

3 Nephi 9:10

10 And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations.

3 Nephi 9:11

11 And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them.

3 Nephi 9:12

12 And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

3 Nephi 9:13

13 O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?

3 Nephi 9:14

14 Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

3 Nephi 9:15

15 Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

3 Nephi 9:16

16 I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled.

3 Nephi 9:17

17 And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

3 Nephi 9:18

18 I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

3 Nephi 9:19

19 And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

3 Nephi 9:20

20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.

3 Nephi 9:21

21 Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

3 Nephi 9:22

22 Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

3 Nephi 10

Chapter 10

3 Nephi 10:1

1 And now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours;

3 Nephi 10:2

2 For so great was the astonishment of the people that they did cease lamenting and howling for the loss of their kindred which had been slain; therefore there was silence in all the land for the space of many hours.

3 Nephi 10:3

3 And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying:

3 Nephi 10:4

4 O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you.

3 Nephi 10:5

5 And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her

chickens, and ye would not.

3 Nephi 10:6

6 O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart.

3 Nephi 10:7

7 But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.

3 Nephi 10:8

8 And now it came to pass that after the people had heard these words, behold, they began to weep and howl again because of the loss of their kindred and friends.

3 Nephi 10:9

9 And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.

3 Nephi 10:10

10 And the earth did cleave together again, that it stood; and the mourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ, their Redeemer.

3 Nephi 10:11

11 And thus far were the scriptures fulfilled which had been spoken by the prophets.

3 Nephi 10:12

12 And it was the more righteous part of the people who were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the saints, who were spared--

3 Nephi 10:13

13 And they were spared and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and of darkness.

3 Nephi 10:14

14 And now, whoso readeth, let him understand; he that hath the scriptures, let him search them, and see and behold if all these deaths and destructions by fire, and by smoke, and by tempests, and by whirlwinds, and by the opening of the earth to receive them, and all these things are not unto the fulfilling of the prophecies of many of the holy prophets.

3 Nephi 10:15

15 Behold, I say unto you, Yea, many have testified of these things at the coming of Christ, and were slain because they testified of these things.

3 Nephi 10:16

16 Yea, the prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed.

3 Nephi 10:17

17 Behold, our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?

3 Nephi 10:18

18 And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them--

3 Nephi 10:19

19 Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

3 Nephi 11

Chapter 11

3 Nephi 11:1

1 And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

3 Nephi 11:2

2 And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

3 Nephi 11:3

3 And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

3 Nephi 11:4

4 And it came to pass that again they heard the voice, and they understood it not.

3 Nephi 11:5

5 And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

3 Nephi 11:6

6 And behold, the third time they did understand the voice which

they heard; and it said unto them:

3 Nephi 11:7

7 Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him.

3 Nephi 11:8

8 And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

3 Nephi 11:9

9 And it came to pass that he stretched forth his hand and spake unto the people, saying:

3 Nephi 11:10

10 Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

3 Nephi 11:11

11 And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

3 Nephi 11:12

12 And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

3 Nephi 11:13

13 And it came to pass that the Lord spake unto them saying:

3 Nephi 11:14

14 Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

3 Nephi 11:15

15 And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

3 Nephi 11:16

16 And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

3 Nephi 11:17

17 Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

3 Nephi 11:18

18 And it came to pass that he spake unto Nephi (for Nephi was among the multitude) and he commanded him that he should come forth.

3 Nephi 11:19

19 And Nephi arose and went forth, and bowed himself before the Lord and did kiss his feet.

3 Nephi 11:20

20 And the Lord commanded him that he should arise. And he arose and stood before him.

3 Nephi 11:21

21 And the Lord said unto him: I give unto you power that ye shall baptize this people when I am again ascended into heaven.

3 Nephi 11:22

22 And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them: On this wise shall ye baptize; and there shall be no disputations among you.

3 Nephi 11:23

23 Verily I say unto you, that whoso repenteth of his sins through your words and desireth to be baptized in my name, on this wise shall ye baptize them--Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

3 Nephi 11:24

24 And now behold, these are the words which ye shall say, calling them by name, saying:

3 Nephi 11:25

25 Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

3 Nephi 11:26

26 And then shall ye immerse them in the water, and come forth again out of the water.

3 Nephi 11:27

27 And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

3 Nephi 11:28

28 And according as I have commanded you thus shall ye baptize. And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

3 Nephi 11:29

29 For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

3 Nephi 11:30

30 Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

3 Nephi 11:31

31 Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

3 Nephi 11:32

32 And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

3 Nephi 11:33

33 And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

3 Nephi 11:34

34 And whoso believeth not in me, and is not baptized, shall be damned.

3 Nephi 11:35

35 Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.

3 Nephi 11:36

36 And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.

3 Nephi 11:37

37 And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.

3 Nephi 11:38

38 And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.

3 Nephi 11:39

39 Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

3 Nephi 11:40

40 And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

3 Nephi 11:41

41 Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

3 Nephi 12

Chapter 12

3 Nephi 12:1

1 And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am.

3 Nephi 12:2

2 And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

3 Nephi 12:3

3 Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

3 Nephi 12:4

4 And again, blessed are all they that mourn, for they shall be comforted.

3 Nephi 12:5

5 And blessed are the meek, for they shall inherit the earth.

3 Nephi 12:6

6 And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

3 Nephi 12:7

7 And blessed are the merciful, for they shall obtain mercy.

3 Nephi 12:8

8 And blessed are all the pure in heart, for they shall see God.

3 Nephi 12:9

9 And blessed are all the peacemakers, for they shall be called the children of God.

3 Nephi 12:10

10 And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

3 Nephi 12:11

11 And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;

3 Nephi 12:12

12 For ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

3 Nephi 12:13

13 Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

3 Nephi 12:14

14 Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

3 Nephi 12:15

15 Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

3 Nephi 12:16

16 Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.

3 Nephi 12:17

17 Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil;

3 Nephi 12:18

18 For verily I say unto you, one jot nor tittle hath not passed away from the law, but in me it hath all been fulfilled.

3 Nephi 12:19

19 And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

3 Nephi 12:20

20 Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

3 Nephi 12:21

21 Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of God;

3 Nephi 12:22

22 But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

3 Nephi 12:23

23 Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hast aught against thee--

3 Nephi 12:24

24 Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.

3 Nephi 12:25

25 Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.

3 Nephi 12:26

26 Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one senine? Verily, verily, I say unto you, Nay.

3 Nephi 12:27

27 Behold, it is written by them of old time, that thou shalt not commit adultery;

3 Nephi 12:28

28 But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.

3 Nephi 12:29

29 Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart;

3 Nephi 12:30

30 For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

3 Nephi 12:31

31 It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement.

3 Nephi 12:32

32 Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery.

3 Nephi 12:33

33 And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;

3 Nephi 12:34

34 But verily, verily, I say unto you, swear not at all; neither by heaven, for it is God's throne;

3 Nephi 12:35

35 Nor by the earth, for it is his footstool;

3 Nephi 12:36

36 Neither shalt thou swear by thy head, because thou canst not make one hair black or white;

3 Nephi 12:37

37 But let your communication be Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil.

3 Nephi 12:38

38 And behold, it is written, an eye for an eye, and a tooth for a tooth;

3 Nephi 12:39

39 But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the

other also;

3 Nephi 12:40

40 And if any man will sue thee at the law and take away thy coat, let him have thy cloak also;

3 Nephi 12:41

41 And whosoever shall compel thee to go a mile, go with him twain.

3 Nephi 12:42

42 Give to him that asketh thee, and from him that would borrow of thee turn not away.

3 Nephi 12:43

43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;

3 Nephi 12:44

44 But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you;

3 Nephi 12:45

45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good.

3 Nephi 12:46

46 Therefore those things which were of old time, which were under the law, in me are all fulfilled.

3 Nephi 12:47

47 Old things are done away, and all things have become new.

3 Nephi 12:48

48 Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

3 Nephi 13

Chapter 13

3 Nephi 13:1

1 Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.

3 Nephi 13:2

2 Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

3 Nephi 13:3

3 But when thou doest alms let not thy left hand know what thy right hand doeth;

3 Nephi 13:4

4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.

3 Nephi 13:5

5 And when thou prayest thou shalt not do as the hypocrites, for

they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

3 Nephi 13:6

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

3 Nephi 13:7

7 But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking.

3 Nephi 13:8

8 Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.

3 Nephi 13:9

9 After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.

3 Nephi 13:10

10 Thy will be done on earth as it is in heaven.

3 Nephi 13:11

11 And forgive us our debts, as we forgive our debtors.

3 Nephi 13:12

12 And lead us not into temptation, but deliver us from evil.

3 Nephi 13:13

13 For thine is the kingdom, and the power, and the glory, forever. Amen.

3 Nephi 13:14

14 For, if ye forgive men their trespasses your heavenly Father will also forgive you;

3 Nephi 13:15

15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

3 Nephi 13:16

16 Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.

3 Nephi 13:17

17 But thou, when thou fastest, anoint thy head, and wash thy face;

3 Nephi 13:18

18 That thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.

3 Nephi 13:19

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal;

3 Nephi 13:20

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break

through nor steal.

3 Nephi 13:21

21 For where your treasure is, there will your heart be also.

3 Nephi 13:22

22 The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light.

3 Nephi 13:23

23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

3 Nephi 13:24

24 No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.

3 Nephi 13:25

25 And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

3 Nephi 13:26

26 Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

3 Nephi 13:27

27 Which of you by taking thought can add one cubit unto his stature?

3 Nephi 13:28

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

3 Nephi 13:29

29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

3 Nephi 13:30

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith.

3 Nephi 13:31

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

3 Nephi 13:32

32 For your heavenly Father knoweth that ye have need of all these things.

3 Nephi 13:33

33 But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

3 Nephi 13:34

34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof.

3 Nephi 14
Chapter 14

3 Nephi 14:1

1 And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged.

3 Nephi 14:2

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3 Nephi 14:3

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

3 Nephi 14:4

4 Or how wilt thou say to thy brother: Let me pull the mote out of thine eye--and behold, a beam is in thine own eye?

3 Nephi 14:5

5 Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.

3 Nephi 14:6

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

3 Nephi 14:7

7 Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

3 Nephi 14:8

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

3 Nephi 14:9

9 Or what man is there of you, who, if his son ask bread, will give him a stone?

3 Nephi 14:10

10 Or if he ask a fish, will he give him a serpent?

3 Nephi 14:11

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

3 Nephi 14:12

12 Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

3 Nephi 14:13

13 Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be

who go in thereat;

3 Nephi 14:14

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

3 Nephi 14:15

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

3 Nephi 14:16

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

3 Nephi 14:17

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

3 Nephi 14:18

18 A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.

3 Nephi 14:19

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

3 Nephi 14:20

20 Wherefore, by their fruits ye shall know them.

3 Nephi 14:21

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

3 Nephi 14:22

22 Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?

3 Nephi 14:23

23 And then will I profess unto them: I never knew you; depart from me, ye that work iniquity.

3 Nephi 14:24

24 Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock--

3 Nephi 14:25

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

3 Nephi 14:26

26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand--

3 Nephi 14:27

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

3 Nephi 15
Chapter 15

3 Nephi 15:1

1 And now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.

3 Nephi 15:2

2 And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that old things had passed away, and that all things had become new.

3 Nephi 15:3

3 And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new.

3 Nephi 15:4

4 Behold, I say unto you that the law is fulfilled that was given unto Moses.

3 Nephi 15:5

5 Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.

3 Nephi 15:6

6 Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

3 Nephi 15:7

7 And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

3 Nephi 15:8

8 For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.

3 Nephi 15:9

9 Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.

3 Nephi 15:10

10 Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.

3 Nephi 15:11

11 And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen:

3 Nephi 15:12

12 Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.

3 Nephi 15:13

13 And behold, this is the land of your inheritance; and the Father hath given it unto you.

3 Nephi 15:14

14 And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem.

3 Nephi 15:15

15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

3 Nephi 15:16

16 This much did the Father command me, that I should tell unto them:

3 Nephi 15:17

17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

3 Nephi 15:18

18 And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

3 Nephi 15:19

19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you.

3 Nephi 15:20

20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them.

3 Nephi 15:21

21 And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

3 Nephi 15:22

22 And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching.

3 Nephi 15:23

23 And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice--that I should not manifest myself unto them save it were by the Holy Ghost.

3 Nephi 15:24

24 But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me.

3 Nephi 16

Chapter 16

3 Nephi 16:1

1 And verily, verily, I say unto you that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

3 Nephi 16:2

2 For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

3 Nephi 16:3

3 But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.

3 Nephi 16:4

4 And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.

3 Nephi 16:5

5 And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.

3 Nephi 16:6

6 And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

3 Nephi 16:7

7 Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

3 Nephi 16:8

8 But wo, saith the Father, unto the unbelieving of the Gentiles--for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

3 Nephi 16:9

9 And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them--

3 Nephi 16:10

10 And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

3 Nephi 16:11

11 And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

3 Nephi 16:12

12 And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

3 Nephi 16:13

13 But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

3 Nephi 16:14

14 And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

3 Nephi 16:15

15 But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.

3 Nephi 16:16

16 Verily, verily, I say unto you, thus hath the Father commanded me--that I should give unto this people this land for their inheritance.

3 Nephi 16:17

17 And then the words of the prophet Isaiah shall be fulfilled, which say:

3 Nephi 16:18

18 Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.

3 Nephi 16:19

19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

3 Nephi 16:20

20 The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God.

3 Nephi 17
Chapter 17

3 Nephi 17:1

1 Behold, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my time is at hand.

3 Nephi 17:2

2 I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.

3 Nephi 17:3

3 Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again.

3 Nephi 17:4

4 But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

3 Nephi 17:5

5 And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them.

3 Nephi 17:6

6 And he said unto them: Behold, my bowels are filled with compassion towards you.

3 Nephi 17:7

7 Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

3 Nephi 17:8

8 For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

3 Nephi 17:9

9 And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

3 Nephi 17:10

10 And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch

that they did bathe his feet with their tears.

3 Nephi 17:11

11 And it came to pass that he commanded that their little children should be brought.

3 Nephi 17:12

12 So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

3 Nephi 17:13

13 And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

3 Nephi 17:14

14 And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

3 Nephi 17:15

15 And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

3 Nephi 17:16

16 And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

3 Nephi 17:17

17 And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

3 Nephi 17:18

18 And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

3 Nephi 17:19

19 And it came to pass that Jesus spake unto them, and bade them arise.

3 Nephi 17:20

20 And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

3 Nephi 17:21

21 And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

3 Nephi 17:22

22 And when he had done this he wept again;

3 Nephi 17:23

23 And he spake unto the multitude, and said unto them: Behold your little ones.

3 Nephi 17:24

24 And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.

3 Nephi 17:25

25 And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children.

3 Nephi 18

Chapter 18

3 Nephi 18:1

1 And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him.

3 Nephi 18:2

2 And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth.

3 Nephi 18:3

3 And when the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat.

3 Nephi 18:4

4 And when they had eaten and were filled, he commanded that they should give unto the multitude.

3 Nephi 18:5

5 And when the multitude had eaten and were filled, he said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

3 Nephi 18:6

6 And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

3 Nephi 18:7

7 And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

3 Nephi 18:8

8 And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

3 Nephi 18:9

9 And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled.

3 Nephi 18:10

10 And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you.

3 Nephi 18:11

11 And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

3 Nephi 18:12

12 And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock.

3 Nephi 18:13

13 But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them.

3 Nephi 18:14

14 Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

3 Nephi 18:15

15 Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him.

3 Nephi 18:16

16 And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

3 Nephi 18:17

17 And it came to pass that when Jesus had spoken these words unto his disciples, he turned again unto the multitude and said unto them:

3 Nephi 18:18

18 Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

3 Nephi 18:19

19 Therefore ye must always pray unto the Father in my name;

3 Nephi 18:20

20 And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

3 Nephi 18:21

21 Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

3 Nephi 18:22

22 And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;

3 Nephi 18:23

23 But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.

3 Nephi 18:24

24 Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up--that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed.

3 Nephi 18:25

25 And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.

3 Nephi 18:26

26 And now it came to pass that when Jesus had spoken these words, he turned his eyes again upon the disciples whom he had chosen, and said unto them:

3 Nephi 18:27

27 Behold verily, verily, I say unto you, I give unto you another commandment, and then I must go unto my Father that I may fulfil other commandments which he hath given me.

3 Nephi 18:28

28 And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

3 Nephi 18:29

29 For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.

3 Nephi 18:30

30 Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.

3 Nephi 18:31

31 But if he repent not he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered.

3 Nephi 18:32

32 Nevertheless, ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them.

3 Nephi 18:33

33 Therefore, keep these sayings which I have commanded you that ye come not under condemnation; for wo unto him whom the Father condemneth.

3 Nephi 18:34

34 And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have no disputations among you.

3 Nephi 18:35

35 And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

3 Nephi 18:36

36 And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them.

3 Nephi 18:37

37 And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bare record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true.

3 Nephi 18:38

38 And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus.

3 Nephi 18:39

39 And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven.

3 Nephi 19

Chapter 19

3 Nephi 19:1

1 And now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home.

3 Nephi 19:2

2 And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude.

3 Nephi 19:3

3 Yea, and even all the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude.

3 Nephi 19:4

4 And it came to pass that on the morrow, when the multitude was gathered together, behold, Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his

brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah--now these were the names of the disciples whom Jesus had chosen--and it came to pass that they went forth and stood in the midst of the multitude.

3 Nephi 19:5

5 And behold, the multitude was so great that they did cause that they should be separated into twelve bodies.

3 Nephi 19:6

6 And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.

3 Nephi 19:7

7 And the disciples did pray unto the Father also in the name of Jesus. And it came to pass that they arose and ministered unto the people.

3 Nephi 19:8

8 And when they had ministered those same words which Jesus had spoken--nothing varying from the words which Jesus had spoken--behold, they knelt again and prayed to the Father in the name of Jesus.

3 Nephi 19:9

9 And they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them.

3 Nephi 19:10

10 And when they had thus prayed they went down unto the water's edge, and the multitude followed them.

3 Nephi 19:11

11 And it came to pass that Nephi went down into the water and was baptized.

3 Nephi 19:12

12 And he came up out of the water and began to baptize. And he baptized all those whom Jesus had chosen.

3 Nephi 19:13

13 And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire.

3 Nephi 19:14

14 And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them.

3 Nephi 19:15

15 And it came to pass that while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst and ministered unto them.

3 Nephi 19:16

16 And it came to pass that he spake unto the multitude, and commanded them that they should kneel down again upon the earth, and also that his disciples should kneel down upon the earth.

3 Nephi 19:17

17 And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray.

3 Nephi 19:18

18 And behold, they began to pray; and they did pray unto Jesus, calling him their Lord and their God.

3 Nephi 19:19

19 And it came to pass that Jesus departed out of the midst of them, and went a little way off from them and bowed himself to the earth, and he said:

3 Nephi 19:20

20 Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.

3 Nephi 19:21

21 Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall believe in their words.

3 Nephi 19:22

22 Father, thou hast given them the Holy Ghost because they believe in me; and thou seest that they believe in me because thou hearest them, and they pray unto me; and they pray unto me because I am with them.

3 Nephi 19:23

23 And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one.

3 Nephi 19:24

24 And it came to pass that when Jesus had thus prayed unto the Father, he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for it was given unto them what they should pray, and they were filled with desire.

3 Nephi 19:25

25 And it came to pass that Jesus blessed them as they did pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.

3 Nephi 19:26

26 And Jesus said unto them: Pray on; nevertheless they did not cease to pray.

3 Nephi 19:27

27 And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying:

3 Nephi 19:28

28 Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be

purified in me, through faith on their words, even as they are purified in me.

3 Nephi 19:29

29 Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith, that they may be purified in me, that I may be in them as thou, Father, art in me, that we may be one, that I may be glorified in them.

3 Nephi 19:30

30 And when Jesus had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were white, even as Jesus.

3 Nephi 19:31

31 And it came to pass that he went again a little way off and prayed unto the Father;

3 Nephi 19:32

32 And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed.

3 Nephi 19:33

33 And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed.

3 Nephi 19:34

34 Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man.

3 Nephi 19:35

35 And it came to pass that when Jesus had made an end of praying he came again to the disciples, and said unto them: So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.

3 Nephi 19:36

36 Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard.

3 Nephi 20

Chapter 20

3 Nephi 20:1

1 And it came to pass that he commanded the multitude that they should cease to pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.

3 Nephi 20:2

2 And he commanded them that they should arise and stand up upon their feet. And they arose up and stood upon their feet.

3 Nephi 20:3

3 And it came to pass that he brake bread again and blessed it, and gave to the disciples to eat.

3 Nephi 20:4

4 And when they had eaten he commanded them that they should

break bread, and give unto the multitude.

3 Nephi 20:5

5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude.

3 Nephi 20:6

6 Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude;

3 Nephi 20:7

7 But he truly gave unto them bread to eat, and also wine to drink.

3 Nephi 20:8

8 And he said unto them: He that eateth this bread eateth of my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.

3 Nephi 20:9

9 Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.

3 Nephi 20:10

10 And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.

3 Nephi 20:11

11 Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--behold they are written, ye have them before you, therefore search them--

3 Nephi 20:12

12 And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.

3 Nephi 20:13

13 And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.

3 Nephi 20:14

14 And the Father hath commanded me that I should give unto you this land, for your inheritance.

3 Nephi 20:15

15 And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--

3 Nephi 20:16

16 Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who,

if he goeth through both treadeth down and teareth in pieces, and none can deliver.

3 Nephi 20:17

17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

3 Nephi 20:18

18 And I will gather my people together as a man gathereth his sheaves into the floor.

3 Nephi 20:19

19 For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

3 Nephi 20:20

20 And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

3 Nephi 20:21

21 And it shall come to pass that I will establish my people, O house of Israel.

3 Nephi 20:22

22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

3 Nephi 20:23

23 Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

3 Nephi 20:24

24 Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.

3 Nephi 20:25

25 And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.

3 Nephi 20:26

26 The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant--

3 Nephi 20:27

27 And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall

all the kindreds of the earth be blessed--unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.

3 Nephi 20:28

28 And they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.

3 Nephi 20:29

29 And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

3 Nephi 20:30

30 And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

3 Nephi 20:31

31 And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

3 Nephi 20:32

32 Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

3 Nephi 20:33

33 Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

3 Nephi 20:34

34 Then shall they break forth into joy--Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

3 Nephi 20:35

35 The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

3 Nephi 20:36

36 And then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean.

3 Nephi 20:37

37 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

3 Nephi 20:38

38 For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

3 Nephi 20:39

39 Verily, verily, I say unto you, that my people shall know my

name; yea, in that day they shall know that I am he that doth speak.

3 Nephi 20:40

40 And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

3 Nephi 20:41

41 And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

3 Nephi 20:42

42 For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

3 Nephi 20:43

43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

3 Nephi 20:44

44 As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men--

3 Nephi 20:45

45 So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.

3 Nephi 20:46

46 Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

3 Nephi 21

Chapter 21

3 Nephi 21:1

1 And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place--that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

3 Nephi 21:2

2 And behold, this is the thing which I will give unto you for a sign--for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

3 Nephi 21:3

3 Verily, verily, I say unto you, when these things shall be

made known unto them of the Father, and shall come forth of the Father, from them unto you;

3 Nephi 21:4

4 For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

3 Nephi 21:5

5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

3 Nephi 21:6

6 For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

3 Nephi 21:7

7 And when these things come to pass that thy seed shall begin to know these things--it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

3 Nephi 21:8

8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

3 Nephi 21:9

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

3 Nephi 21:10

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

3 Nephi 21:11

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

3 Nephi 21:12

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he

go through both treadeth down and teareth in pieces, and none can deliver.

3 Nephi 21:13

13 Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

3 Nephi 21:14

14 Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

3 Nephi 21:15

15 And I will cut off the cities of thy land, and throw down all thy strongholds;

3 Nephi 21:16

16 And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

3 Nephi 21:17

17 Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

3 Nephi 21:18

18 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

3 Nephi 21:19

19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

3 Nephi 21:20

20 For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

3 Nephi 21:21

21 And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

3 Nephi 21:22

22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

3 Nephi 21:23

23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

3 Nephi 21:24

24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

3 Nephi 21:25

25 And then shall the power of heaven come down among them; and

I also will be in the midst.

3 Nephi 21:26

26 And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

3 Nephi 21:27

27 Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.

3 Nephi 21:28

28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.

3 Nephi 21:29

29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

3 Nephi 22

Chapter 22

3 Nephi 22:1

1 And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.

3 Nephi 22:2

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

3 Nephi 22:3

3 For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

3 Nephi 22:4

4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.

3 Nephi 22:5

5 For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel--the God of the whole earth shall he be called.

3 Nephi 22:6

6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

3 Nephi 22:7

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

3 Nephi 22:8

8 In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

3 Nephi 22:9

9 For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee.

3 Nephi 22:10

10 For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

3 Nephi 22:11

11 O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

3 Nephi 22:12

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

3 Nephi 22:13

13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

3 Nephi 22:14

14 In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.

3 Nephi 22:15

15 Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.

3 Nephi 22:16

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

3 Nephi 22:17

17 No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

3 Nephi 23

Chapter 23

3 Nephi 23:1

1 And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah.

3 Nephi 23:2

2 For surely he spake as touching all things concerning my

people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

3 Nephi 23:3

3 And all things that he spake have been and shall be, even according to the words which he spake.

3 Nephi 23:4

4 Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the Father they shall go forth unto the Gentiles.

3 Nephi 23:5

5 And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.

3 Nephi 23:6

6 And now it came to pass that when Jesus had said these words he said unto them again, after he had expounded all the scriptures unto them which they had received, he said unto them: Behold, other scriptures I would that ye should write, that ye have not.

3 Nephi 23:7

7 And it came to pass that he said unto Nephi: Bring forth the record which ye have kept.

3 Nephi 23:8

8 And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said:

3 Nephi 23:9

9 Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

3 Nephi 23:10

10 And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

3 Nephi 23:11

11 And Jesus said unto them: How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them?

3 Nephi 23:12

12 And it came to pass that Nephi remembered that this thing had not been written.

3 Nephi 23:13

13 And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.

3 Nephi 23:14

14 And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them.

3 Nephi 24

Chapter 24

3 Nephi 24:1

1 And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi--Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

3 Nephi 24:2

2 But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap.

3 Nephi 24:3

3 And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

3 Nephi 24:4

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

3 Nephi 24:5

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.

3 Nephi 24:6

6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

3 Nephi 24:7

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return?

3 Nephi 24:8

8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings.

3 Nephi 24:9

9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.

3 Nephi 24:10

10 Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

3 Nephi 24:11

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine

cast her fruit before the time in the fields, saith the Lord of Hosts.

3 Nephi 24:12

12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.

3 Nephi 24:13

13 Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee?

3 Nephi 24:14

14 Ye have said: It is vain to serve God, and what doth it profit that we have kept his ordinances and that we have walked mournfully before the Lord of Hosts?

3 Nephi 24:15

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

3 Nephi 24:16

16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

3 Nephi 24:17

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

3 Nephi 24:18

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

3 Nephi 25

Chapter 25

3 Nephi 25:1

1 For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

3 Nephi 25:2

2 But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall.

3 Nephi 25:3

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.

3 Nephi 25:4

4 Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

3 Nephi 25:5

5 Behold, I will send you Elijah the prophet before the coming

of the great and dreadful day of the Lord;

3 Nephi 25:6

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

3 Nephi 26

Chapter 26

3 Nephi 26:1

1 And now it came to pass that when Jesus had told these things he expounded them unto the multitude; and he did expound all things unto them, both great and small.

3 Nephi 26:2

2 And he saith: These scriptures, which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations.

3 Nephi 26:3

3 And he did expound all things, even from the beginning until the time that he should come in his glory--yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away;

3 Nephi 26:4

4 And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil--

3 Nephi 26:5

5 If they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.

3 Nephi 26:6

6 And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people;

3 Nephi 26:7

7 But behold the plates of Nephi do contain the more part of the things which he taught the people.

3 Nephi 26:8

8 And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

3 Nephi 26:9

9 And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

3 Nephi 26:10

10 And if it so be that they will not believe these things, then

shall the greater things be withheld from them, unto their condemnation.

3 Nephi 26:11

11 Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people.

3 Nephi 26:12

12 Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me.

3 Nephi 26:13

13 Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them.

3 Nephi 26:14

14 And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people; and he loosed their tongues that they could utter.

3 Nephi 26:15

15 And it came to pass that after he had ascended into heaven--the second time that he showed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shown forth his power unto them, and had ascended unto the Father--

3 Nephi 26:16

16 Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them.

3 Nephi 26:17

17 And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost.

3 Nephi 26:18

18 And many of them saw and heard unspeakable things, which are not lawful to be written.

3 Nephi 26:19

19 And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.

3 Nephi 26:20

20 And it came to pass that they did do all things even as Jesus had commanded them.

3 Nephi 26:21

21 And they who were baptized in the name of Jesus were called the church of Christ.

3 Nephi 27

Chapter 27

3 Nephi 27:1

1 And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

3 Nephi 27:2

2 And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

3 Nephi 27:3

3 And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

3 Nephi 27:4

4 And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

3 Nephi 27:5

5 Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day;

3 Nephi 27:6

6 And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

3 Nephi 27:7

7 Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

3 Nephi 27:8

8 And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel.

3 Nephi 27:9

9 Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;

3 Nephi 27:10

10 And if it so be that the church is built upon my gospel then will the Father show forth his own works in it.

3 Nephi 27:11

11 But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.

3 Nephi 27:12

12 For their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you.

3 Nephi 27:13

13 Behold I have given unto you my gospel, and this is the gospel which I have given unto you--that I came into the world to do the will of my Father, because my Father sent me.

3 Nephi 27:14

14 And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil--

3 Nephi 27:15

15 And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

3 Nephi 27:16

16 And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

3 Nephi 27:17

17 And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

3 Nephi 27:18

18 And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

3 Nephi 27:19

19 And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

3 Nephi 27:20

20 Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

3 Nephi 27:21

21 Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have

seen me do even that shall ye do;

3 Nephi 27:22

22 Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day.

3 Nephi 27:23

23 Write the things which ye have seen and heard, save it be those which are forbidden.

3 Nephi 27:24

24 Write the works of this people, which shall be, even as hath been written, of that which hath been.

3 Nephi 27:25

25 For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men.

3 Nephi 27:26

26 And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.

3 Nephi 27:27

27 And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just.

Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am.

3 Nephi 27:28

28 And now I go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.

3 Nephi 27:29

29 Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.

3 Nephi 27:30

30 And now, behold, my joy is great, even unto fulness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost.

3 Nephi 27:31

31 Behold, I would that ye should understand; for I mean them who are now alive of this generation; and none of them are lost; and in them I have fulness of joy.

3 Nephi 27:32

32 But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads.

3 Nephi 27:33

33 And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the strait gate; for

strait is the gate, and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work.

3 Nephi 28
Chapter 28

3 Nephi 28:1

1 And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them: What is it that ye desire of me, after that I am gone to the Father?

3 Nephi 28:2

2 And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

3 Nephi 28:3

3 And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.

3 Nephi 28:4

4 And when he had spoken unto them, he turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father?

3 Nephi 28:5

5 And they sorrowed in their hearts, for they durst not speak unto him the things which they desired.

3 Nephi 28:6

6 And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me.

3 Nephi 28:7

7 Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven.

3 Nephi 28:8

8 And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father.

3 Nephi 28:9

9 And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.

3 Nephi 28:10

10 And for this cause ye shall have fulness of joy; and ye shall

sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;

3 Nephi 28:11

11 And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

3 Nephi 28:12

12 And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the three who were to tarry, and then he departed.

3 Nephi 28:13

13 And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.

3 Nephi 28:14

14 And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard;

3 Nephi 28:15

15 And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.

3 Nephi 28:16

16 But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven.

3 Nephi 28:17

17 And now, whether they were mortal or immortal, from the day of their transfiguration, I know not;

3 Nephi 28:18

18 But this much I know, according to the record which hath been given--they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them, and as many as were baptized did receive the Holy Ghost.

3 Nephi 28:19

19 And they were cast into prison by them who did not belong to the church. And the prisons could not hold them, for they were rent in twain.

3 Nephi 28:20

20 And they were cast down into the earth; but they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them.

3 Nephi 28:21

21 And thrice they were cast into a furnace and received no hard.

3 Nephi 28:22

22 And twice were they cast into a den of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm.

3 Nephi 28:23

23 And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of that generation were blessed, according to the word of Jesus.

3 Nephi 28:24

24 And now I, Mormon, make an end of speaking concerning these things for a time.

3 Nephi 28:25

25 Behold, I was about to write the names of those who were never to taste of death, but the Lord forbade; therefore I write them not, for they are hid from the world.

3 Nephi 28:26

26 But behold, I have seen them, and they have ministered unto me.

3 Nephi 28:27

27 And behold they will be among the Gentiles, and the Gentiles shall know them not.

3 Nephi 28:28

28 They will also be among the Jews, and the Jews shall know them not.

3 Nephi 28:29

29 And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

3 Nephi 28:30

30 And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good.

3 Nephi 28:31

31 Therefore, great and marvelous works shall be wrought by them, before the great and coming day when all people must surely stand before the judgment-seat of Christ;

3 Nephi 28:32

32 Yea even among the Gentiles shall there be a great and marvelous work wrought by them, before that judgment day.

3 Nephi 28:33

33 And if ye had all the scriptures which give an account of all the marvelous works of Christ, ye would, according to the words of Christ, know that these things must surely come.

3 Nephi 28:34

34 And wo be unto him that will not hearken unto the words of

Jesus, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

3 Nephi 28:35

35 And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an offended God, who hath been trampled under feet of men, that thereby salvation might come?

3 Nephi 28:36

36 And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality--

3 Nephi 28:37

37 But behold, since I wrote, I have inquired of the Lord, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death;

3 Nephi 28:38

38 Therefore, that they might not taste of death there was a change wrought upon their bodies, that they might not suffer pain nor sorrow save it were for the sins of the world.

3 Nephi 28:39

39 Now this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them; and they were sanctified in the flesh, that they were holy, and that the powers of the earth could not hold them.

3 Nephi 28:40

40 And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to dwell eternally in the heavens.

3 Nephi 29

Chapter 29

3 Nephi 29:1

1 And now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.

3 Nephi 29:2

2 And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel.

3 Nephi 29:3

3 And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

3 Nephi 29:4

4 And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

3 Nephi 29:5

5 Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!

3 Nephi 29:6

6 Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

3 Nephi 29:7

7 Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

3 Nephi 29:8

8 Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn.

3 Nephi 29:9

9 Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

3 Nephi 30

Chapter 30

3 Nephi 30:1

1 Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

3 Nephi 30:2

2 Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.

4 Nephi 1

FOURTH NEPHI

THE BOOK OF NEPHI

WHO IS THE SON OF NEPHI--ONE OF THE DISCIPLES OF JESUS CHRIST

An account of the people of Nephi, according to his record.

4 Nephi 1:1

1 And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about.

And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

4 Nephi 1:2

2 And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

4 Nephi 1:3

3 And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

4 Nephi 1:4

4 And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land.

4 Nephi 1:5

5 And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

4 Nephi 1:6

6 And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.

4 Nephi 1:7

7 And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned.

4 Nephi 1:8

8 Yea, even that great city Zarahemla did they cause to be built again.

4 Nephi 1:9

9 But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed.

4 Nephi 1:10

10 And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people.

4 Nephi 1:11

11 And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.

4 Nephi 1:12

12 And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

4 Nephi 1:13

13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

4 Nephi 1:14

14 And it came to pass that the seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away.

4 Nephi 1:15

15 And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

4 Nephi 1:16

16 And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

4 Nephi 1:17

17 There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

4 Nephi 1:18

18 And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land.

4 Nephi 1:19

19 And it came to pass that Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also.

4 Nephi 1:20

20 And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land.

4 Nephi 1:21

21 And it came to pass that Amos died also, (and it was an hundred and ninety and four years from the coming of Christ) and

his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the book of Nephi, which is this book.

4 Nephi 1:22

22 And it came to pass that two hundred years had passed away; and the second generation had all passed away save it were a few.

4 Nephi 1:23

23 And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly rich, because of their prosperity in Christ.

4 Nephi 1:24

24 And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

4 Nephi 1:25

25 And from that time forth they did have their goods and their substance no more common among them.

4 Nephi 1:26

26 And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ.

4 Nephi 1:27

27 And it came to pass that when two hundred and ten years had passed away there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness.

4 Nephi 1:28

28 And this church did multiply exceedingly because of iniquity, and because of the power of Satan who did get hold upon their hearts.

4 Nephi 1:29

29 And again, there was another church which denied the Christ; and they did persecute the true church of Christ, because of their humility and their belief in Christ; and they did despise them because of the many miracles which were wrought among them.

4 Nephi 1:30

30 Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them.

4 Nephi 1:31

31 Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word.

4 Nephi 1:32

32 And they did cast them into furnaces of fire, and they came forth receiving no harm.

4 Nephi 1:33

33 And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm.

4 Nephi 1:34

34 Nevertheless, the people did harden their hearts, for they were led by many priests and false prophets to build up many churches, and to do all manner of iniquity. And they did smite upon the people of Jesus; but the people of Jesus did not smite again. And thus they did dwindle in unbelief and wickedness, from year to year, even until two hundred and thirty years had passed away.

4 Nephi 1:35

35 And now it came to pass in this year, yea, in the two hundred and thirty and first year, there was a great division among the people.

4 Nephi 1:36

36 And it came to pass that in this year there arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites--Jacobites, and Josephites, and Zoramites;

4 Nephi 1:37

37 Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and Zoramites.

4 Nephi 1:38

38 And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did wilfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle.

4 Nephi 1:39

39 And it was because of the wickedness and abomination of their fathers, even as it was in the beginning. And they were taught to hate the children of God, even as the Lamanites were taught to hate the children of Nephi from the beginning.

4 Nephi 1:40

40 And it came to pass that two hundred and forty and four years had passed away, and thus were the affairs of the people. And the more wicked part of the people did wax strong, and became exceedingly more numerous than were the people of God.

4 Nephi 1:41

41 And they did still continue to build up churches unto themselves, and adorn them with all manner of precious things. And thus did two hundred and fifty years pass away, and also two hundred and sixty years.

4 Nephi 1:42

42 And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton.

4 Nephi 1:43

43 And also the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the Lamanites.

4 Nephi 1:44

44 And from this time the disciples began to sorrow for the sins of the world.

4 Nephi 1:45

45 And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceedingly wicked one like unto another.

4 Nephi 1:46

46 And it came to pass that the robbers of Gadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Jesus. And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic.

4 Nephi 1:47

47 And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness) Amos died; and his brother, Ammaron, did keep the record in his stead.

4 Nephi 1:48

48 And it came to pass that when three hundred and twenty years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred--yea, even all the sacred records which had been handed down from generation to generation, which were sacred--even until the three hundred and twentieth year from the coming of Christ.

4 Nephi 1:49

49 And he did hide them up unto the Lord that they might come again unto the remnant of the house of Jacob according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron.

Mormon

THE BOOK OF MORMON

Mormon 1

Chapter 1

Mormon 1:1

1 And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

Mormon 1:2

2 And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

Mormon 1:3

3 Therefore, when ye are about twenty and four years old I would

that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

Mormon 1:4

4 And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

Mormon 1:5

5 And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me.

Mormon 1:6

6 And it came to pass that I, being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla.

Mormon 1:7

7 The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea.

Mormon 1:8

8 And it came to pass in this year there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites.

Mormon 1:9

9 Now the Lamanites and the Lemuelites and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites.

Mormon 1:10

10 And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon.

Mormon 1:11

11 And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of battles, in which the Nephites did beat the Lamanites and did slay many of them.

Mormon 1:12

12 And it came to pass that the Lamanites withdrew their design, and there was peace settled in the land; and peace did remain for the space of about four years, that there was no bloodshed.

Mormon 1:13

13 But wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the work of miracles and of healing did cease because of the iniquity of the people.

Mormon 1:14

14 And there were no gifts from the Lord, and the Holy Ghost did not come upon any, because of their wickedness and unbelief.

Mormon 1:15

15 And I, being fifteen years of age and being somewhat of a sober mind, therefore I was visited of the Lord, and tasted and knew of the goodness of Jesus.

Mormon 1:16

16 And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had wilfully rebelled against their God; and the beloved disciples were taken away out of the land, because of their iniquity.

Mormon 1:17

17 But I did remain among them, but I was forbidden to preach unto them, because of the hardness of their hearts; and because of the hardness of their hearts the land was cursed for their sake.

Mormon 1:18

18 And these Gadianton robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

Mormon 1:19

19 And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi, and also Samuel the Lamanite.

Mormon 2
Chapter 2

Mormon 2:1

1 And it came to pass in that same year there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me that I should be their leader, or the leader of their armies.

Mormon 2:2

2 Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, against the Lamanites; therefore three hundred and twenty and six years had passed away.

Mormon 2:3

3 And it came to pass that in the three hundred and twenty and seventh year the Lamanites did come upon us with exceedingly great power, insomuch that they did frighten my armies; therefore they would not fight, and they began to retreat towards the north countries.

Mormon 2:4

4 And it came to pass that we did come to the city of Angola, and we did take possession of the city, and make preparations to defend ourselves against the Lamanites. And it came to pass that we did fortify the city with our might; but notwithstanding all

our fortifications the Lamanites did come upon us and did drive us out of the city.

Mormon 2:5

5 And they did also drive us forth out of the land of David.

Mormon 2:6

6 And we marched forth and came to the land of Joshua, which was in the borders west by the seashore.

Mormon 2:7

7 And it came to pass that we did gather in our people as fast as it were possible, that we might get them together in one body.

Mormon 2:8

8 But behold, the land was filled with robbers and with Lamanites; and notwithstanding the great destruction which hung over my people, they did not repent of their evil doings; therefore there was blood and carnage spread throughout all the face of the land, both on the part of the Nephites and also on the part of the Lamanites; and it was one complete revolution throughout all the face of the land.

Mormon 2:9

9 And now, the Lamanites had a king, and his name was Aaron; and he came against us with an army of forty and four thousand. And behold, I withstood him with forty and two thousand. And it came to pass that I beat him with my army that he fled before me. And behold, all this was done, and three hundred and thirty years had passed away.

Mormon 2:10

10 And it came to pass that the Nephites began to repent of their iniquity, and began to cry even as had been prophesied by Samuel the prophet; for behold no man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land.

Mormon 2:11

11 Thus there began to be a mourning and a lamentation in all the land because of these things, and more especially among the people of Nephi.

Mormon 2:12

12 And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people.

Mormon 2:13

13 But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin.

Mormon 2:14

14 And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die. Nevertheless they would struggle with the sword for their lives.

Mormon 2:15

15 And it came to pass that my sorrow did return unto me again, and I saw that the day of grace was passed with them, both temporally and spiritually; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land. And thus three hundred and forty and four years had passed away.

Mormon 2:16

16 And it came to pass that in the three hundred and forty and fifth year the Nephites did begin to flee before the Lamanites; and they were pursued until they came even to the land of Jashon, before it was possible to stop them in their retreat.

Mormon 2:17

17 And now, the city of Jashon was near the land where Ammaron had deposited the records unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and taken the plates of Nephi, and did make a record according to the words of Ammaron.

Mormon 2:18

18 And upon the plates of Nephi I did make a full account of all the wickedness and abominations; but upon these plates I did forbear to make a full account of their wickedness and abominations, for behold, a continual scene of wickedness and abominations has been before mine eyes ever since I have been sufficient to behold the ways of man.

Mormon 2:19

19 And wo is me because of their wickedness; for my heart has been filled with sorrow because of their wickedness, all my days; nevertheless, I know that I shall be lifted up at the last day.

Mormon 2:20

20 And it came to pass that in this year the people of Nephi again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called Shem.

Mormon 2:21

21 And it came to pass that we did fortify the city of Shem, and we did gather in our people as much as it were possible, that perhaps we might save them from destruction.

Mormon 2:22

22 And it came to pass in the three hundred and forty and sixth year they began to come upon us again.

Mormon 2:23

23 And it came to pass that I did speak unto my people, and did urge them with great energy, that they would stand boldly before the Lamanites and fight for their wives, and their children, and their houses, and their homes.

Mormon 2:24

24 And my words did arouse them somewhat to vigor, insomuch that they did not flee from before the Lamanites, but did stand with boldness against them.

Mormon 2:25

25 And it came to pass that we did contend with an army of

thirty thousand against an army of fifty thousand. And it came to pass that we did stand before them with such firmness that they did flee from before us.

Mormon 2:26

26 And it came to pass that when they had fled we did pursue them with our armies, and did meet them again, and did beat them; nevertheless the strength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide in us; therefore we had become weak like unto our brethren.

Mormon 2:27

27 And my heart did sorrow because of this the great calamity of my people, because of their wickedness and their abominations. But behold, we did go forth against the Lamanites and the robbers of Gadianton, until we had again taken possession of the lands of our inheritance.

Mormon 2:28

28 And the three hundred and forty and ninth year had passed away. And in the three hundred and fiftieth year we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided.

Mormon 2:29

29 And the Lamanites did give unto us the land northward, yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward.

Mormon 3

Chapter 3

Mormon 3:1

1 And it came to pass that the Lamanites did not come to battle again until ten years more had passed away. And behold, I had employed my people, the Nephites, in preparing their lands and their arms against the time of battle.

Mormon 3:2

2 And it came to pass that the Lord did say unto me: Cry unto this people--Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be spared.

Mormon 3:3

3 And I did cry unto this people, but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against the Lord their God.

Mormon 3:4

4 And it came to pass that after this tenth year had passed away, making, in the whole, three hundred and sixty years from the coming of Christ, the king of the Lamanites sent an epistle unto me, which gave unto me to know that they were preparing to come again to battle against us.

Mormon 3:5

5 And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass which led into the land southward.

Mormon 3:6

6 And there we did place our armies, that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore we did fortify against them with all our force.

Mormon 3:7

7 And it came to pass that in the three hundred and sixty and first year the Lamanites did come down to the city of Desolation to battle against us; and it came to pass that in that year we did beat them, insomuch that they did return to their own lands again.

Mormon 3:8

8 And in the three hundred and sixty and second year they did come down again to battle. And we did beat them again, and did slay a great number of them, and their dead were cast into the sea.

Mormon 3:9

9 And now, because of this great thing which my people, the Nephites, had done, they began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies.

Mormon 3:10

10 And they did swear by the heavens, and also by the throne of God, that they would go up to battle against their enemies, and would cut them off from the face of the land.

Mormon 3:11

11 And it came to pass that I, Mormon, did utterly refuse from this time forth to be a commander and a leader of this people, because of their wickedness and abomination.

Mormon 3:12

12 Behold, I had led them, notwithstanding their wickedness I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them; nevertheless, it was without faith, because of the hardness of their hearts.

Mormon 3:13

13 And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins.

Mormon 3:14

14 And when they had sworn by all that had been forbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren, behold the voice of the Lord came unto me saying:

Mormon 3:15

15 Vengeance is mine, and I will repay; and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.

Mormon 3:16

16 And it came to pass that I utterly refused to go up against mine enemies; and I did even as the Lord had commanded me; and I

did stand as an idle witness to manifest unto the world the things which I saw and heard, according to the manifestations of the Spirit which had testified of things to come.

Mormon 3:17

17 Therefore I write unto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance;

Mormon 3:18

18 Yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be judged according to your works by the twelve whom Jesus chose to be his disciples in the land of Jerusalem.

Mormon 3:19

19 And I write also unto the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem.

Mormon 3:20

20 And these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

Mormon 3:21

21 And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.

Mormon 3:22

22 And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment-seat of Christ.

Mormon 4

Chapter 4

Mormon 4:1

1 And now it came to pass that in the three hundred and sixty and third year the Nephites did go up with their armies to battle against the Lamanites, out of the land Desolation.

Mormon 4:2

2 And it came to pass that the armies of the Nephites were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanites did come upon them; and they had a sore battle, insomuch that the Lamanites did take possession of the city Desolation, and did slay many of the Nephites, and did take many prisoners.

Mormon 4:3

3 And the remainder did flee and join the inhabitants of the city Teancum. Now the city Teancum lay in the borders by the seashore; and it was also near the city Desolation.

Mormon 4:4

4 And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them.

Mormon 4:5

5 But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed.

Mormon 4:6

6 And it came to pass that the Lamanites did make preparations to come against the city Teancum.

Mormon 4:7

7 And it came to pass in the three hundred and sixty and fourth year the Lamanites did come against the city Teancum, that they might take possession of the city Teancum also.

Mormon 4:8

8 And it came to pass that they were repulsed and driven back by the Nephites. And when the Nephites saw that they had driven the Lamanites they did again boast of their own strength; and they went forth in their own might, and took possession again of the city Desolation.

Mormon 4:9

9 And now all these things had been done, and there had been thousands slain on both sides, both the Nephites and the Lamanites.

Mormon 4:10

10 And it came to pass that the three hundred and sixty and sixth year had passed away, and the Lamanites came again upon the Nephites to battle; and yet the Nephites repented not of the evil they had done, but persisted in their wickedness continually.

Mormon 4:11

11 And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nephites and of the Lamanites; and every heart was hardened, so that they delighted in the shedding of blood continually.

Mormon 4:12

12 And there never had been so great wickedness among all the children of Lehi, nor even among all the house of Israel, according to the words of the Lord, as was among this people.

Mormon 4:13

13 And it came to pass that the Lamanites did take possession of the city Desolation, and this because their number did exceed the number of the Nephites.

Mormon 4:14

14 And they did also march forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods.

Mormon 4:15

15 And it came to pass that in the three hundred and sixty and

seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceedingly great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.

Mormon 4:16

16 And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year.

Mormon 4:17

17 And in this year they did come down against the Nephites with all their powers; and they were not numbered because of the greatness of their number.

Mormon 4:18

18 And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.

Mormon 4:19

19 And it came to pass that the Lamanites did come down against the city Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which they did beat the Nephites.

Mormon 4:20

20 And they fled again from before them, and they came to the city Boaz; and there they did stand against the Lamanites with exceeding boldness, insomuch that the Lamanites did not beat them until they had come again the second time.

Mormon 4:21

21 And when they had come the second time, the Nephites were driven and slaughtered with an exceedingly great slaughter; their women and their children were again sacrificed unto idols.

Mormon 4:22

22 And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages.

Mormon 4:23

23 And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord.

Mormon 5

Chapter 5

Mormon 5:1

1 And it came to pass that I did go forth among the Nephites, and did repent of the oath which I had made that I would no more assist them; and they gave me command again of their armies, for they looked upon me as though I could deliver them from their afflictions.

Mormon 5:2

2 But behold, I was without hope, for I knew the judgments of the Lord which should come upon them; for they repented not of their iniquities, but did struggle for their lives without calling upon that Being who created them.

Mormon 5:3

3 And it came to pass that the Lamanites did come against us as we had fled to the city of Jordan; but behold, they were driven back that they did not take the city at that time.

Mormon 5:4

4 And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by Nephites, which strongholds did cut them off that they could not get into the country which lay before us, to destroy the inhabitants of our land.

Mormon 5:5

5 And it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire; and thus three hundred and seventy and nine years passed away.

Mormon 5:6

6 And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain, for so great were their numbers that they did tread the people of the Nephites under their feet.

Mormon 5:7

7 And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanites' did escape, and those whose flight did not exceed the Lamanites' were swept down and destroyed.

Mormon 5:8

8 And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes; but I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the house-tops--

Mormon 5:9

9 And also that a knowledge of these things must come unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should scatter this people, and this people should be counted as naught among them--therefore I write a small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.

Mormon 5:10

10 And now behold, this I speak unto their seed, and also to the Gentiles who have care for the house of Israel, that realize and know from whence their blessings come.

Mormon 5:11

11 For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus.

Mormon 5:12

12 Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord that they may come forth in his own due time.

Mormon 5:13

13 And this is the commandment which I have received; and behold, they shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom.

Mormon 5:14

14 And behold, they shall go unto the unbelieving of the Jews; and for this intent shall they go--that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant;

Mormon 5:15

15 And also that the seed of this people may more fully believe his gospel, which shall go forth unto them from the Gentiles; for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry.

Mormon 5:16

16 For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

Mormon 5:17

17 They were once a delightsome people, and they had Christ for their shepherd; yea, they were led even by God the Father.

Mormon 5:18

18 But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

Mormon 5:19

19 And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land.

Mormon 5:20

20 But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel.

Mormon 5:21

21 And also the Lord will remember the prayers of the righteous, which have been put up unto him for them.

Mormon 5:22

22 And then, O ye Gentiles, how can ye stand before the power of

God, except ye shall repent and turn from your evil ways?

Mormon 5:23

23 Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?

Mormon 5:24

24 Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you--lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver.

Mormon 6

Chapter 6

Mormon 6:1

1 And now I finish my record concerning the destruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites.

Mormon 6:2

2 And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

Mormon 6:3

3 And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

Mormon 6:4

4 And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents around about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

Mormon 6:5

5 And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

Mormon 6:6

6 And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

Mormon 6:7

7 And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

Mormon 6:8

8 And it came to pass that they came to battle against us, and every soul was filled with terror because of the greatness of their numbers.

Mormon 6:9

9 And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

Mormon 6:10

10 And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

Mormon 6:11

11 And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me.

Mormon 6:12

12 And we also beheld the ten thousand of my people who were led by my son Moroni.

Mormon 6:13

13 And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst.

Mormon 6:14

14 And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each.

Mormon 6:15

15 And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had deserted over unto the Lamanites, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth.

Mormon 6:16

16 And my soul was rent with anguish, because of the slain of my people, and I cried:

Mormon 6:17

17 O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

Mormon 6:18

18 Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.

Mormon 6:19

19 O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

Mormon 6:20

20 But behold, ye are gone, and my sorrows cannot bring your return.

Mormon 6:21

21 And the day soon cometh that your mortal must put on immortality, and these bodies which are now moldering in corruption must soon become incorruptible bodies; and then ye must stand before the judgment-seat of Christ to be judged according to your works and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you.

Mormon 6:22

22 O that ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of heaven, knoweth your state; and he doeth with you according to his justice and mercy.

Mormon 7

Chapter 7

Mormon 7:1

1 And now, behold, I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words, that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak:

Mormon 7:2

2 Know ye that ye are of the house of Israel.

Mormon 7:3

3 Know ye that ye must come unto repentance, or ye cannot be saved.

Mormon 7:4

4 Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you.

Mormon 7:5

5 Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up.

Mormon 7:6

6 And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment-seat.

Mormon 7:7

7 And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are

one God, in a state of happiness which hath no end.

Mormon 7:8

8 Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

Mormon 7:9

9 For behold, this is written for the intent that ye may believe that; and if ye believe that ye will believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them.

Mormon 7:10

10 And ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior, according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

Mormon 8

Chapter 8

Mormon 8:1

1 Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father.

Mormon 8:2

2 And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.

Mormon 8:3

3 And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father.

And whether they will slay me, I know not.

Mormon 8:4

4 Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.

Mormon 8:5

5 Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.

Mormon 8:6

6 Behold, four hundred years have passed away since the coming of our Lord and Savior.

Mormon 8:7

7 And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites.

Mormon 8:8

8 And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.

Mormon 8:9

9 And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land.

Mormon 8:10

10 And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth.

Mormon 8:11

11 But behold, my father and I have seen them, and they have ministered unto us.

Mormon 8:12

12 And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.

Mormon 8:13

13 Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi.

Mormon 8:14

14 And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless.

Mormon 8:15

15 For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.

Mormon 8:16

16 And blessed be he that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.

Mormon 8:17

17 And if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire.

Mormon 8:18

18 And he that saith: Show unto me, or ye shall be smitten--let him beware lest he commandeth that which is forbidden of the Lord.

Mormon 8:19

19 For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore, he that smiteth shall be smitten again, of the Lord.

Mormon 8:20

20 Behold what the scripture says--man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay.

Mormon 8:21

21 And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel--the same is in danger to be hewn down and cast into the fire;

Mormon 8:22

22 For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Mormon 8:23

23 Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

Mormon 8:24

24 And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word.

Mormon 8:25

25 And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth.

Mormon 8:26

26 And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead.

Mormon 8:27

27 And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

Mormon 8:28

28 Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches.

Mormon 8:29

29 Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands;

Mormon 8:30

30 And there shall also be heard of wars, rumors of wars, and earthquakes in divers places.

Mormon 8:31

31 Yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such for they are in the gall of bitterness and in the bonds of iniquity.

Mormon 8:32

32 Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins.

Mormon 8:33

33 O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold, look ye unto the revelations of God; for behold, the time cometh at that day when all these things must be fulfilled.

Mormon 8:34

34 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

Mormon 8:35

35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

Mormon 8:36

36 And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

Mormon 8:37

37 For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

Mormon 8:38

38 O ye pollutions, ye hypocrites, ye teachers, who sell

yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies--because of the praise of the world?

Mormon 8:39

39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

Mormon 8:40

40 Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

Mormon 8:41

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

Mormon 9

Chapter 9

Mormon 9:1

1 And now, I speak also concerning those who do not believe in Christ.

Mormon 9:2

2 Behold, will ye believe in the day of your visitation--behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when ye shall be brought to stand before the Lamb of God--then will ye say that there is no God?

Mormon 9:3

3 Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

Mormon 9:4

4 Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.

Mormon 9:5

5 For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.

Mormon 9:6

6 O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

Mormon 9:7

7 And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Mormon 9:8

8 Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

Mormon 9:9

9 For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?

Mormon 9:10

10 And now if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not God of miracles.

Mormon 9:11

11 But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.

Mormon 9:12

12 Behold he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

Mormon 9:13

13 And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

Mormon 9:14

14 And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

Mormon 9:15

15 And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

Mormon 9:16

16 Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?

Mormon 9:17

17 Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?

Mormon 9:18

18 And who shall say that Jesus Christ did not many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles.

Mormon 9:19

19 And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

Mormon 9:20

20 And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

Mormon 9:21

21 Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.

Mormon 9:22

22 For behold, thus said Jesus Christ, the Son of God, unto his disciples who should tarry, yea, and also to all his disciples, in the hearing of the multitude: Go ye into all the world, and preach the gospel to every creature;

Mormon 9:23

23 And he that believeth and is baptized shall be saved, but he that believeth not shall be damned;

Mormon 9:24

24 And these signs shall follow them that believe--in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;

Mormon 9:25

25 And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.

Mormon 9:26

26 And now, behold, who can stand against the works of the Lord?

Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish.

Mormon 9:27

27 O then despise not, and wonder not, but hearken unto the

words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him.

Mormon 9:28

28 Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

Mormon 9:29

29 See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.

Mormon 9:30

30 Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words.

Mormon 9:31

31 Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

Mormon 9:32

32 And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.

Mormon 9:33

33 And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

Mormon 9:34

34 But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.

Mormon 9:35

35 And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief.

Mormon 9:36

36 And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, are according to the prayers of all the saints who have dwelt in the land.

Mormon 9:37

37 And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of

Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.

Ether

THE BOOK OF ETHER

The record of the Jaredites, taken from the twenty-four plates found by the people of Limhi in the days of king Mosiah.

Ether 1

Chapter 1

Ether 1:1

1 And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country.

Ether 1:2

2 And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether.

Ether 1:3

3 And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews--

Ether 1:4

4 Therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.

Ether 1:5

5 But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed.

Ether 1:6

6 And on this wise do I give the account. He that wrote this record was Ether, and he was a descendant of Coriantor.

Ether 1:7

7 Coriantor was the son of Moron.

Ether 1:8

8 And Moron was the son of Ethem.

Ether 1:9

9 And Ethem was the son of Ahah.

Ether 1:10

10 And Ahah was the son of Seth.

Ether 1:11

11 And Seth was the son of Shiblón.

Ether 1:12

12 And Shiblón was the son of Com.

Ether 1:13

13 And Com was the son of Coriantum.

Ether 1:14

14 And Coriantum was the son of Amnigaddah.

Ether 1:15

15 And Amnigaddah was the son of Aaron.

Ether 1:16

16 And Aaron was a descendant of Heth, who was the son of Hearthom.

Ether 1:17

17 And Hearthom was the son of Lib.

Ether 1:18

18 And Lib was the son of Kish.

Ether 1:19

19 And Kish was the son of Corom.

Ether 1:20

20 And Corom was the son of Levi.

Ether 1:21

21 And Levi was the son of Kim.

Ether 1:22

22 And Kim was the son of Morianton.

Ether 1:23

23 And Morianton was a descendant of Riplakish.

Ether 1:24

24 And Riplakish was the son of Shez.

Ether 1:25

25 And Shez was the son of Heth.

Ether 1:26

26 And Heth was the son of Com.

Ether 1:27

27 And Com was the son of Coriantum.

Ether 1:28

28 And Coriantum was the son of Emer.

Ether 1:29

29 And Emer was the son of Omer.

Ether 1:30

30 And Omer was the son of Shule.

Ether 1:31

31 And Shule was the son of Kib.

Ether 1:32

32 And Kib was the son of Orihah, who was the son of Jared;

Ether 1:33

33 Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were

scattered.

Ether 1:34

34 And the brother of Jared being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry unto the Lord, that he will not confound us that we may not understand our words.

Ether 1:35

35 And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded.

Ether 1:36

36 Then Jared said unto his brother: Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language.

Ether 1:37

37 And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded.

Ether 1:38

38 And it came to pass that Jared spake again unto his brother, saying: Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

Ether 1:39

39 And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared.

Ether 1:40

40 And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him:

Ether 1:41

41 Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families.

Ether 1:42

42 And when thou hast done this thou shalt go at the head of them down into the valley which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth.

Ether 1:43

43 And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

Ether 2
Chapter 2

Ether 2:1

1 And it came to pass that Jared and his brother, and their families, and also the friends of Jared and his brother and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter) with their flocks which they had gathered together, male and female, of every kind.

Ether 2:2

2 And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters.

Ether 2:3

3 And they did also carry with them deseret, which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

Ether 2:4

4 And it came to pass that when they had come down into the valley of Nimrod the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not.

Ether 2:5

5 And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.

Ether 2:6

6 And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

Ether 2:7

7 And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

Ether 2:8

8 And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

Ether 2:9

9 And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

Ether 2:10

10 For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

Ether 2:11

11 And this cometh unto you, O ye Gentiles, that ye may know the decrees of God--that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Ether 2:12

12 Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

Ether 2:13

13 And now I proceed with my record; for behold, it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years.

Ether 2:14

14 And it came to pass at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

Ether 2:15

15 And the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. And these are my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.

Ether 2:16

16 And the Lord said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water.

Ether 2:17

17 And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it

was shut, was tight like unto a dish.

Ether 2:18

18 And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me.

Ether 2:19

19 And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.

Ether 2:20

20 And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood.

Ether 2:21

21 And it came to pass that the brother of Jared did so, according as the Lord had commanded.

Ether 2:22

22 And he cried again unto the Lord saying: O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?

Ether 2:23

23 And the Lord said unto the brother of Jared: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire.

Ether 2:24

24 For behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

Ether 2:25

25 And behold, I prepare you against these things; for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

Ether 3

Chapter 3

Ether 3:1

1 And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small

stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying:

Ether 3:2

2 O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.

Ether 3:3

3 Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us.

O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock.

Ether 3:4

4 And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

Ether 3:5

5 Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

Ether 3:6

6 And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

Ether 3:7

7 And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

Ether 3:8

8 And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

Ether 3:9

9 And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

Ether 3:10

10 And he answered: Nay; Lord, show thyself unto me.

Ether 3:11

11 And the Lord said unto him: Believest thou the words which I shall speak?

Ether 3:12

12 And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

Ether 3:13

13 And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

Ether 3:14

14 Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

Ether 3:15

15 And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Ether 3:16

16 Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

Ether 3:17

17 And now, as I, Moroni, said I could not make a full account of these things which are written therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.

Ether 3:18

18 And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.

Ether 3:19

19 And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting.

Ether 3:20

20 Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.

Ether 3:21

21 And it came to pass that the Lord said unto the brother of Jared: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man.

Ether 3:22

22 And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.

Ether 3:23

23 And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.

Ether 3:24

24 For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

Ether 3:25

25 And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth.

Ether 3:26

26 For he had said unto him in times before, that if he would believe in him that he could show unto him all things--it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things.

Ether 3:27

27 And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men.

Ether 3:28

28 And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men.

Ether 4

Chapter 4

Ether 4:1

1 And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

Ether 4:2

2 And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

Ether 4:3

3 And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

Ether 4:4

4 Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

Ether 4:5

5 Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

Ether 4:6

6 For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

Ether 4:7

7 And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

Ether 4:8

8 And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh.

Ether 4:9

9 And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.

Ether 4:10

10 And he that believeth not my words believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day.

Ether 4:11

11 But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

Ether 4:12

12 And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me--that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.

Ether 4:13

13 Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

Ether 4:14

14 Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.

Ether 4:15

15 Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you--yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

Ether 4:16

16 And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

Ether 4:17

17 Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land.

Ether 4:18

18 Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and signs shall follow them that believe in my name.

Ether 4:19

19 And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen.

Ether 5

Chapter 5

Ether 5:1

1 And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.

Ether 5:2

2 And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work;

Ether 5:3

3 And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true.

Ether 5:4

4 And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record--and all this shall stand as a testimony against the world at the last day.

Ether 5:5

5 And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God.

Ether 5:6

6 And now, if I have no authority for these things, judge ye; for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen.

Ether 6

Chapter 6

Ether 6:1

1 And now I, Moroni, proceed to give the record of Jared and his brother.

Ether 6:2

2 For it came to pass after the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels.

Ether 6:3

3 And thus the Lord caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness.

Ether 6:4

4 And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them--and it came to pass that when they had done all these things they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God.

Ether 6:5

5 And it came to pass that the Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind.

Ether 6:6

6 And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind.

Ether 6:7

7 And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being

tight like unto a dish, and also they were tight like unto the ark of Noah; therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters.

Ether 6:8

8 And it came to pass that the wind did never cease to blow towards the promised land while they were upon the waters; and thus they were driven forth before the wind.

Ether 6:9

9 And they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord.

Ether 6:10

10 And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them; and they did have light continually, whether it was above the water or under the water.

Ether 6:11

11 And thus they were driven forth, three hundred and forty and four days upon the water.

Ether 6:12

12 And they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

Ether 6:13

13 And it came to pass that they went forth upon the face of the land, and began to till the earth.

Ether 6:14

14 And Jared had four sons; and they were called Jacom, and Gilgah, and Mahah, and Orihah.

Ether 6:15

15 And the brother of Jared also begat sons and daughters.

Ether 6:16

16 And the friends of Jared and his brother were in number about twenty and two souls; and they also begat sons and daughters before they came to the promised land; and therefore they began to be many.

Ether 6:17

17 And they were taught to walk humbly before the Lord; and they were also taught from on high.

Ether 6:18

18 And it came to pass that they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land.

Ether 6:19

19 And the brother of Jared began to be old, and saw that he must soon go down to the grave; wherefore he said unto Jared: Let

us gather together our people that we may number them, that we may know of them what they will desire of us before we go down to our graves.

Ether 6:20

20 And accordingly the people were gathered together. Now the number of the sons and the daughters of the brother of Jared were twenty and two souls; and the number of sons and daughters of Jared were twelve, he having four sons.

Ether 6:21

21 And it came to pass that they did number their people; and after that they had numbered them, they did desire of them the things which they would that they should do before they went down to their graves.

Ether 6:22

22 And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them.

Ether 6:23

23 And now behold, this was grievous unto them. And the brother of Jared said unto them: Surely this thing leadeth into captivity.

Ether 6:24

24 But Jared said unto his brother: Suffer them that they may have a king. And therefore he said unto them: Choose ye out from among our sons a king, even whom ye will.

Ether 6:25

25 And it came to pass that they chose even the firstborn of the brother of Jared; and his name was Pagag. And it came to pass that he refused and would not be their king. And the people would that his father should constrain him, but his father would not; and he commanded them that they should constrain no man to be their king.

Ether 6:26

26 And it came to pass that they chose all the brothers of Pagag, and they would not.

Ether 6:27

27 And it came to pass that neither would the sons of Jared, even all save it were one; and Orihah was anointed to be king over the people.

Ether 6:28

28 And he began to reign, and the people began to prosper; and they became exceedingly rich.

Ether 6:29

29 And it came to pass that Jared died, and his brother also.

Ether 6:30

30 And it came to pass that Orihah did walk humbly before the Lord, and did remember how great things the Lord had done for his father, and also taught his people how great things the Lord had done for their fathers.

Ether 7

Chapter 7

Ether 7:1

1 And it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceedingly many.

Ether 7:2

2 And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.

Ether 7:3

3 And it came to pass that he also begat Kib in his old age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor.

Ether 7:4

4 And when Corihor was thirty and two years old he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him.

Ether 7:5

5 And when he had gathered together an army he came up unto the land of Moron where the king dwelt, and took him captive, which brought to pass the saying of the brother of Jared that they would be brought into captivity.

Ether 7:6

6 Now the land of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.

Ether 7:7

7 And it came to pass that Kib dwelt in captivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.

Ether 7:8

8 And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.

Ether 7:9

9 Wherefore, he came to the hill Ephraim, and he did molten out of the hill, and made swords out of steel for those whom he had drawn away with him; and after he had armed them with swords he returned to the city Nehor and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.

Ether 7:10

10 And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

Ether 7:11

11 And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous.

Ether 7:12

12 And it came to pass that Shule also begat many sons and daughters.

Ether 7:13

13 And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom.

Ether 7:14

14 And it came to pass that Corihor had many sons and daughters.

And among the sons of Corihor there was one whose name was Noah.

Ether 7:15

15 And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people.

Ether 7:16

16 And he gave battle unto Shule the king, in which he did obtain the land of their first inheritance; and he became a king over that part of the land.

Ether 7:17

17 And it came to pass that he gave battle again unto Shule, the king; and he took Shule, the king, and carried him away captive into Moron.

Ether 7:18

18 And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom.

Ether 7:19

19 Wherefore, the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king, and the people who were under the reign of Shule the king did prosper exceedingly and wax great.

Ether 7:20

20 And the country was divided; and there were two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah.

Ether 7:21

21 And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor.

Ether 7:22

22 And now Cohor had a son who was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires.

Ether 7:23

23 And also in the reign of Shule there came prophets among the people, who were sent from the Lord, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.

Ether 7:24

24 And it came to pass that the people did revile against the prophets, and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the

prophets.

Ether 7:25

25 And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they would; and by this cause the people were brought unto repentance.

Ether 7:26

26 And because the people did repent of their iniquities and idolatries the Lord did spare them, and they began to prosper again in the land. And it came to pass that Shule begat sons and daughters in his old age.

Ether 7:27

27 And there were no more wars in the days of Shule; and he remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land; wherefore he did execute judgment in righteousness all his days.

Ether 8

Chapter 8

Ether 8:1

1 And it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters.

Ether 8:2

2 And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that he did flatter many people, because of his cunning words, until he had gained the half of the kingdom.

Ether 8:3

3 And when he had gained the half of the kingdom he gave battle unto his father, and he did carry away his father into captivity, and did make him serve in captivity;

Ether 8:4

4 And now, in the days of the reigns of Omer he was in captivity the half of his days. And it came to pass that he begat sons and daughters among whom were Esrom and Coriantumr;

Ether 8:5

5 And they were exceedingly angry because of the doings of Jared their brother, insomuch that they did raise an army and gave battle unto Jared. And it came to pass that they did give battle unto him by night.

Ether 8:6

6 And it came to pass that when they had slain the army of Jared they were about to slay him also; and he plead with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life.

Ether 8:7

7 And now Jared became exceedingly sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world.

Ether 8:8

8 Now the daughter of Jared being exceedingly expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father.

Ether 8:9

9 Now the daughter of Jared was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: Whereby hath my father so much sorrow? Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?

Ether 8:10

10 And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the head of my father, the king.

Ether 8:11

11 And now Omer was a friend to Akish; wherefore, when Jared had sent for Akish, the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared: Give her unto me to wife.

Ether 8:12

12 And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king.

Ether 8:13

13 And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

Ether 8:14

14 And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

Ether 8:15

15 And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

Ether 8:16

16 And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

Ether 8:17

17 And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore, Akish administered it unto his kindred and

friends, leading them away by fair promises to do whatsoever thing he desired.

Ether 8:18

18 And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

Ether 8:19

19 For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.

Ether 8:20

20 And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites.

Ether 8:21

21 And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

Ether 8:22

22 And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.

Ether 8:23

23 Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain--and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

Ether 8:24

24 Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

Ether 8:25

25 For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.

Ether 8:26

26 Wherefore, I, Moroni, am commanded to write these things that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that

they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

Ether 9
Chapter 9

Ether 9:1

1 And now I, Moroni, proceed with my record. Therefore, behold, it came to pass that because of the secret combinations of Akish and his friends, behold, they did overthrow the kingdom of Omer.

Ether 9:2

2 Nevertheless, the Lord was merciful unto Omer, and also to his sons and to his daughters who did not seek his destruction.

Ether 9:3

3 And the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family.

Ether 9:4

4 And it came to pass that Jared was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife.

Ether 9:5

5 And it came to pass that Akish sought the life of his father-in-law; and he applied unto those whom he had sworn by the oath of the ancients, and they obtained the head of his father-in-law, as he sat upon his throne, giving audience to his people.

Ether 9:6

6 For so great had been the spreading of this wicked and secret society that it had corrupted the hearts of all the people; therefore Jared was murdered upon his throne, and Akish reigned in his stead.

Ether 9:7

7 And it came to pass that Akish began to be jealous of his son, therefore he shut him up in prison, and kept him upon little or no food until he had suffered death.

Ether 9:8

8 And now the brother of him that suffered death, (and his name was Nimrah) was angry with his father because of that which his father had done unto his brother.

Ether 9:9

9 And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer.

Ether 9:10

10 And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired.

Ether 9:11

11 Now the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore, the sons of Akish did offer them money, by which means they drew away the more part of the people after them.

Ether 9:12

12 And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.

Ether 9:13

13 Wherefore, Omer was restored again to the land of his inheritance.

Ether 9:14

14 And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead.

Ether 9:15

15 And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceedingly many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.

Ether 9:16

16 And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceedingly strong, insomuch that they became exceedingly rich--

Ether 9:17

17 Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things;

Ether 9:18

18 And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.

Ether 9:19

19 And they also had horses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms.

Ether 9:20

20 And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord: I will pour out the fulness of my wrath.

Ether 9:21

21 And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and

he anointed Coriantum to reign in his stead.

Ether 9:22

22 And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he even saw the Son of Righteousness, and did rejoice and glory in his day; and he died in peace.

Ether 9:23

23 And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly old.

Ether 9:24

24 And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.

Ether 9:25

25 And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he also begat other sons and daughters.

Ether 9:26

26 And the people had spread again over all the face of the land, and there began again to be an exceedingly great wickedness upon the face of the land, and Heth began to embrace the secret plans again of old, to destroy his father.

Ether 9:27

27 And it came to pass that he did dethrone his father, for he slew him with his own sword; and he did reign in his stead.

Ether 9:28

28 And there came prophets in the land again, crying repentance unto them--that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.

Ether 9:29

29 But the people believed not the words of the prophets, but they cast them out; and some of them they cast into pits and left them to perish. And it came to pass that they did all these things according to the commandment of the king, Heth.

Ether 9:30

30 And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceedingly fast because of the dearth, for there was no rain upon the face of the earth.

Ether 9:31

31 And there came forth poisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward, which was called by the Nephites Zarahemla.

Ether 9:32

32 And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward.

Ether 9:33

33 And it came to pass that the Lord did cause the serpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass might fall by the poisonous serpents.

Ether 9:34

34 And it came to pass that the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish they began to repent of their iniquities and cry unto the Lord.

Ether 9:35

35 And it came to pass that when they had humbled themselves sufficiently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

Ether 10

Chapter 10

Ether 10:1

1 And it came to pass that Shez, who was a descendant of Heth--for Heth had perished by the famine, and all his household save it were Shez--wherefore, Shez began to build up again a broken people.

Ether 10:2

2 And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what the Lord had done in bringing Jared and his brother across the deep; and he did walk in the ways of the Lord; and he begat sons and daughters.

Ether 10:3

3 And his eldest son, whose name was Shez, did rebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father.

Ether 10:4

4 And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceedingly old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.

Ether 10:5

5 And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.

Ether 10:6

6 And he did erect him an exceedingly beautiful throne; and he did build many prisons, and whoso would not be subject unto taxes he did cast into prison; and whoso was not able to pay taxes he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor he did cause to be put to death.

Ether 10:7

7 Wherefore he did obtain all his fine work, yea, even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in prison. And it came to pass that he did afflict the people with his whoredoms and abominations.

Ether 10:8

8 And when he had reigned for the space of forty and two years the people did rise up in rebellion against him; and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land.

Ether 10:9

9 And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish) gathered together an army of outcasts, and went forth and gave battle unto the people; and he gained power over many cities; and the war became exceedingly sore, and did last for the space of many years; and he did gain power over all the land, and did establish himself king over all the land.

Ether 10:10

10 And after that he had established himself king he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king.

Ether 10:11

11 And he did do justice unto the people, but not unto himself because of his many whoredoms; wherefore he was cut off from the presence of the Lord.

Ether 10:12

12 And it came to pass that Morianton built up many cities, and the people became exceedingly rich under his reign, both in buildings, and in gold and silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.

Ether 10:13

13 And Morianton did live to an exceedingly great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did not reign in righteousness, wherefore he was not favored of the Lord.

Ether 10:14

14 And his brother did rise up in rebellion against him, by which he did bring him into captivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity, and in his old age he begat Levi; and he died.

Ether 10:15

15 And it came to pass that Levi did serve in captivity after

the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom.

Ether 10:16

16 And after he had obtained unto himself the kingdom he did that which was right in the sight of the Lord; and the people did prosper in the land; and he did live to a good old age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.

Ether 10:17

17 And it came to pass that Corom did that which was good in the sight of the Lord all his days; and he begat many sons and daughters; and after he had seen many days he did pass away, even like unto the rest of the earth; and Kish reigned in his stead.

Ether 10:18

18 And it came to pass that Kish passed away also, and Lib reigned in his stead.

Ether 10:19

19 And it came to pass that Lib also did that which was good in the sight of the Lord. And in the days of Lib the poisonous serpents were destroyed. Wherefore they did go into the land southward, to hunt food for the people of the land, for the land was covered with animals of the forest. And Lib also himself became a great hunter.

Ether 10:20

20 And they built a great city by the narrow neck of land, by the place where the sea divides the land.

Ether 10:21

21 And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.

Ether 10:22

22 And they were exceedingly industrious, and they did buy and sell and traffic one with another, that they might get gain.

Ether 10:23

23 And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work.

Ether 10:24

24 And they did have silks, and fine-twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness.

Ether 10:25

25 And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash.

Ether 10:26

26 And they did make all manner of tools with which they did work their beasts.

Ether 10:27

27 And they did make all manner of weapons of war. And they did work all manner of work of exceedingly curious workmanship.

Ether 10:28

28 And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

Ether 10:29

29 And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Hearthom.

Ether 10:30

30 And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in captivity, yea, even all the remainder of his days.

Ether 10:31

31 And he begat Heth, and Heth lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days; and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

Ether 10:32

32 And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

Ether 10:33

33 And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.

Ether 10:34

34 Now Com did fight against them much; nevertheless, he did not prevail against them.

Ether 11

Chapter 11

Ether 11:1

1 And there came also in the days of Com many prophets, and prophesied of the destruction of that great people except they should repent, and turn unto the Lord, and forsake their murders and wickedness.

Ether 11:2

2 And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them.

Ether 11:3

3 And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

Ether 11:4

4 And he lived to a good old age, and begat Shiblom; and Shiblom

reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an exceedingly great war in all the land.

Ether 11:5

5 And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to death;

Ether 11:6

6 And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness.

Ether 11:7

7 And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore, there began to be wars and contentions in all the land, and also many famines and pestilences, insomuch that there was a great destruction, such an one as never had been known upon the face of the earth; and all this came to pass in the days of Shiblom.

Ether 11:8

8 And the people began to repent of their iniquity; and inasmuch as they did the Lord did have mercy on them.

Ether 11:9

9 And it came to pass that Shiblom was slain, and Seth was brought into captivity, and did dwell in captivity all his days.

Ether 11:10

10 And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.

Ether 11:11

11 And Ethem, being a descendant of Ahah, did obtain the kingdom; and he also did do that which was wicked in his days.

Ether 11:12

12 And it came to pass that in the days of Ethem there came many prophets, and prophesied again unto the people; yea, they did prophesy that the Lord would utterly destroy them from off the face of the earth except they repented of their iniquities.

Ether 11:13

13 And it came to pass that the people hardened their hearts, and would not hearken unto their words; and the prophets mourned and withdrew from among the people.

Ether 11:14

14 And it came to pass that Ethem did execute judgment in wickedness all his days; and he begat Moron. And it came to pass that Moron did reign in his stead; and Moron did that which was wicked before the Lord.

Ether 11:15

15 And it came to pass that there arose a rebellion among the

people, because of that secret combination which was built up to get power and gain; and there arose a mighty man among them in iniquity, and gave battle unto Moron, in which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years.

Ether 11:16

16 And it came to pass that Moron did overthrow him, and did obtain the kingdom again.

Ether 11:17

17 And it came to pass that there arose another mighty man; and he was a descendant of the brother of Jared.

Ether 11:18

18 And it came to pass that he did overthrow Moron and obtain the kingdom; wherefore, Moron dwelt in captivity all the remainder of his days; and he begat Coriantor.

Ether 11:19

19 And it came to pass that Coriantor dwelt in captivity all his days.

Ether 11:20

20 And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent the Lord God would execute judgment against them to their utter destruction;

Ether 11:21

21 And that the Lord God would send or bring forth another people to possess the land, by his power, after the manner by which he brought their fathers.

Ether 11:22

22 And they did reject all the words of the prophets, because of their secret society and wicked abominations.

Ether 11:23

23 And it came to pass that Coriantor begat Ether, and he died, having dwelt in captivity all his days.

Ether 12

Chapter 12

Ether 12:1

1 And it came to pass that the days of Ether were in the days of Coriantumr; and Coriantumr was king over all the land.

Ether 12:2

2 And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him.

Ether 12:3

3 For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled--

Ether 12:4

4 Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.

Ether 12:5

5 And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not.

Ether 12:6

6 And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.

Ether 12:7

7 For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself not unto the world.

Ether 12:8

8 But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen.

Ether 12:9

9 Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.

Ether 12:10

10 Behold it was by faith that they of old were called after the holy order of God.

Ether 12:11

11 Wherefore, by faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.

Ether 12:12

12 For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith.

Ether 12:13

13 Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth.

Ether 12:14

14 Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost.

Ether 12:15

15 Behold, it was the faith of Ammon and his brethren which wrought so great a miracle among the Lamanites.

Ether 12:16

16 Yea, and even all they who wrought miracles wrought them by faith, even those who were before Christ and also those who were after.

Ether 12:17

17 And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith.

Ether 12:18

18 And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

Ether 12:19

19 And there were many whose faith was so exceedingly strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

Ether 12:20

20 And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God, that when God put forth his finger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith.

Ether 12:21

21 And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the veil.

Ether 12:22

22 And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.

Ether 12:23

23 And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

Ether 12:24

24 And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.

Ether 12:25

25 Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.

Ether 12:26

26 And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for

the meek, that they shall take no advantage of your weakness;

Ether 12:27

27 And if men come unto me I will show unto them their weakness.

I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.

Ether 12:28

28 Behold, I will show unto the Gentiles their weakness and I will show unto them that faith, hope and charity bringeth unto me--the fountain of all righteousness.

Ether 12:29

29 And I, Moroni, having heard these words, was comforted, and said: O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith;

Ether 12:30

30 For the brother of Jared said unto the mountain Zerin, Remove--and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.

Ether 12:31

31 For thus didst thou manifest thyself unto thy disciples; for after they had faith, and did speak in thy name, thou didst show thyself unto them in great power.

Ether 12:32

32 And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the mansions of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared.

Ether 12:33

33 And again, I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.

Ether 12:34

34 And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father.

Ether 12:35

35 Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.

Ether 12:36

36 And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity.

Ether 12:37

37 And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful;

wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

Ether 12:38

38 And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

Ether 12:39

39 And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;

Ether 12:40

40 And only a few have I written, because of my weakness in writing.

Ether 12:41

41 And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.

Ether 13

Chapter 13

Ether 13:1

1 And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

Ether 13:2

2 For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

Ether 13:3

3 And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

Ether 13:4

4 Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

Ether 13:5

5 And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come--after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

Ether 13:6

6 And that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, for which things there has

been a type.

Ether 13:7

7 For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.

Ether 13:8

8 Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

Ether 13:9

9 And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.

Ether 13:10

10 And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

Ether 13:11

11 And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham.

Ether 13:12

12 And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

Ether 13:13

13 And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

Ether 13:14

14 And as he dwelt in the cavity of a rock he made the remainder of his record, viewing the destructions which came upon the people, by night.

Ether 13:15

15 And it came to pass that in that same year in which he was cast out from among the people there began to be a great war among the people, for there were many who rose up, who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken.

Ether 13:16

16 And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him.

Ether 13:17

17 But he repented not, neither his fair sons nor daughters; neither the fair sons and daughters of Cohor; neither the fair sons and daughters of Corihor; and in fine, there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins.

Ether 13:18

18 Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock, there were many people who were slain by the sword of those secret combinations, fighting against Coriantumr that they might obtain the kingdom.

Ether 13:19

19 And it came to pass that the sons of Coriantumr fought much and bled much.

Ether 13:20

20 And in the second year the word of the Lord came to Ether, that he should go and prophesy unto Coriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people--

Ether 13:21

21 Otherwise they should be destroyed, and all his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

Ether 13:22

22 And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to kill Ether, but he fled from before them and hid again in the cavity of the rock.

Ether 13:23

23 And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity.

Ether 13:24

24 And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father.

Ether 13:25

25 Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired.

Ether 13:26

26 And there were robbers, and in fine, all manner of wickedness upon all the face of the land.

Ether 13:27

27 And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley

of Gilgal; and the battle became exceedingly sore.

Ether 13:28

28 And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

Ether 13:29

29 And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.

Ether 13:30

30 And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him.

Ether 13:31

31 And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

Ether 14

Chapter 14

Ether 14:1

1 And now there began to be a great curse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

Ether 14:2

2 Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the defence of his property and his own life and of his wives and children.

Ether 14:3

3 And now, after the space of two years, and after the death of Shared, behold, there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish.

Ether 14:4

4 And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceedingly sore, and many thousands fell by the sword.

Ether 14:5

5 And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken.

Ether 14:6

6 And he came forth to the land of Moron, and placed himself upon the throne of Coriantumr.

Ether 14:7

7 And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive

great strength to his army.

Ether 14:8

8 Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations.

Ether 14:9

9 And it came to pass that his high priest murdered him as he sat upon his throne.

Ether 14:10

10 And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

Ether 14:11

11 And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib.

Ether 14:12

12 And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore.

Ether 14:13

13 And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore.

Ether 14:14

14 And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.

Ether 14:15

15 And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.

Ether 14:16

16 And when he had come to the plains of Agosh he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib.

Ether 14:17

17 Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.

Ether 14:18

18 And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land--Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!

Ether 14:19

19 And it came to pass that the people began to flock together in armies, throughout all the face of the land.

Ether 14:20

20 And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr.

Ether 14:21

21 And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead.

Ether 14:22

22 And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the worms of the flesh.

Ether 14:23

23 And the scent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof.

Ether 14:24

24 Nevertheless, Shiz did not cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of the Lord which came to Ether that Coriantumr should not fall by the sword.

Ether 14:25

25 And thus we see that the Lord did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction.

Ether 14:26

26 And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore, and there he gave battle unto Shiz for the space of three days.

Ether 14:27

27 And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

Ether 14:28

28 And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.

Ether 14:29

29 And it came to pass that they came forth, but were driven again; and they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore.

Ether 14:30

30 And it came to pass that Shiz smote upon Coriantumr that he gave him many deep wounds; and Coriantumr, having lost his blood,

fainted, and was carried away as though he were dead.

Ether 14:31

31 Now the loss of men, women and children on both sides was so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore, they returned to their camp.

Ether 15

Chapter 15

Ether 15:1

1 And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him.

Ether 15:2

2 He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children.

Ether 15:3

3 He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul mourned and refused to be comforted.

Ether 15:4

4 And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.

Ether 15:5

5 And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

Ether 15:6

6 And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.

Ether 15:7

7 And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.

Ether 15:8

8 And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle.

Ether 15:9

9 And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

Ether 15:10

10 And it came to pass that the armies of Coriantumr did press

upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.

Ether 15:11

11 And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred.

Ether 15:12

12 And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Ether.

Ether 15:13

13 And it came to pass that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.

Ether 15:14

14 Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.

Ether 15:15

15 And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children--both men women and children being armed with weapons of war, having shields, and breastplates, and head-plates, and being clothed after the manner of war--they did march forth one against another to battle; and they fought all that day, and conquered not.

Ether 15:16

16 And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.

Ether 15:17

17 And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

Ether 15:18

18 And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.

Ether 15:19

19 And behold, the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore

they went again to battle.

Ether 15:20

20 And it came to pass that they fought all that day, and when the night came they slept upon their swords.

Ether 15:21

21 And on the morrow they fought even until the night came.

Ether 15:22

22 And when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon their swords.

Ether 15:23

23 And on the morrow they fought again; and when the night came they had all fallen by the sword save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz.

Ether 15:24

24 And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their might with their swords and with their shields, all that day.

Ether 15:25

25 And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.

Ether 15:26

26 And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

Ether 15:27

27 And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.

Ether 15:28

28 And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

Ether 15:29

29 Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

Ether 15:30

30 And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

Ether 15:31

31 And it came to pass that after he had smitten off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died.

Ether 15:32

32 And it came to pass that Coriantumr fell to the earth, and became as if he had no life.

Ether 15:33

33 And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.

Ether 15:34

34 Now the last words which are written by Ether are these: Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen.

Moroni

THE BOOK OF MORONI

Moroni 1

Chapter 1

Moroni 1:1

1 Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

Moroni 1:2

2 For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephite that will not deny the Christ.

Moroni 1:3

3 And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.

Moroni 1:4

4 Wherefore, I write a few more things, contrary to that which I had supposed; for I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord.

Moroni 2

Chapter 2

Moroni 2:1

1 The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them--

Moroni 2:2

2 And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.

Moroni 2:3

3 Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.

Moroni 3
Chapter 3

Moroni 3:1

1 The manner which the disciples, who were called the elders of the church, ordained priests and teachers--

Moroni 3:2

2 After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

Moroni 3:3

3 In the name of Jesus Christ I ordain you to be a priest, (or, if he be a teacher) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.

Moroni 3:4

4 And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.

Moroni 4
Chapter 4

Moroni 4:1

1 The manner of their elders and priests administering the flesh and blood of Christ unto the church; and they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it--

Moroni 4:2

2 And they did kneel down with the church, and pray to the Father in the name of Christ, saying:

Moroni 4:3

3 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

Moroni 5
Chapter 5

Moroni 5:1

1 The manner of administering the wine--Behold, they took the cup, and said:

Moroni 5:2

2 O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Moroni 6

Chapter 6

Moroni 6:1

1 And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

Moroni 6:2

2 Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

Moroni 6:3

3 And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end.

Moroni 6:4

4 And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

Moroni 6:5

5 And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls.

Moroni 6:6

6 And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus.

Moroni 6:7

7 And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders, and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ.

Moroni 6:8

8 But as oft as they repented and sought forgiveness, with real intent, they were forgiven.

Moroni 6:9

9 And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.

Moroni 7

Chapter 7

Moroni 7:1

1 And now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope, and charity; for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship.

Moroni 7:2

2 And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

Moroni 7:3

3 Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven.

Moroni 7:4

4 And now my brethren, I judge these things of you because of your peaceable walk with the children of men.

Moroni 7:5

5 For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

Moroni 7:6

6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.

Moroni 7:7

7 For behold, it is not counted unto him for righteousness.

Moroni 7:8

8 For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

Moroni 7:9

9 And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

Moroni 7:10

10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

Moroni 7:11

11 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

Moroni 7:12

12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

Moroni 7:13

13 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

Moroni 7:14

14 Wherefore, take heed, my beloved brethren, that ye do not

judge that which is evil to be of God, or that which is good and of God to be of the devil.

Moroni 7:15

15 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

Moroni 7:16

16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

Moroni 7:17

17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

Moroni 7:18

18 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

Moroni 7:19

19 Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

Moroni 7:20

20 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

Moroni 7:21

21 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

Moroni 7:22

22 For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

Moroni 7:23

23 And God also declared unto prophets, by his own mouth, that Christ should come.

Moroni 7:24

24 And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them.

Moroni 7:25

25 Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ.

Moroni 7:26

26 And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as sure as Christ liveth he spake these words unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.

Moroni 7:27

27 Wherefore, my beloved brethren, have miracles ceased because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men?

Moroni 7:28

28 For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens.

Moroni 7:29

29 And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.

Moroni 7:30

30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.

Moroni 7:31

31 And the office of their ministry is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.

Moroni 7:32

32 And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.

Moroni 7:33

33 And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

Moroni 7:34

34 And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

Moroni 7:35

35 And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

Moroni 7:36

36 Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

Moroni 7:37

37 Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.

Moroni 7:38

38 For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

Moroni 7:39

39 But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church.

Moroni 7:40

40 And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?

Moroni 7:41

41 And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

Moroni 7:42

42 Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.

Moroni 7:43

43 And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.

Moroni 7:44

44 If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

Moroni 7:45

45 And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all

things, endureth all things.

Moroni 7:46

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail--

Moroni 7:47

47 But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Moroni 7:48

48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.

Moroni 8

Chapter 8

Moroni 8:1

1 An epistle of my father Mormon, written to me, Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying:

Moroni 8:2

2 My beloved son, Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work.

Moroni 8:3

3 I am mindful of you always in my prayers, continually praying unto God the Father in the name of his Holy Child, Jesus, that he, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

Moroni 8:4

4 And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.

Moroni 8:5

5 For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

Moroni 8:6

6 And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

Moroni 8:7

7 For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying:

Moroni 8:8

8 Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician,

but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

Moroni 8:9

9 And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

Moroni 8:10

10 Behold I say unto you that this thing shall ye teach--repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

Moroni 8:11

11 And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

Moroni 8:12

12 But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism!

Moroni 8:13

13 Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

Moroni 8:14

14 Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity, for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.

Moroni 8:15

15 For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.

Moroni 8:16

16 Wo be unto them that shall pervert the ways of the Lord after this manner, for they shall perish except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear.

Moroni 8:17

17 And I am filled with charity, which is everlasting love; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and partakers of salvation.

Moroni 8:18

18 For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.

Moroni 8:19

19 Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

Moroni 8:20

20 And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

Moroni 8:21

21 Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ.

Moroni 8:22

22 For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing--

Moroni 8:23

23 But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

Moroni 8:24

24 Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation and under the curse of a broken law.

Moroni 8:25

25 And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;

Moroni 8:26

26 And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

Moroni 8:27

27 Behold, my son, I will write unto you again if I go not out soon against the Lamanites. Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction except they should repent.

Moroni 8:28

28 Pray for them, my son, that repentance may come unto them. But behold, I fear lest the Spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority which cometh from God; and they are denying the Holy Ghost.

Moroni 8:29

29 And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior

himself.

Moroni 8:30

30 Farewell, my son, until I shall write unto you, or shall meet you again. Amen.

Moroni 9

Chapter 9

Moroni 9:1

1 My beloved son, I write unto you again that ye may know that I am yet alive; but I write somewhat of that which is grievous.

Moroni 9:2

2 For behold, I have had a sore battle with the Lamanites, in which we did not conquer; and Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men.

Moroni 9:3

3 And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another.

Moroni 9:4

4 Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.

Moroni 9:5

5 For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually.

Moroni 9:6

6 And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.

Moroni 9:7

7 And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

Moroni 9:8

8 And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.

Moroni 9:9

9 And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue--

Moroni 9:10

10 And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

Moroni 9:11

11 O my beloved son, how can a people like this, that are without civilization--

Moroni 9:12

12 (And only a few years have passed away, and they were a civil and a delightsome people)

Moroni 9:13

13 But O my son, how can a people like this, whose delight is in so much abomination--

Moroni 9:14

14 How can we expect that God will stay his hand in judgment against us?

Moroni 9:15

15 Behold, my heart cries: Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face!

Moroni 9:16

16 And again, my son, there are many widows and their daughters who remain in Sherrizah; and that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die.

Moroni 9:17

17 And the army which is with me is weak; and the armies of the Lamanites are betwixt Sherrizah and me; and as many as have fled to the army of Aaron have fallen victims to their awful brutality.

Moroni 9:18

18 O the depravity of my people! They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands.

Moroni 9:19

19 And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young; and they delight in everything save that which is good; and the suffering of our women and our children upon all the face of this land doth exceed everything; yea, tongue cannot tell, neither can it be written.

Moroni 9:20

20 And now, my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth exceed that of the Lamanites.

Moroni 9:21

21 Behold, my son, I cannot recommend them unto God lest he

should smite me.

Moroni 9:22

22 But behold, my son, I recommend thee unto God, and I trust in Christ that thou wilt be saved; and I pray unto God that he will spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they repent and return unto him.

Moroni 9:23

23 And if they perish it will be like unto the Jaredites, because of the wilfulness of their hearts, seeking for blood and revenge.

Moroni 9:24

24 And if it so be that they perish, we know that many of our brethren have deserted over unto the Lamanites, and many more will also desert over unto them; wherefore, write somewhat a few things, if thou art spared and I shall perish and not see thee; but I trust that I may see thee soon; for I have sacred records that I would deliver up unto thee.

Moroni 9:25

25 My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death, and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever.

Moroni 9:26

26 And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power, until all things shall become subject unto him, be, and abide with you forever. Amen.

Moroni 10

Chapter 10

Moroni 10:1

1 Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

Moroni 10:2

2 And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Moroni 10:3

3 Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

Moroni 10:4

4 And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

Moroni 10:5

5 And by the power of the Holy Ghost ye may know the truth of all things.

Moroni 10:6

6 And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

Moroni 10:7

7 And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.

Moroni 10:8

8 And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God.

And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

Moroni 10:9

9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

Moroni 10:10

10 And to another, that he may teach the word of knowledge by the same Spirit;

Moroni 10:11

11 And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit;

Moroni 10:12

12 And again, to another, that he may work mighty miracles;

Moroni 10:13

13 And again, to another, that he may prophesy concerning all things;

Moroni 10:14

14 And again, to another, the beholding of angels and ministering spirits;

Moroni 10:15

15 And again, to another, all kinds of tongues;

Moroni 10:16

16 And again, to another, the interpretation of languages and of divers kinds of tongues.

Moroni 10:17

17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

Moroni 10:18

18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

Moroni 10:19

19 And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

Moroni 10:20

20 Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

Moroni 10:21

21 And except ye have charity ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.

Moroni 10:22

22 And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity.

Moroni 10:23

23 And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me.

Moroni 10:24

24 And now I speak unto all the ends of the earth--that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

Moroni 10:25

25 And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

Moroni 10:26

26 And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ; and I lie not.

Moroni 10:27

27 And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

Moroni 10:28

28 I declare these things unto the fulfilling of the prophecies.

And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

Moroni 10:29

29 And God shall show unto you, that that which I have written is true.

Moroni 10:30

30 And again I would exhort you that ye would come unto Christ,

and lay hold upon every good gift, and touch not the evil gift,
nor the unclean thing.

Moroni 10:31

31 And awake, and arise from the dust, O Jerusalem; yea, and put
on thy beautiful garments, O daughter of Zion; and strengthen thy
stakes and enlarge thy borders forever, that thou mayest no more
be confounded, that the covenants of the Eternal Father which he
hath made unto thee, O house of Israel, may be fulfilled.

Moroni 10:32

32 Yea, come unto Christ, and be perfected in him, and deny
yourselves of all ungodliness; and if ye shall deny yourselves of
all ungodliness and love God with all your might, mind and
strength, then is his grace sufficient for you, that by his grace
ye may be perfect in Christ; and if by the grace of God ye are
perfect in Christ, ye can in nowise deny the power of God.

Moroni 10:33

33 And again, if ye by the grace of God are perfect in Christ,
and deny not his power, then are ye sanctified in Christ by the
grace of God, through the shedding of the blood of Christ, which
is in the covenant of the Father unto the remission of your sins,
that ye become holy, without spot.

Moroni 10:34

34 And now I bid unto all, farewell. I soon go to rest in the
paradise of God, until my spirit and body shall again reunite,
and I am brought forth triumphant through the air, to meet you
before the pleasing bar of the great Jehovah, the Eternal Judge
of both quick and dead. Amen.

240 BC
THE PAPYRUS OF ANI
(THE EGYPTIAN BOOK OF THE
DEAD)
Translated by E.A. Wallis Budge

HYMN TO OSIRIS

"Homage to thee, Osiris, Lord of eternity, King of the Gods, whose names are manifold, whose forms are holy, thou being of hidden form in the temples, whose Ka is holy. Thou art the governor of Tattu (Busiris), and also the mighty one in Sekhem (Letopolis). Thou art the Lord to whom praises are ascribed in the nome of Ati, thou art the Prince of divine food in Anu. Thou art the Lord who is commemorated in Maati, the Hidden Soul, the Lord of Qerrt (Elephantine), the Ruler supreme in White Wall (Memphis). Thou art the Soul of Ra, his own body, and hast thy place of rest in Henensu (Herakleopolis). Thou art the beneficent one, and art praised in Nart. Thou makest thy soul to be raised up. Thou art the Lord of the Great House in Khemenu (Hermopolis). Thou art the mighty one of victories in Shas-hetep, the Lord of eternity, the Governor of Abydos. The path of his throne is in Ta-tcheser (a part of Abydos). Thy name is established in the mouths of men. Thou art the substance of Two Lands (Egypt). Thou art Tem, the feeder of Kau (Doubles), the Governor of the Companies of the gods. Thou art the beneficent Spirit among the spirits. The god of the Celestial Ocean (Nu) draweth from thee his waters. Thou sendest forth the north wind at eventide, and breath from thy nostrils to the satisfaction of thy heart. Thy heart reneweth its youth, thou producest the.... The stars in the celestial heights are obedient unto thee, and the great doors of the sky open themselves before thee. Thou art he to whom praises are ascribed in the southern heaven, and thanks are given for thee in the northern heaven. The imperishable stars are under thy supervision, and the stars which never set are thy thrones. Offerings appear before thee at the decree of Keb. The Companies of the Gods praise thee, and the gods of the Tuat (Other World) smell the earth in paying homage to thee. The uttermost parts of the earth bow before thee, and the limits of the skies entreat thee with supplications when they see thee. The holy ones are overcome before thee, and all Egypt offereth thanksgiving unto thee when it meeteth Thy Majesty. Thou art a shining Spirit-Body, the governor of Spirit-Bodies; permanent is thy rank, established is thy rule. Thou art the well-doing Sekhem (Power) of the Company of the Gods, gracious is thy face, and beloved by him that seeth it. Thy fear is set in all the lands by reason of thy perfect love, and they cry out to thy name making it the first of names, and all people make offerings to thee. Thou art the lord who art commemorated in heaven and upon earth. Many are the cries which are made to thee at the Uak festival, and with one heart and voice Egypt raiseth cries of joy to thee.

"Thou art the Great Chief, the first among thy brethren, the Prince of the Company of the Gods, the stablisher of Right and Truth throughout the World, the Son who was set on the great throne of his father Keb. Thou art the beloved of thy mother Nut, the mighty one of valour, who overthrew the Sebau-fiend. Thou didst stand up and smite thine enemy, and set thy fear in thine adversary. Thou dost bring the boundaries of the mountains. Thy heart is fixed, thy legs are set firm. Thou art the heir of Keb and of the sovereignty of the Two Lands (Egypt). He (Keb) hath seen his splendours, he hath decreed for him the guidance of the world by thy hand as long as times endure. Thou hast made this earth with thy hand, and the waters, and the winds, and the vegetation, and all the cattle, and all the feathered fowl, and all the fish, and all the creeping things, and all the wild animals thereof. The desert is the lawful possession of the son of Nut. The Two Lands (Egypt) are content to crown thee upon the throne of thy father, like Ra.

"Thou rollest up into the horizon, thou hast set light over the darkness, thou sendest forth air from thy plumes, and thou floodest the Two Lands like the Disk at daybreak. Thy crown penetrateth the height of heaven, thou art the companion of the stars, and the guide of every god. Thou art beneficent in decree and speech, the favoured one of the Great Company of the Gods, and the beloved of the Little Company of the Gods.

His sister [Isis] hath protected him, and hath repulsed the fiends, and turned aside calamities (of evil). She uttered the spell with the magical power of her mouth. Her tongue was perfect, and it never halted at a word. Beneficent in command and word was Isis, the woman of magical spells, the advocate of her brother. She sought him untiringly, she wandered round and round about this earth in sorrow, and she alighted not without finding him. She made light with her feathers, she created air with her wings, and she uttered the death wail for her brother. She raised up the inactive members of whose heart was still, she drew from him his essence, she made an heir, she reared the child in loneliness, and the place where he was not known, and he grew in strength and stature, and his hand was mighty in the House of Keb. The Company of the Gods rejoiced, rejoiced, at the coming of Horus, the son of Osiris, whose heart was firm, the triumphant, the son of Isis, the heir of Osiris."

REFERENCES REFERENCES

Following is a list of frequently-mentioned geographical locations, and their commonly-known names:

Abtu Abydos
Abu Elephantine
Anu Heliopolis
Bast Bubastis
Hensu Herakleopolis
Het-ka-Ptah Memphis
Khemenu Hermopolis
Per-Menu Panopolis
Qerrt Elephantine
Sau Sais
Sekhem Letopolis
Suat Asyut
Tetu Busiris
Two Lands Upper and Lower Egypt
Unu Hermopolis

A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN:

Behold, the Osiris Ani, the scribe of the holy offerings of all the gods, saith: Homage to thee, O thou who hast come as Khepera, Khepera the creator of the gods, Thou art seated on thy throne, thou risest up in the sky, illumining thy mother [Nut], thou art seated on thy throne as the king of the gods. [Thy] mother Nut stretcheth out her hands, and performeth an act of homage to thee. The domain of Manu receiveth thee with satisfaction. The goddess Maat embraceth thee at the two seasons of the day. May Ra give glory, and power, and thruth-speaking, and the appearance as a living soul so that he may gaze upon Heru-khuti, to the KA of the Osiris the Scribe Ani, who speaketh truth before Osiris, and who saith: Hail, O all ye gods of the House of the Soul, who weigh heaven and earth in a balance, and who give celestial food [to the dead]. Hail, Tatun, [who art] One, thou creator of mortals [and] of the Companies of the Gods of the South and of the North, of the West and of the East, ascribe ye praise to Ra, the lord of heaven, the KING, Life, Strength, and Health, the maker of the gods. Give ye thanks unto him in his beneficent form which is enthroned in the Atett Boat; beings celestial praise thee,

beings terrestrial praise thee. Thoth and the goddess Maat mark out thy course for thee day by day and every day. Thine enemy the Serpent hath been given over to the fire. The Serpent-fiend Sebau hath fallen headlong, his forelegs are bound in chains, and his hind legs hath Ra carried away from him. The Sons of Revolt shall never more rise up. The House of the Aged One keepeth festival, and the voices of those who make merry are in the Great Place. The gods rejoice when they see Ra crowned upon his throne, and when his beams flood the world with light. The majesty of this holy god setteth out on his journey, and he goeth onwards until he reacheth the land of Manu; the earth becometh light at his birth each day; he proceedeth until he reacheth the place where he was yesterday. O be thou at peace with me. Let me gaze upon thy beauties. Let me journey above the earth. Let me smite the Ass. Let me slit asunder the Serpent-fiend Sebau. Let me destroy Aepep at the moment of his greatest power. Let me behold the Abtu Fish at his season, and the Ant Fish with the Ant Boat as it piloteth it in its lake. Let me behold Horus when he is in charge of the rudder [of the Boat of Ra], with Thoth and the goddess Maat on each side of him. Let me lay hold of the tow-rope of the Sektet Boat, and the rope at the stern of the Matett Boat. Let Ra grant to me a view of the Disk (the Sun), and a sight of Ah (the Moon) unfailingly each day. Let my Ba-soul come forth to walk about hither and thither and whithersoever it pleaseth. Let my name be called out, let it be found inscribed on the tablet which recordeth the names of those who are to receive offerings. Let meals from the sepulchral offerings be given to me in the presence [of Osiris], as to those who are in the following of Horus. Let there be prepared for me a seat in the Boat of the Sun on the day wheron the god saileth. Let me be received in the presence of Osiris in the Land of Truth-speaking- the Ka of Osiris Ani.

APPENDIX
 APPENDIX

(From the Papyrus of Nekht, Brit. Mus. No. 10471, Sheet 21)

NEKHT, THE CAPTAIN OF SOLDIERS, THE ROYAL SCRIBE, SINGETH A HYMN OF PRAISE TO RA, and saith:- Homage to thee, O thou glorious Being, thou who art dowered [with all sovereignty]. O Tem-Heru-Khuti (Tem-Harmakhis), when thou risest in the horizon of heaven a cry of joy goeth forth to thee from all people. O thou beautiful Being, thou dost renew thyself in thy season in the form of the Disk, within thy mother Hathor. Therefore in every place every heart swelleth with joy at thy rising for ever. The regions of the South and the North come to thee with homage, and send forth acclamations at thy rising on the horizon of heaven, and thou illuminest the Two Lands with rays of turquoise-[coloured] light. O Ra, who art Heru-Khuti, the divine man-child, the heir of eternity, self-begotten and self-born, king of the earth, prince of the Tuat (the Other World), governor of Aukert, thou didst come from the Water-god, thou didst spring from the Sky-god Nu, who doth cherish thee and order thy members. O thou god of life, thou lord of love, all men live when thou shinest; thou art crowned king of the gods. The goddess Nut embraceth thee, and the goddess Mut enfoldeth thee at all seasons. Those who are in thy following sing unto thee with joy, and they bow down their foreheads to the earth when they meet thee, the lord of heaven, the lord of the earth, the King of Truth, the lord of eternity, the prince of everlastingness, thou sovereign of all the gods, thou god of life, thou creator of eternity, thou maker of heaven wherin thou art firmly established.

The Company of the Gods rejoice at thy rising, the earth is glad when it beholdeth thy rays; the people who have been long dead come forth with cries of joy to behold thy beauties every day. Thou goest forth each day over heaven and earth, and thou art made strong each

day be thy mother Nut. Thou passest over the heights of heaven, thy heart swelleth with joy; and the Lake of Testes (the Great Oasis) is content thereat. The Serpent-fiend hath fallen, his arms are hewn off, the Knife hath severed his joints. Ra liveth by Maat (Law), the beautiful! The Sektet Boat advanceth and cometh into port. The South and the North, and the West and East, turn to praise thee. O thou First, Great God (PAUTA), who didst come into being of thine own accord, Isis and Nephthys salute thee, they sing unto thee songs of joy at thy rising in the boat, they stretch out their hands unto thee. The Souls of the East follow thee, and the Souls of the West praise thee. Thou art the Ruler of all the gods. Thou in thy shrine hast joy, for the Serpent-fiend Nak hath been judged by the fire, and thy heart shall rejoice for ever. Thy mother Nut is esteemed by thy father Nu.

HYMN TO OSIRIS UN-NEFER

A Hymn of Praise to Osiris Un-Nefer, the great god who dwelleth in Abtu, the king of eternity, the lord of everlastingness, who traverseth millions of years in his existence. Thou art the eldest son of the womb of Nut. Thou was begotten by Keb, the Erpat. Thou art the lord of the Urrt Crown. Thou art he whose White Crown is lofty. Thou art the King (Ati) of gods [and] men. Thou hast gained possession of the sceptre of rule, and the whip, and the rank and dignity of thy divine fathers. Thy heart is expanded with joy, O thou who art in the kingdom of the dead. Thy son Horus is firmly placed on thy throne. Thou hast ascended thy throne as the Lord of Tetu, and as the Heq who dwelleth in Abydos. Thou makest the Two Lands to flourish through Truth-speaking, in the presence of him who is the Lord to the Uttermost Limit. Thou drawest on that which hath not yet come into being in thy name of "Ta-her-sta-nef." Thou governest the Two Lands by Maat in thy name of "Seker." Thy power is wide-spread, thou art he of whom the fear is great in thy name of "Usar" (or "Asar"). Thy existence endureth for an infinite number of double henti periods in thy name of "Un-Nefer."

Homage to thee, King of Kings, and Lord of Lords, and Prince of Princes. Thou hast ruled the Two Lands from the womb of the goddess Nut. Thou hast governed the Lands of Akert. Thy members are of silver-gold, thy head is of lapis-lazuli, and the crown of thy head is of turquoise. Thou art An of millions of years. Thy body is all pervading, O Beautiful Face in Ta-tchesert. Grant thou to me glory in heaven, and power upon earth, and truth-speaking in the Divine Underworld, and [the power to] sail down the river to Tetu in the form of a living Ba-soul, and [the power to] sail up the river to Abydos in the form of a Benu bird, and [the power to] pass in through and to pass out from, without obstruction, the doors of the lords of the Tuat. Let there be given unto me bread-cakes in the House of Refreshing, and sepulchral offerings of cakes and ale, and propitiatory offerings in Anu, and a permanent homestead in Sekhet-Aaru, with wheat and barley therein- to the Double of the Osiris, the scribe Ani.

THE CHAPTERS OF COMING FORTH BY DAY

HERE BEGIN THE CHAPTERS OF COMING FORTH BY DAY, AND THE SONGS OF PRAISING AND GLORIFYING WHICH ARE TO BE RECITED FOR "COMING FORTH" AND FOR ENTERING INTO KHERT-NETER, AND THE SPELLS WHICH ARE TO BE SAID IN BEAUTIFUL AMENTET. THEY SHALL BE RECITED ON THE DAY OF THE FUNERAL, ENTERING IN AFTER COMING FORTH.

The Osiris Ani, the Osiris the scribe Ani saith:- Homage to thee, O Bull of Amentet, Thoth the king of eternity is with me. I am the great god by the side of the divine boat, I have fought for thee, I am one of those gods, those divine chiefs, who proved the

truth-speaking of Osiris before his enemies on the day of the weighing of words. I am thy kinsman Osiris. I am [one of] those gods who were the children of the goddess Nut, who hacked in pieces the enemies of Osiris, and who bound in fetters the legion of Sebau devils on his behalf. I am thy kinsman Horus, I have fought on thy behalf, I have come to thee for thy name's sake. I am Thoth who proved the truth of the words of Osiris before his enemies on the day of the weighing of words in the great House of the Prince, who dwelleth in Anu. I am Teti, the son of Teti. My mother conceived me in Tetu, and gave birth to me in Tetu. I am with the mourners [and with] the women who tear out their hair and make lament for Osiris in Tau-Rekhti, proving true the words of Osiris before his enemies. Ra commanded Thoth to

prove true the words of Osiris before his enemies; what was commanded [for Osiris], let that be done for me by Thoth. I am with Horus on the day of dressing Teshtesh. I open the hidden water-springs for the ablutions of Urt-ab. I unbolt the door of the Shetait Shrine in Ra-stau. I am with Horus as the protector of the left shoulder of Osiris, the dweller in Sekhem. I enter in among and I come forth from the Flame-gods on the day of the destruction of the Sebau fiends in Sekhem. I am with Horus on the day[s] of the festivals of Osiris, at the making of offerings and oblations, namely, on the festival which is celebrated on the sixth day of the month, and on the day of the Tenat festival in Anu. I am the UAB priest (libationer) in Tetu, Rera, the dweller in Per-Asar. I exalt him that is upon the high place of the country. I look upon the hidden things (the mysteries) in Ra-stau. I recite the words of the liturgy of the festival of the Soul-god in Tetu. I am the SEM priest, and [perform] his duties. I am the UR-KHERP-HEM priest on the day of placing the Henu Boat of Seker upon its divine sledge. I have taken in my hand the digging tool on the day of digging up the earth in Hensu.

Hail, O ye who make perfect souls to enter into the House of Osiris, make ye the well-instructed soul of the Osiris the scribe Ani, whose word is true, to enter in and to be with you in the House of Osiris.

Let him hear even as ye hear; let him have sight even as ye have sight; let him stand up even as ye stand up; let him take his seat even as ye take your seats.

Hail, O ye who give cakes and ale to perfect souls in the House of Osiris, give ye cakes and ale twice each day (in the morning and in the evening) to the soul of the Osiris Ani, whose word is true before the gods, the Lords of Abydos, and whose word is true with you.

Hail, O ye who open up the way, who act as guides to the roads [in the Other World] to perfect souls in the House of Osiris, open ye up for him the way, and act ye as guides to the roads to the soul of the Osiris, the scribe, the registry of all the offerings made to the gods, Ani, [whose word is true] with you. May he enter the House of Osiris with boldness, and may he come forth therefrom in peace. May there be no opposition made to him, and may he not be sent back [therefrom]. May he enter in under favour [of Osiris], and may he come forth gratified [at the acceptance of] his true words. May his commands be performed in the House of Osiris, may his words travel with you, may he be glorious as ye are. May he be not found to be light in the Balance, may the Balance dispose of his case.

(In the Turin Papyrus, ed. Lepsius, this Chapter ends with the following.)

Permit thou not me to be judged according to the mouths of the multitude. May my soul lift itself up before [Osiris], having been found to have been pure when on earth. May I come into thy presence, O Lord of the gods; may I arrive at the Nome of Maati (Truth); may I

rise up on my seat like a god endowed with life; may I give forth light like the Company of the Gods who dwell in heaven; may I become like one of you; may I lift up my footsteps in the town of Kher-Aha; may I look upon the Sektet Boat of the god, Saah, the holy one, as it passeth across the sky; may I not be repulsed; may I look upon the Lords of the Tuat, or, according to another reading, the Company of the Gods; may I smell the savour of the divine food of the Company of the Gods; may I sit down with them; may my name be proclaimed for offerings by the KHER-HEB priest at the sacrificial table; may I hear the petitions which are made when offerings are presented; may I draw nigh unto the Neshem Boat; and may neither my Heart-soul nor its lord be repulsed.

Homage to thee, O Chief of Amentet, thou god Osiris, who dwellest in the town of Nifu-ur. Grant thou that I may arrive in peace in Amentet. May the Lords of Ta-Tchesert receive me, and may they say unto me: "Hail, hail; welcome, welcome!" May they make ready for me a seat by the side of the President of the Chiefs; may the Nursing-goddesses receive me at the seasons, and may I come forth into the presence of Un-Nefer true of word. May I be a Follower of Horus in Ra-stau, and of Osiris in Tetu; and may I perform all the transformations which my heart may desire to make in every place wherein my Double (KA) wisheth to be.

RUBRIC: If this text be known [by the deceased] upon earth or if he causeth it to be done in writing upon [his] coffin, then will he be able to come forth on any day he pleaseth, and to enter into his habitation unrepulsed. Cakes and ale and joints of meat from those which are on the altar of Ra shall be given unto him, and his homestead shall be among the fields of the Field of Reeds (Sekhet-Aaru), and wheat and barley shall be given unto him therein, and he shall flourish there even as he flourished upon earth.

**APPENDIX
APPENDIX**

(From the Papyrus of Nekhtu-Amen, ed. Naville, I, 5)

THE CHAPTER OF MAKING THE SAHU TO ENTER THE TUAT ON THE DAY OF THE FUNERAL, WHEN THE FOLLOWING WORDS ARE TO BE SAID: Homage to thee, O thou who dwellest in the Holy Hill (Set-Tchesert) of Amentet! the Osiris, the royal scribe, Nekhtu-Amen, whose word is true, knoweth thee, he knoweth thy name. Deliver thou him from the worms which are in Ra-stau, which live upon the bodies of men and women, and feed upon their blood, for Osiris, the favoured servant of the god of his city, the royal scribe Nekhtu-Amen, knoweth you, and he knoweth your names. Let the order for his protection be the first command of Osiris, the Lord to the Uttermost Limit, who keepeth his body hidden. May he give him release from the Terrible One who dwelleth at the bend of the River of Amentet, and may he decree the acts that will make him to rise up. Let him pass on to him whose throne is placed within the darkness, who giveth light in Ra-stau. O thou Lord of Light, come thou and swallow up the worms which are in Amentet. Let the Great God who dwelleth in Tetu, and who is himself unseen, hear his prayers, and let those who cause afflictions hold him in fear as he cometh forth with the sentence of their doom to the Divine Block. I the Osiris, the royal scribe, Nekhtu-Amen, come, bearing the decree of Neb-er-tcher, and I am the Horus who taketh possession of his throne for him. His father, the lord of all those who are in the Boat of his Father Horus, hath ascribed praise unto him. He cometh bearing tidings..... let him see the town of Anu. Their chief shall stand on the earth before him, the scribes shall magnify him at the doors of their assemblies, and thy shall swathe im with swathings in Anu. He hath led heaven captive, and he hath seized the earth in his grasp. Neither the heavens nor the earth can be taken away from him, for,

behold, he is Ra, the firstborn of the gods. His mother shall nurse him, and shall give him her breast on the horizon.

RUBRIC: The words of this Chapter shall be said after [the deceased] is laid to rest in Amentet; by means of them the region Tenn-t shall be contented with her lord. And the Osiris, the royal scribe, Nekhtu-Amen, whose word is truth, shall come forth, and he shall embark in the Boat of Ra, and [his] body upon its bier shall be counted up, and he shall be established in the Tuat.

THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS ANI, THE SCRIBE, AND TELLER OF THE OFFERINGS WHICH ARE MADE TO ALL THE GODS, WHOSE WORD IS TRUE, WHO SAITH:- I rise up out of the Egg in the Hidden Land.

May my mouth be given unto me that I may speak therewith in the presence of the Great God, the Lord of the Tuat. Let not my hand and my arm be repulsed in the presence of the Chiefs (Tchatchau) of any god. I am Osiris, the Lord of Ra-stau. May I, the Osiris, the scribe Ani, whose word is true, have my portion with him who is on the top of the Steps (Osiris). According to the desire of my heart I have come forth from the Island of Nesersert, and I have extinguished the fire.

APPENDIX

[The following passage is taken from the Saite Recension]

[THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS, THE SCRIBE ANI, WHO SAITH]:- Homage to thee, O thou lord of brightness, Governor of the

Temple, Prince of the night and of the thick darkness. I have come unto thee. I am shining, I am pure. My hands are about thee, thou hast thy lot with thy ancestors. Give thou unto me my mouth that I may speak with it. I guide my heart at its season of flame and of night.

RUBRIC: If this Chapter be known by the Osiris the scribe Ani, upon earth, [or if it be done] in writing upon [his] coffin, he shall come forth by day in every form which he pleaseth, and he shall enter into [his] abode, and shall not be repulsed. And cakes, and ale, and joints of meat [from those which are on] the altar of Osiris shall be given unto him; and he shall enter in peace into Sekhet-Aaru, conformably to the decree of the Dweller in Busiris. Wheat and barley (dhura) shall be given unto him therein, and he shall flourish there just as he did upon earth; and he shall do whatsoever it pleaseth him to do, even as do the Company of the Gods who are in the Tuat, regularly and continually, for millions of times.

(From the Paprys of Nebseni, Sheet 3)

THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH

THE AMEHET: Behold, the scribe Nebseni, whose word is truth, saith:- Homage to you, O ye Lords of Kau, ye who are without sin, and who live for the endless and infinite aeons of time which make up eternity. I have opened up a way for myself to you. I have become a spirit in my forms, I have gotten the mastery over my words of magical power, and I am adjudged a spirit; therefore deliver ye me from the Crocodile [which liveth in] this Country of Truth. Grant ye to me my mouth that I may speak therewith, and cause ye that sepulchral offerings shall be made unto me in your presence, for I know you, and I know your names, and I know also the name of the mighty god before whose face ye set your celestial food. His name is "Tekem." [When] he openeth up his path on the eastern horizon of heaven, [when] he alighteth towards the western horizon of heaven, may he carry me along with him, and may I be safe and sound. Let not the Mesqet make an end of me, let not the Fiend (Sebau) gain the mastery over me, let me not be driven away from the doors of the Other World, let not you

doors be shut in my face, for my cakes are in the city of Pe, and my ale is in the city of Tep. And there, in the celestial mansions of heaven which my divine father Tem hath stablished, let my hands lay hold upon the wheat and the barley, which shall be given unto me therein in abundant measure, and may the son of my own body make ready for me my food therein. And grant ye unto me when I am there sepulchral meals, and incense, and unguents, and all the pure and beautiful things whereon the god liveth, in every deed for ever, in all the transformations which it pleaseth me [to perform], and grant unto me the power to float down and to sail up the stream in the Field of Reeds (Sekhet-Aaru), [and may I reach Sekhet-hetepet (the Field of Offerings)]. I am the twin Lion-gods (Shu and Tefnut).

TEXTS RELATING TO THE WEIGHING OF THE HEART OF ANI

THE NAMES OF THE GODS OF THE GREAT COMPANY:- 1. Ra Harmakhis, the Great God in his boat. 2. Temu. 3. Shu. 4. Tefnut. 5. Keb. 6. Nut, the Lady of Heaven. 7. Isis. 8. Nephthys. 9. Horus, the Great God. 10. Hathor, Lady of Amentet. 11. Hu. 12. Sa.

THE PRAYER OF ANI:- My heart, my mother; my heart, my mother! My heart whereby I came into being! May nought stand up to oppose me at [my] judgment, may there be no opposition to me in the presence of the Chiefs (Tchatchau); may there be no parting of thee from me in the presence of him that keepeth the Balance! Thou art my KA, which dwelleth in my body; the god Khnemu who knitteth together and strengtheneth my limbs. Mayest thou come forth into the place of happiness whither we go. May the Sheniu officials, who make the conditions of the lives of men, not cause my name to stink, and may no lies be spoken against me in the presence of the God. [Let it be satisfactory unto us, and let the Listener god be favourable unto us, and let there be joy of heart (to us) at the weighing of words. Let not that which is false be uttered against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest in triumph.]

THE SPEECH OF THOTH:- Thoth, the judge of right and truth of the Great Company of the Gods who are in the presence of Osiris, saith: Hear ye this judgment. The heart of Osiris hath in very truth been weighed, and his Heart-soul hath borne testimony on his behalf; his heart hath been found right by the trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings which have been made in the temples; he hath not committed any evil act; and he hath not set his mouth in motion with words of evil whilst he was upon earth.

SPEECH OF THE DWELLER IN THE EMBALMENT CHAMBER (ANUBIS):- Pay good heed, O righteous Judge to the Balance to support [the testimony] thereof. Variant: Pay good heed to the weighing in the Balance of the heart of the Osiris, the singing-woman of Amen, Anhai, whose word is truth, and place thou her heart in the seat of truth in the presence of the Great God.

THE SPEECH OF THE GODS:- The Great Company of the Gods say to Thoth who dwelleth in Khemenu: That which cometh forth from thy mouth shall be declared true. The Osiris the scribe Ani, whose word is true, is holy and righteous. He hath not committed any sin, and he hath done no evil against us. The devourer Am-mit shall not be permitted to prevail over him. Meat offerings and admittance into the presence of the god Osiris shall be granted unto him, together with an abiding habitation in the Field of Offerings (Sekhet-hetepet), as unto the Followers of Horus.

THE SPEECH OF HORUS TO OSIRIS IN INTRODUCING ANI TO HIM:- Horus, the son of Isis, saith: I have come to thee, O Un-Nefer, and I have brought unto thee the Osiris Ani. His heart is righteous, and it hath come forth from the Balance; it hath not sinned against any god or any goddess. Thoth hath weighed it according to the decree pronounced unto him by the Company of the Gods, and it is most true and righteous. Grant thou that cakes and ale may be given unto him, and let him appear in the presence of the god Osiris, and let him be like unto the Followers of Horus for ever and ever.

THE SPEECH OF ANI:- And the Osiris Ani saith: Behold, I am in thy presence, O Lord of Amentet. There is no sin in my body. I have not spoken that which is not true knowingly, nor have I done anything with a false heart. Grant thou that I may be like unto those favoured ones who are in thy following, and that I may be an Osiris greatly favoured of the beautiful god, and beloved of the Lord of the Two Lands, I who am a veritable royal scribe who loveth thee, Ani, whose word is true before the god Osiris.

DESCRIPTION OF THE BEAST AM-MIT:- Her forepart is like that of a crocodile, the middle of her body is like that of a lion, her hind quarters are like those of a hippopotamus.

HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND OF GOING INTO THE GLORIOUS KHERT-NETER, WHICH IS IN THE BEAUTIFUL AMENTET, OF COMING FORTH BY DAY IN ALL THE FORMS OF EXISTENCE WHICH IT MAY PLEASE THE DECEASED TO TAKE, OF PLAYING AT DRAUGHTS, OF SITTING IN THE SEH HALL, AND OF APPEARING AS A LIVING SOUL:

The Osiris the scribe Ani saith after he hath arrived in his haven of rest- now it is good for [a man] to recite [this work whilst he is] upon earth, for then all the words of Tem come to pass-

"I am the god Tem in rising. I am the Only One. I came into existence in Nu. I am Ra who rose in the beginning, the ruler of this [creation]."

Who is this?

"It is Ra, when at the beginning he rose in the city of Hensu, crowned like a king for his coronation. The Pillars of the god Shu were not as yet created, when he was upon the steps of him that dwelleth in Khemenu.

"I am the Great God who created himself, even Nu, who made his names to become the Company of the Gods as gods."

Who is this?

"It is Ra, the creator of the names of his limbs, which came into being in the form of the gods who are in the train of Ra.
"I am he who cannot be repulsed among the gods."

Who is this?

"It is Temu, the dweller in his disk, but others say that it is Ra when he riseth in the eastern horizon of the sky.
"I am Yesterday, I know To-day."

Who is this?

"Yesterday is Osiris, and To-day is Ra, when he shall destroy the enemies of Neb-er-tcher (the lord to the uttermost limit), and when he shall establish as prince and ruler his son Horus.

"Others, however, say that To-day is Ra, on the day when we commemorate the festival of the meeting of the dead Osiris with his father Ra, and when the battle of the gods was fought, in which Osiris, the Lord of Amentet, was the leader."

What is this?

"It is Amentet, [that is to say] the creation of the souls of the gods when Osiris was leader in Set-Amentet.
"Others, however, say that it is the Amentet which Ra hath given unto me; when any god cometh he must rise up and fight for it.
"I know the god who dwelleth therein."

Who is this?

"It is Osiris. Others, however, say that his name is Ra, and that the god who dwelleth in Amentet is the phallus of Ra, wherewith he had union with himself.
"I am the Benu bird which is in Anu. I am the keeper of the volume of the book (the Tablet of Destiny) of the things which have been made, and of the things which shall be made."

Who is this?

"It is Osiris.
"Others, however, say that it is the dead body of Osiris, and yet others say that it is the excrement of Osiris. The things which have been made, and the things which shall be made [refer to] the dead body of Osiris. Others again say that the things which have been made are Eternity, and the things which shall be made are Everlastingness, and that Eternity is the Day, and Everlastingness the Night.
"I am the god Menu in his coming forth; may his two plumes be set on my head for me."

Who is this?

"Menu is Horis, the Advocate of his father [Osiris], and his coming forth means his birth. The two plumes on his head are Isis and Nephthys, when these goddesses go forth and set themselves thereon, and when they act as his protectors, and when they provide that which his head lacketh.
"Others, however, say that the two plumes are the two exceedingly large uraei which are upon the head of their father Tem, and there are yet others who say that the two plumes which are upon the head of Menu are his two eyes.
"The Osiris the scribe Ani, whose word is true, the registrar of all the offerings which are made to the gods, riseth up and cometh into his city."

What is this [city]?

"It is the horizon of his father Tem.
"I have made an end of my shortcomings, and I have put away my faults."

What is this?

"It is the cutting of the navel string of the body of the Osiris the scribe Ani, whose word is true before all the gods, and all his faults are driven out.

What is this ?

"It is the purification [of Osiris] on the day of his birth.
"I am purified in my great double nest which is in Hensu on the
day of the offerings of the followers of the Great God who dwelleth
therein."

What is the "great double nest"?

"The name of one nest is 'Millions of years,' and 'Great Green
[Sea]' is the name of the other, that is to say 'Lake of Natron' and
'Lake of Salt.'

"Others, however, say the name of the one is 'Guide of Millions of
Years,' and that 'Great Green Lake' is name of the other. Yet others
say that 'Begetter of Millions of Years' is the name of one, and
'Great Green Lake' is the name of the other. Now, as concerning the
Great God who dwelleth therein, it is Ra himself.

"I pass over the way, I know the head of the Island of Maati."

What is this?

"It is Ra-stau, that is to say, it is the gate to the South of
Nerutef, and it is the Northern Gate of the Domain (Tomb of the god).

"Now, as concerning the Island of Maati, it is Abtu.

"Others, however, say that it is the way by which Father Tem
travelleth when he goeth forth to Sekhet-Aaru, [the place] which
produceth the food and sustenance of the gods who are [in] their
shrines.

"Now the Gate Tchesert is the Gate of the Pillars of Shu, that is to
say, the Northern Gate of the Tuat.

"Others, however, say that the Gate of Tchesert is the two leaves of
the door through which the god Tem passeth when he goeth forth to
the eastern horizon of the sky.

"O ye gods who are in the presence [of Osiris], grant to me your
arms, for I am the god who shall come into being among you."

Who are these gods?

"They are the drops of blood which came forth from the phallus of Ra
when he went forth to perform his own mutilation. These drops of
blood sprang into being under the forms of the gods Hu and Sa, who are
in the bodyguard of Ra, and who accompany the god Tem daily and
every day.

"I, Osiris the scribe Ani, whose word is truth, have filled for thee
the utchat (the Eye of Ra, or of Horus), when it had suffered
extinction on the day of the combat of the Two Fighters (Horus and
Set)."

What was this combat?

It was the combat which took place on the day when Horus fought with
Set, during which Set threw filth in the face of Horus, and Horus
crushed the genitals of Set. The filling of the utchat Thoth performed
with his own fingers.

"I remove the thunder-cloud from the sky when there is a storm
with thunder and lightning therein."

What is this?

"This storm was the raging of Ra at the thunder-cloud which [Set]
sent forth against the Right Eye of Ra (the Sun). Thoth removed the
thunder-cloud from the Eye of Ra, and brought back the Eye living,
healthy, sound, and with no defect in it to its owner.

"Others, however, say that the thunder-cloud is caused by sickness in the Eye of Ra, which weepeth for its companion Eye (the Moon); at this time Thoth cleanseth the Right Eye of Ra.
"I behold Ra who was born yesterday from the thighs of the goddess Mehurt; his strength is my strength, and my strength is his strength."

Who is this?

"Mehurt is the great Celestial Water, but others say that Mehurt is the image of the Eye of Ra at dawn at his birth daily.
"[Others, however, say that] Mehurt is the utchat of Ra.
"Now Osiris the scribe Ani, whose word is truth, is a very great one among the gods who are in the following of Horus; they say that he is the prince who loveth his lord."

Who are the gods who are in the train of Horus?

"[They are] Kesta, Hapi, Taumutef, and Qebhsenuf.
"Homage to you, O ye lords of right and truth, ye sovereign princes (Tchatcha) who [stand] round about Osiris, who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, grant ye that I may come unto you. Destroy ye all the faults which are within me, even as ye did for the Seven Spirits who are among the followers of their lord Sepa. Anpu (Anubis) appointed to them their places on the day [when he said unto them], "Come ye hither."

Who are the "lords of right and truth"?

"The lords of right and truth are Thoth and Astes, the Lord of Amentet.
"The Tchatcha round about Osiris are Kesta, Hapi, Tuamutef, and Qebhsenuf, and they are also round about the Constellation of the Thigh (the Great Bear), in the northern sky.
"Those who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, are the god Sebek and his associates who dwell in the water.
"The goddess Hetepsekhus is the Eye of Ra.
"Others, however, say that it is the flame which accompanieth Osiris to burn up the souls of his enemies.
"As concerning all the faults which are in Osiris, the registrar of the offerings which are made unto all the gods, Ani, whose word is truth, [these are all the offences which he hath committed against the Lords of Eternity] since he came forth from his mother's womb.
"As concerning the Seven Spirits who are Kesta, Hapi, Tuamutef, Qebhsenuf, Maa-atef, Kheribeqef and Heru-khenti-en-ariti, these did Anubis appoint to be protectors of the dead body of Osiris.
"Others, however, say that he set them round about the holy place of Osiris.
"Others say that the Seven Spirits [which were appointed by Anubis] were Netcheh-netcheh, Aatqetqet, Nertanef-besef-khenti-hehf, Aq-her-ami-unnut-f, Teshher-ariti-ami-Het-anes, Ubes-her-per-em-khetkhet, and Maaem-kerh-annef-em-hru.
"The chief of the Tchatcha (sovereign princes) who is in Naarutef is Horus, the Advocate of his father.
"As concerning the day wherein [Anubis said to the Seven Spirits], 'Come ye hither,' [the allusion here] is to the words 'Come ye hither,' which Ra spake unto Osiris."

Verily may these same words be said unto me in Amentet.

"I am the Divine Soul which dwelleth in the Divine Twin-gods."

Who is this Divine Soul?

"It is Osiris. [When] he goeth into Tetu, and findeth there the Soul of Ra, the one god embraceth the other, and two Divine Souls spring into being within the Divine Twin-gods."

APPENDIX

APPENDIX

(From the Papyrus of Nebseni, Brit. Mus. No. 9900, Sheet 14, ll. 16ff.)

"As concerning the Divine Twin-gods they are Heru-netch-her-tefef and Heru-khent-en-Ariti (Horus the Advocate of his father [Osiris], and Horus the sightless).

"Others say that the double Divine Soul which dwelleth in the Divine Twin-gods is the Soul of Ra and the Soul of Osiris, and yet others say that it is the Soul which dwelleth in Shu, and the Soul which dwelleth in Tefnut, and that these two Souls form the double Divine Soul which dwelleth in Tetu.

"I am the Cat which fought near the Persea Tree in Anu on the night when the foes of Neb-er-tcher were destroyed."

Who is this Cat?

"This male Cat is Ra himself, and he was called 'Mau' because of the speech of the god Sa, who said concerning him: 'He is like (mau) unto that which he hath made'; therefore, did the name of Ra become 'Mau.'

"Others, however, say that the male Cat is the god Shu, who made over the possessions of Keb to Osiris.

"As concerning the fight which took place near the Persea Tree in Anu [these words have reference to the slaughter] of the children of rebellion, when righteous retribution was meted out to them for [the evil] which they had done.

"As concerning the 'night of the battle,' [these words refer to] the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth.

"O thou who art in thine egg (Ra,) who showest from thy Disk, who risest on thy horizon, and dost shine with golden beams in the height of heaven, like unto whom there is none among the gods, who sailest above the Pillars of Shu, who sendest forth blasts of fire from thy mouth, [who illuminest the Two Lands with thy splendour, deliver] thou Nebseni, the lord of fealty [to Osiris], from the god whose form is hidden, and whose eyebrows are like unto the two arms of the Balance on the night when the sentences of doom are promulgated."

Who is this invisible god?

"It is An-a-f (he who bringeth his arm.).

"As concerning 'the night when the sentences of doom are promulgated,' it is the night of the burning of the damned, and of the overthrow of the wicked at the Block, and of the slaughter of souls."

Who is this [slaughterer of souls]?

"It is Shesmu, the headsman of Osiris.

"[Concerning the invisible god] some say that he is Aapep when he riseth up with a head bearing upon it [the feather of] Maat (Truth). But others say that he is Horus when he riseth up with two heads, whereon one beareth [the feather of] Maat, and the other [the symbol

of] wickedness. He bestoweth wickedness on him that worketh wickedness, and right and truth upon him that followeth righteousness and truth.

"Others say that he is Heru-ur (the Old Horus), who dwelleth in Sekhem; others say that he is Thoth; others say that he is Nefer-Tem; and others say that he is Sept who doth bring to nought the acts of the foes of Nebertcher.

"Deliver thou the scribe Nebseni, whose word is truth, from the Watchers, who carry murderous knives, who possess cruel fingers, and who would slay those who are in the following of Osiris."

May these Watchers never gain the mastery over me, and may I never fall under their knives!

Who are these Watchers?

"They are Anubis and Horus, [the latter being] in the form of Horus the sightless. Others, however, say that they are the Tchatcha (sovereign princes of Osiris), who bring to nought the operations of their knives; and others say that they are the chiefs of the Sheniu chamber.

"May their knives never gain the mastery over me. May I never fall under the knives wherewith they inflict cruel tortures. For I know their names, and I know the being, Matchet, who is among them in the House of Osiris. He shooteth forth rays of light from his eye, being himself invisible, and he goeth round about heaven robed in the flames which come from his mouth, commanding Hapi, but remaining invisible himself. May I be strong on earth before Ra, may I arrive safely in the presence of Osiris. O ye who preside over your altars, let not your offerings to me be wanting, for I am one of those who follow after Nebertcher, according to the writings of Khepera. Let me fly like a hawk, let me cackle like a goose, let me lay always like the serpent-goddess Neheb-ka."

Who are those who preside over their altars?

"Those who preside over their altars are the similitude of the Eye of Ra, and the similitude of the Eye of Horus.

"O Ra-Tem, thou Lord of the Great House [in Anu], thou Sovereign (life, strength, health [be to thee]) of all the gods, deliver thou the scribe Nebseni, whose word is truth, from the god whose face is like unto that of a greyhound, whose brows are like those of a man, who feedeth upon the dead, who watcheth at the Bend of the Lake of Fire, who devoureth the bodies of the dead, and swalloweth hearts, and who voideth filth, but who himself remaineth unseen."

Who is this greyhound-faced god?

"His name is 'Everlasting Devourer,' and he liveth in the Domain [of Fire] (the Lake of Unt).

"As concerning the Domain of Fire, it is that Aat which is in Naarutef, and is near the Sheniu chamber. The sinner who walketh over this place falleth down among the knives [of the Watchers].

"Others, however, say that the name of this god is 'Mates,' and that he keepeth watch over the door of Amentet; others say that his name is 'Beba,' and that he keepeth watch over the Bend [of the stream] of Amentet, and yet others say that his name is 'Herisepef.'

"Hail, Lord of Terror, Chief of the Lands of the South and North, thou Lord of the Desert, who dost keep prepared the block of slaughter, and who dost feed on the intestines [of men]!"

Who is this Lord of Terror?

"It is the Keeper of the Bend [of the stream] of Amentet."

Who is this Keeper?

"It is the Heart of Osiris, which is the devourer of all slaughtered things.

"The Urrt Crown hath been given unto him, with gladness of heart, as Lord of Hensu."

Who is this?

"He to whom the Urrt Crown hath been given with gladness of heart as Lord of Hensu is Osiris. He was bidden to rule among the gods on the day of the union of earth [with earth] in the presence of Nebertcher."

Who is this?

"He who was bidden to rule among the gods is the son of Isis (Horus), who was appointed to rule in the room of his father Osiris.

"As concerning [the words] 'day of the union of earth with earth,' they have reference to the union of earth with earth in the coffin of Osiris, the Soul that liveth in Hensu, the giver of meat and drink, the destroyer of wrong, and the guide to the everlasting paths."

Who is this?

"It is Ra himself."

"[Deliver thou the Osiris the scribe Ani, whose word is truth] from the great god who carrieth away souls, who eateth hearts, who feedeth upon offal, who keepeth watch in the darkness, who dwelleth in the Seker Boat; those who live in sin fear him."

Who is this?

"It is Suti, but others say that it is Smamur, the soul of Keb.

"Hail, Khepera in thy boat, the two Companies of the Gods are in thy body. Deliver thou the Osiris the scribe Ani, whose word is truth, from the Watchers who pass sentences of doom, who have been appointed by the god Nebertcher to protect him, and to fasten the fetters on his foes, and who slaughter in the torture chambers; there is no escape from their fingers. May they never stab me with their knives, may I never fall helpless into their chambers of torture. I have never done the things which the gods hate. I am he who is pure in the Mesqet chamber. And saffron cakes have been brought unto him in Tannt."

Who is this?

"It is Khepera in his boat; it is Ra himself.

"As concerning the Watchers who pass sentences of doom, they are the Apes Isis and Nephthys.

"As concerning the things which the gods hate, they are acts of deceit and lying. He who passeth through the place of purification within the Mesqet chamber is Anpu (Anubis), who is hard by the coffer which containeth the inward parts of Osiris. He to whom saffron cakes have been brought in Tannt is Osiris.

"Others, however, say that the saffron cakes in Tannt represent heaven and earth, and others say that they represent Shu, the strengthener of the Two Lands in Hensu; and others say that they represent the Eye of Horus, and that Tannt is the burial-place of Osiris.

"Tem hath builded thy house, and the double Lion-god hath laid the foundations of thy habitation. Lo! medicaments have been brought. Horus purifieth Set and Set strengtheneth, and Set purifieth and Horus strengtheneth.

"The Osiris the scribe Ani, whose word is truth before Osiris, hath come into this land, and he hath taken possession thereof with his two feet. He is Tem, and he is in the city.

"Turn thou back, O Rehu, whose mouth shineth, whose head moveth, turn thou back before his strength." Another reading is, 'Turn thou back from him who keepeth watch, and is himself unseen.' Let the Osiris Ani be safely guarded. He is Isis, and he is found with her hair spread over him; it is shaken out over his brow. He was conceived by Isis, and engendered by Nephthys, and they have cut away from him the things which should be cut from him.

"Fear followeth after thee, terror is about thine arms. Thou hast been embraced for millions of years by arms; mortals go round about thee. Thou smitest down the mediators of thy foes, and thou seizest the arms of the power of darkness. Thy two sisters (Isis and Nephthys) are given to thee for thy delight. Thou hast created that which is in Kher-aha, and that which is Anu. Every god feareth thee, for thou art exceedingly great and terrible; thou [avengest] every god on the man who curseth him, and thou shootest arrows at him. Thou livest according to thy will. Thou art Uatchet, the Lady of Flame, evil befalleth those who set themselves up against thee."

What is this?

"'Hidden in form, given of Menhu,' is the name of the "tomb. 'He who seeth what is on his hand' is the name of Qerau, or, as others say, it is the name of the Block.

"Now, he whose mouth shineth and whose head moveth is the phallus of Osiris, but others say it is [the phallus] of Ra. 'Thou spreadest thy hair, and I shake it out over his brow' is said concerning Isis, who hideth in her hair, and draweth it round about her.

"Uatchet, the Lady of Flames, is the Eye of Ra."

THE SEVEN ARITS

The First Arit.

The name of the Doorkeeper is Sekhet-her-asht-aru. The name of the Watcher is Smetti. The name of the Herald is Hakheru. The Osiris Ani, whose word is truth, shall say when he cometh unto the First Arit: "I am the mighty one who createth his own light. I have come unto thee, O Osiris, and, purified from that which defileth thee, I adore thee. Lead on. Name not the name of Ra-stau to me. Homage to thee, O Osiris, in thy might and in thy strength in Ra-stau. Rise up and conquer, O Osiris, in Abtu. Thou goest round about heaven, thou sailest in the presence of Ra, thou lookest upon all the beings who have knowledge. Hail, Ra, thou who goest round about in the sky, I say, O Osiris in truth, that I am the Sahu (Spirit-body) of the god, and I beseech thee not to let me be driven away, nor to be cast upon the wall of blazing fire. Let the way be opened in Ra-stau, let the pain of the Osiris be relieved, embrace that which the Balance hath weighed, let a path be made for the Osiris in the Great Valley, and let the Osiris have light to guide him on his way."

The Second Arit.

The name of the Doorkeeper is Unhat. The name of the Watcher is

Seqt-her. The name of the Herald is Ust.

The Osiris Ani, whose word is truth, shall say [when he cometh to this Arit]: "He sitteth to carry out his heart's desire, and he weigheth words as the Second of Thoth. The strength which protecteth Thoth humbleth the hidden Maati gods, who feed upon Maat during the years of their lives. I offer up my offerings [to him] at the moment when he maketh his way. I advance, and I enter on the path. O grant thou that I may continue to advance, and that I may attain to the sight of Ra, and of those who offer up [their] offerings."

The Third Arit.

The name of the Doorkeeper is Unem-hauatu-ent-pehui. The name of the Watcher is Seres-her. The name of the Herald is Aa.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I am he who is hidden in the great deep. I am the Judge of the Rehui, I have come and I have done away the offensive thing which was upon Osiris. I tie firmly the place on which he standeth, coming forth from the Urt. I have stablished things in Abtu, I have opened up a way through Ra-stau, and I have relieved the pain which was in Osiris. I have balanced the place whereon he standeth, and I have made a path for him; he shineth brilliantly in Ra-stau."

The Fourth Arit.

The name of the Doorkeeper is Khesef-her-asht-kheru. The name of the Watcher is Seres-tepu. The name of the Herald is Khesef-at.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I am the Bull, the son of the ancestress of Osiris. O grant ye that his father, the Lord of his god-like companions, may bear witness on his behalf. I have weighed the guilty in judgment. I have brought unto his nostrils the life which is ever lasting. I am the son of Osiris, I have accomplished the journey, I have advanced in Khert-Neter."

The Fifth Arit.

The name of the Doorkeeper is Ankhf-em-fent. The name of the Watcher is Shabu. The name of the Herald is Teb-her-kha-kheft.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have brought unto thee the jawbone in Ra-stau. I have brought unto thee thy backbone in Anu. I have gathered together his manifold members therein. I have driven back Aapep for thee. I have spit upon the wounds [in his body]. I have made myself a path among you. I am the Aged One among the gods. I have made offerings to Osiris. I have defended him with the word of truth. I have gathered together his bones, and have collected all his members."

The Sixth Arit.

The name of the Doorkeeper is Atek-tau-kehaq-kheru. The name of the Watcher is An-her. The name of the Herald is Ates-her-[ari]-she.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Arit]: "I have come daily, I have come daily. I have made myself a way. I have advanced over that which was created by Anpu (Anubis). I am the Lord of the Urrt Crown. I am the possessor [of the knowledge of] the words of magical power, I am the Avenger according to law, I have avenged [the injury to] his Eye. I have

defended Osiris. I have accomplished my journey. The Osiris Ani
advanceth with you with the word which is truth."

The Seventh Arit:

The name of the Doorkeeper is Sekhmet-em-tsu-sen. The name of the
Watcher is Aa-maa-kheru. The name of the Herald is Khesef-khemi.

The Osiris the scribe Ani, whose word is truth, shall say [when he
cometh to this Arit]: "I have come unto thee, O Osiris, being purified
from foul emissions. Thou goest round about heaven, thou seest Ra,
thou seest the beings who have knowledge. [Hail], thou, ONE! Behold,
thou art in the Sektet Boat which traverseth the heavens. I speak what

I will to his Sahu (Spirit-body). He is strong, and cometh into
being even [as] he spake. Thou meetest him face to face. Prepare
thou for me all the ways which are good [and which lead] to thee."

RUBRIC: If [these] words be recited by the spirit when he shall come
to the Seven Arits, and as he entereth the doors, he shall neither
be turned back nor repulsed before Osiris, and he shall be made to
have his being among the blessed spirits, and to have dominion among
the ancestral followers of Osiris. If these things be done for any
spirit he shall have his being in that place like a lord of eternity
in one body with Osiris, and at no place shall any being contend
against him.

THE PYLONS OF THE HOUSE OF OSIRIS

The following shall be said when one cometh to the FIRST PYLON.

The Osiris the scribe Ani, whose word is truth, saith: "Lady of
tremblings, high-walled, the sovereign lady, the lady of
destruction, who uttereth the words which drive back the destroyers,
who delivereth from destruction him that cometh." The name of her
Doorkeeper is Neruit.

The following shall be said when one cometh to the SECOND PYLON. The

Osiris the scribe Ani, whose word is truth, saith: "Lady of heaven,
Mistress of the Two Lands, devourer by fire, Lady of mortals, who
art infinitely greater than any human being." The name of her
Doorkeeper is Mes-Ptah.

The following shall be said when one cometh to the THIRD PYLON.

The Osiris the scribe Ani, whose word is truth, saith: "Lady of the
Altar, the mighty lady to whom offerings are made, greatly beloved one
of every god sailing up the river to Abydos." The name of her
Doorkeeper is Sebqa.

The following shall be said when one cometh to the FOURTH PYLON. The

Osiris the scribe Ani, whose word is truth, saith: "Prevailer with
knives, Mistress of the Two Lands, destroyer of the enemies of the
Still-Heart (Osiris), who decreeth the release of those who suffer
through evil hap." The name of her Doorkeeper is Nekau.

The following shall be said when one cometh to the FIFTH PYLON.

The Osiris the scribe Ani, whose word is truth, saith: "Flame, Lady of
fire, absorbing the entreaties which are made to her, who permitteth
not to approach her the rebel." The name of her Doorkeeper is
Henti-Requiu.

The following shall be said when one cometh to the SIXTH PYLON.

The Osiris the scribe Ani, whose word is truth, saith: "Lady of light,
who roareth mightily, whose breadth cannot be comprehended. Her like
hath not been found since the beginning. There are serpents over which

are unknown. They were brought forth before the Still-Heart." The name of her Doorkeeper is Semati.

The following shall be said when one cometh to the SEVENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Garment which envelopeth the helpless one, which weepeth for and loveth that which it covereth." The name of her Doorkeeper is Saktif.

The following shall be said when one cometh to the EIGHTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Blazing fire, unquenchable, with far-reaching tongues of flame, irresistible slaughterer, which one may not pass through fear of its deadly attack." The name of her Doorkeeper is Khutchetef.

The following shall be said when one cometh to the NINTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Chieftainess, lady of strength, who giveth quiet of heart to the offspring of her lord. Her girth is three hundred and fifty khet, and she is clothed with green feldspar of the South. She bindeth up the divine form and clotheth the helpless one. Devourer, lady of all men." The name of her Doorkeeper is Arisutchesef.

The following shall be said when one cometh to the TENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Goddess of the loud voice, who maketh her suppliants to mourn, the awful one who terrifieth, who herself remaineth unterrified within." The name of her Doorkeeper is Sekhenur.

Nu, the steward of the keeper of the seal, saith when he cometh to the ELEVENTH PYLON of Osiris: "I have made my way, I know you, and I know thy name, and I know the name of her who is within thee: She who slayeth always, consumer of the fiends by fire, mistress of every pylon, the lady who is acclaimed on the day of darkness" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the TWELFTH PYLON of Osiris: "I have made my way, I know you, and I know thy name, and I know the name of her who is within thee: Invoker of thy Two Lands, destroyer of those who come to thee by fire, lady of spirits, obeyer of the word of thy Lord" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the THIRTEENTH PYLON of Osiris: "I have made my way, I know you and I know thy name, and I know the name of her who is within thee: Osiris foldeth his arms about her, and maketh Hapi (the Nile-god), to emit splendour out of his hidden places" is thy name. She inspecteth the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the FOURTEENTH PYLON of Osiris: "I have made my way, I know thee, and I know thy name, and I know the name of her who is within thee. Lady of might, who trampleth on the Red Demons, who keepeth the festival of Haaker on the day of the hearing of faults" is thy name. She inspecteth the swathing of the helpless one.

THE FIFTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Fiend, red of hair and eyes, who appeareth by night, and doth fetter the fiend in his lair. Let her hands be given to the Still-Heart in his hour, let her advance and go forward" is thy name. She inspecteth the swathing of the helpless one.

THE SIXTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Terrible one, lady of the rain-storm, destroyer of the souls of men, devourer of the bodies of men, orderer, producer, and maker of slaughter" is thy name. She inspecteth the swathing of the helpless one.

THE SEVENTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Hewer-in-pieces in blood, Ahibit, lady of hair" is thy name. She inspecteth the swathing of the helpless one.

THE EIGHTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Fire-lover, pure one, lover of slaughterings, cutter off of heads, devoted one, lady of the Great House, slaughterer of fiends at eventide" is thy name. She inspecteth the swathing of the helpless one.

THE NINETEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Light-giver for life, blazing all the day, lady of strength [and of] the writings of the god Thoth himself" is thy name. She inspecteth the swathings of the White House.

THE TWENTIETH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Dweller in the cavern of her lord, her name is Clother, hider of her creations, conqueror of hearts, swallower [of them]" is thy name. She inspecteth the swathings of the White House.

THE TWENTY-FIRST PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: "Knife which cutteth when [its name] is uttered, slayer of those who approach thy flame" is thy name. She possesseth hidden plans.

**APPENDIX
APPENDIX**

(From the Turin Papyrus, ed. Lepsius, Bl. 64, the text referring to the twenty-first Pylon.)

THE OSIRIS AUFANKH, WHOSE WORD IS TRUTH, SAITH: Hail, saith Horus, O Twenty-first pylon of the Still-Heart! I have made the way. I know thee. I know thy name. I know the name of the goddess who guardeth thee. "Sword that smiteth at the utterance of its own name, stinking face, overthrower of him that approacheth her flame" is thy name. Thou keepest the hidden things of the avenger of the god, thou guardest them. Amam is his name. He maketh the ash trees (cedars) not to grow, and the shenu trees (acacias) not to blossom, and preventeth copper from being found in the mountain. The Tchatcha (Chiefs) of this Pylon are Seven Gods. Tchen, or Anthch (At), is the name of the one at the door. Hetepmes is the name of another there. Messep is the name of another there. Utchara is the name of another there. Beq is the name of another there. Anp (Anubis) is the name of another there. I have made the way. I am Menu-Heru, the avenger of his father, the heir of his father Un-Nefer. I have come. I have given [offerings] to my father Osiris. I have overthrown all his enemies. I have come daily with the word of truth, the lord of fealty, in the house of my father Tem, the Lord of Anu, I, the Osiris Auf-ankh, whose word is truth in the southern heaven. I have done what is right for him that made the right, I have celebrated the Haker festival to the lord thereof. I have acted as the leader of the festivals. I have given cakes to the Lords of the Altar. I have been the leader of the propitiatory offerings, cakes, ale, oxen, geese, to my father Osiris

Un-Nefer. I am the protector of the Ba-soul, I have made the Benu bird to appear [by my] words. I have come daily into the house of the god to make offerings of incense. I have come with the shenti tunic. I have set the Neshem Boat afloat on the water. I have made the word of Osiris Khenti Amenti to be truth before his enemies. I have carried away in a boat all his enemies to the slaughter-house of the East, and they shall never escape from the wardship of the god Keb who dwelleth therein. I have made the Kefaiu gods of Ra to stand up, I have made his word to be truth. I have come as a scribe. I have explained [the writings]. I have made the god to have power over his legs. I have come into the house of him that is upon his mountain (Anubis). I have seen the Chief of the Seh hall. I have entered into Ra-stau. I have made myself invisible. I have found for myself the boundary. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have entered the house of Astes. I have made supplication to the Khati gods and to Sekhmet in the temple of Net (Neith), or the Aged Ones. I have entered Ra-stau. I have made myself invisible. I have found the frontier. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have received. I have risen like a king crowned. I fill my seat on the throne in the place of my father, the God Who was at the beginning. I have praised the Meskhen of Ta-tchesert. My mouth is full of Maat (Truth). I have overwhelmed the Akhekhou serpents. I have come into the Great House with [my] body in a flourishing condition. I have caused myself to travel in the Boat of Hai. The myrrh unguent of..... is in the hair of men (Rekhit). I have entered into the House of Astes. I have approached with worship the two Khati gods and Sekhmet, who are in the temple of the Aged One [in Anu].

[And the god Osiris saith:] "Thou hast come, thou shalt be a favoured one in Tetu, O Osiris Auf-ankh, whose word is truth, the son of the lady Shert-en-Menu, whose word is truth."

THE PRIESTS ANMUTEF AND SAMEREF

THE SPEECH OF THE PRIEST ANMUTEF.

I have come unto you, O ye great Tchatcha Chiefs who dwell in heaven, and upon earth, and in Khert-Neter, and I have brought unto you the Osiris Ani. He hath not committed any act which is an abomination before all the gods. Grant ye that he may live with you every day.

The Osiris the scribe Ani adoreth Osiris, Lord of Rasta, and the Great Company of the Gods who live in Khert-Neter. He saith: "Homage to thee, Khenti Amenti, Un-Nefer, who dwellest in Abtu. I come to thee. My heart holdeth Truth. There is no sin in my body. I have not told a lie wittingly, I have not acted in a double manner. Grant thou to me cakes, let me appear in the presence, at the altar of the Lords of Truth, let me go in and come forth from Khert-Neter [at will], let not my Heart-soul be driven away [from me]; and grant me a sight of the Disk and the beholding of the Moon for ever and ever.

THE SPEECH OF THE PRIEST SAMEREF.

I have come unto you, O ye Tchatcha Chiefs who dwell in Rasta, and I have brought unto you the Osiris Ani, grant ye unto him cakes, and water, and air, and a homestead in Sekhet-hetep as to the followers of Horus.

The Osiris the scribe Ani, whose word is truth, adoreth Osiris, the Lord of everlastingness, and the Tchatcha Chiefs, the Lords of Rasta. He saith: "Homage to thee, O King of Khert-Neter, thou Governor of Akert! I have come unto thee. I know thy plans, I am equipped with the forms which thou takest in the Tuat. Give thou to me a

place in Khert-Neter, near the Lords of Truth. May my homestead be lasting in Sekhet-hetep, may I receive cakes in thy presence."

THE JUDGES IN ANU

Hail, Thoth, who madest to be true the word of Osiris against his enemies, make thou the word of the scribe Nebseni to be true against his enemies, even as thou didst make the word of Osiris to be true against his enemies, in the presence of the Tchatcha Chiefs who are with Ra and Osiris in Anu, on the night of the "things of the night," and the night of battle, and of the fettering of the Sebau fiends, and the day of the destruction of the enemies of Neb-er-tcher.

Now the great Tchatcha Chiefs in Anu are Tem, Shu, Tefnut, [Osiris and Thoth]. Now the "fettering of the Sebau fiends" signifieth the destruction of the Smaiu fiends of Set, when he wrought iniquity a second time.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Tetu, on the night of setting up the Tet in Tetu.

Now the great Tchatcha Chiefs who are in Tetu are Osiris, Isis, Nephthys, and Horus the avenger of his father. Now the "setting up of the Tet in Tetu" signifieth [the raising up of] the shoulder of Horus, the Governor of Sekhem. They are round about Osiris in the band [and] the bandages.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Sekhem, on the night of the "things of the night" in Sekhem.

Now the great Tchatcha Chiefs who are in Sekhem are Heru-khenti-en-ariti and Thoth who is with the Tchatcha Chiefs of Nerutef. Now the night of the "things of the night festival" signifieth the dawn on the sarcophagus of Osiris.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are in the double town Pe-Tep, on the night of setting up the "Senti" of Horus, and of establishing him in the inheritance of the possessions of his father Osiris.

Now the great Tchatcha Chiefs who are in Pe-Tep are Horus, Isis, Kesta (Mesta) and Hapi. Now the "setting up of the 'Senti' of Horus" hath reference to the words which Set spake to his followers, saying "Set up the Senti."

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris the scribe Ani to be true, in peace, against his enemies, with the great Tchatcha Chiefs who are in the Lands of the Rekhti (Tiau-Rekhti), in the night when Isis lay down, and kept watch to make lamentation for her brother Osiris.

Now the great Tchatcha Chiefs who are in Tiau-Rekhti are Isis, Horus, Kesta (Mesta) [Anpu and Thoth].

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of Osiris the scribe Ani, whose word is truth, in peace, to be true against his enemies, with the great Tchatcha Chiefs who are in Abtu, on the night of the god Haker, when the dead are separated, and the spirits are judged, and when the procession taketh place in Teni.

Now the great Tchatcha Chiefs who are in Abtu are Osiris, Isis,
and Up-uat.

Hail, Thoth, who didst make the word of Osiris to be true against
his enemies, make thou the word of the Osiris, the scribe and assessor
of the sacred offerings which are made to all the gods, Ani, to be
true against his enemies, with the Tchatcha Chiefs who examine the
dead on the night of making the inspection of those who are to be
annihilated.

Now the great Tchatcha Chiefs who are present at the examination
of the dead are Thoth, Osiris, Anpu and Asten (read Astes). Now the
inspection (or, counting) of those who are to be annihilated
signifieth the shutting up of things from the souls of the sons of
revolt.

Hail, Thoth, who didst make the word of Osiris true against his
enemies, make thou the word of the Osiris the scribe Ani to be true
against his enemies, with the great Tchatcha Chiefs who are present at
the digging up of the earth [and mixing it] with their blood, and of
making the word of Osiris to be true against his enemies.

As concerning the Tchatcha Chiefs who are present at the digging
up of the earth in Tetu: When the Smaiu fiends of Set came [there],
having transformed themselves into animals, these Tchatcha Chiefs slew
them in the presence of the gods who were there, and they took their
blood, and carried it to them. These things were permitted at the
examination [of the wicked] by those [gods] who dwelt in Tetu.

Hail, Thoth, who didst make the word of Osiris to be true against
his enemies, make thou the word of the Osiris [the scribe] Ani to be
true against his enemies, with the great Tchatcha Chiefs who are in
Nerutef on the night of the "Hidden of Forms."

Now the great Tchatcha Chiefs who are in Nerutef are Ra, Osiris, Shu
and Bebi.

Now, the night of the "Hidden of Forms" referreth to the placing
on the sarcophagus [of Osiris] the arm, the heel, and the thigh of
Osiris Un-Nefer.

Hail, Thoth, who didst make the word of Osiris true against his
enemies, make thou the word of the Osiris, whose word is truth, to
be true against his enemies, with the great Tchatcha Chiefs who are in
Rasta, on the night when Anpu lay with his arms on the things by
Osiris, and when the word of Horus was made to be true against his
enemies.

The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and
Isis. The heart of Osiris is happy, the heart of Horus is glad, and
the two halves of Egypt (Aterti) are well satisfied thereat.

Hail, Thoth, who didst make the word of Osiris true against his
enemies, make thou the word of the Osiris the scribe Ani, the assessor
of the holy offerings made to all the gods, to be true against his
enemies, with the Ten great Tchatcha Chiefs who are with Ra, and
with Osiris, and with every god, and with every goddess, in the
presence of the god Nebertcher. He hath destroyed his enemies, and
he hath destroyed every evil thing which appertained to him.

RUBRIC: If this Chapter be recited for, or over, the deceased, he
shall come forth by day, purified after death, according to the desire
of his heart. Now if this Chapter be recited over him, he shall
progress over the earth, and he shall escape from every fire, and none
of the evil things which appertain to him shall ever be round about
him; never, a million times over, shall this be.

THE CHAPTER OF OPENING THE MOUTH OF THE OSIRIS ANI. To be said:- The

god Ptah shall open my mouth, and the god of my town shall unfasten the swathings, the swathings which are over my mouth. Thereupon shall come Thoth, who is equipped with words of power in great abundance, and shall untie the fetters, even the fetters of the god Set which are over my mouth. And the god Tem shall cast them back at those who would fetter me with them, and cast them at him. Then shall the god Shu open my mouth, and make an opening into my mouth with the same iron implement wherewith he opened the mouth of the gods. I am the goddess Sekhmet, and I take my seat upon the place by the side of Amt-ur the great wind of heaven. I am the great Star-goddess Saah, who dwelleth among the Souls of Anu. Now as concerning every spell, and every word which shall be spoken against me, every god of the Divine Company shall set himself in opposition thereto.

THE CHAPTER OF BRINGING WORDS OF POWER TO THE OSIRIS ANI, who saith:- I am Tem-Khepera who produced himself on the thighs of his divine mother. Those who dwell in Nu have been made wolves, and those who are among the Tchatcha Chiefs have become hyenas. Behold, I will gather together to myself this charm from the person with whom it is [and from the place] wherein it is [and it shall come to me] quicker than a greyhound, and swifter than light. Hail, thou who bringest the Ferry-Boat of Ra, thou holdest thy course firmly and directly in the north wind as thou sailest up the river towards the Island of Fire which is in Khert-Neter. Behold, thou shalt gather together to thee this charm from wheresoever it may be, and from whomsoever it may be with [and it shall come to me] quicker than a greyhound, and swifter than light. It (the charm) made the transformations of Mut; it fashioned the gods [or] kept them silent; by it Mut gave the warmth [of life] to the gods. Behold, these words of power are mine, and they shall come unto me from wheresoever they may be, or with whomsoever they may be, quicker than greyhounds and swifter than light, or, according to another reading, "swifter than shadows."

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THE CHAPTER WHICH MAKETH A MAN TO REMEMBER HIS NAME IN KHERT-NETER. [The deceased] saith:- Let my name be given to me in the Great House (Per-ur), and let me remember my name in the House of Fire (Per Nesper), on the night wherein the years are counted up, and the number of the months is told. I am dwelling with the Divine One, I take my seat on the eastern side of the sky. If any god cometh after me, I shall be able to declare his name forthwith.

THE CHAPTER OF GIVING A HEART TO THE OSIRIS ANI IN KHERT-NETER. He saith:- Let my heart be with me in the House of Hearts. Let my heart-case be with me in the House of heart-cases. Let my heart be with me, and let it rest in [me or] I shall not eat the cakes of Osiris in the eastern side of the Lake of Flowers, nor have a boat wherein to float down the river, nor a boat to sail up the river to thee, nor be able to embark in a boat with thee. Let my mouth be to me that I may speak therewith. Let my legs be to me that I may walk therewith. Let my arms be to me that I may overthrow the foe therewith. Let the two doors of the sky be opened to me. May Keb, the Erpat of the gods, open his jaws to me. May he open my two eyes which are blinded by swathings. May he make me to lift up my legs in walking which are tied together. May Anpu make my thighs to become vigorous. May the goddess Sekhmet raise me, and lift me up. Let me ascend into heaven, let that which I command be performed in Het-ka-Ptah. I know how to use my heart. I am master of my heart-case. I am master of my hands and arms. I am master of my legs. I have the power to do that which my KA desireth to do. My Heart-soul shall not be kept a prisoner in my body at the gates of Amentet when I would

go in in peace and come forth in peace.

THE CHAPTER OF NOT LETTING THE HEART OF THE OSIRIS, THE ASSESSOR OF THE DIVINE OFFERINGS OF ALL THE GODS, ANI, WHOSE WORD IS TRUTH BEFORE OSIRIS, BE DRIVEN BACK FROM HIM IN KHERT-NETER. He saith:- My

heart of my mother. My heart of my mother. My heart-case of my transformations. Let not any one stand up to bear testimony against me. Let no one drive me away from the Tchatcha Chiefs. Let no one make thee to fall away from me in the presence of the Keeper of the Balance. Thou art my KA, the dweller in my body, the god Khnemu who makest sound my members. Mayest thou appear in the place of happiness whither we go. Let not make my name to stink Shenit Chiefs, who make men to be stable. [Let it be satisfactory unto us, and let the listening be satisfactory unto us, and let there be joy of heart to us at the weighing of words. Let not lies be told against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest up in triumph!]

RUBRIC I: These words are to be said over a scarab of green stone encircled with a band of refined copper, and [having] a ring of silver; which shall be placed on the neck of the Khu (the deceased), etc.

RUBRIC II (From the Papyrus of Nu, Sheet 21): If this Chapter be known [by the deceased] he shall be declared a speaker of the truth both upon earth and in Khert-Neter, and he shall be able to perform every act which a living human being can perform. Now it is a great protection which hath been given by the god. This Chapter was found in the city of Khemenu upon the slab of ba, which was inlaid with [letters of] genuine lapis-lazuli, and was under the feet of [the statue] of the god, during the reign of His Majesty, the King of the South and North, Menkaura (Mycerinus), true of word, by Prince Herutataf, who found it during a journey which he made to inspect the temples. One Nekht was with him who was diligent in making him to understand it, and he brought it to the king as a wonderful object when he perceived that it was a thing of great mystery, [the like of] which had never [before] been seen or looked upon. This Chapter shall be recited by a man who is ceremonially clean and pure, who hath not eaten the flesh of animals, or fish, and who hath not had intercourse with women. And behold, thou shalt make a scarab of green stone, with a rim [plated] with gold, which shall be placed above the heart of a man, and it shall perform for him the "opening of the mouth." And thou shalt anoint it with myrrh unguent, and thou shalt recite over it the following words of magical power. [Here follows the text of the Chapter of Not Letting the Heart of Ani Be Taken from Him.]

THE CHAPTER OF NOT LETTING THE HEART-SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris the scribe Ani saith:-I, even I, am he who cometh forth from the Celestial Water (Akeb). He (Akeb) produced abundance for me, and hath the mastery there in the form of the River.

(This is a portion of a longer Chapter which is included in the appendix.)

APPENDIX
APPENDIX

(The following is from the Papyrus of Nefer-uben-f, Naville, op. cit., I, Bl. 72.)

THE CHAPTER OF DRINKING WATER IN KHERT-NETER. The am khent priest, Nefer-uben-f, whose word is truth, saith:- I, even I, am he who cometh forth from the god Keb. The water-flood is given to him, he hath

become the master thereof in the form of Hapi. I, the am khent Nefer-uben-f, open the doors of heaven. Thoth hath opened to me the doors of Qebh (the Celestial Waters). Lo, Hapi Hapi, the two sons of the Sky, mighty in splendour, grant ye that I may be master over the water, even as Set had dominion over his evil power on the day of the storming of the Two Lands. I pass by the Great Ones, arm to shoulder, even as they pass that Great God, the Spirit who is equipped, whose name is unknown. I have passed by the Aged One of the shoulder. I am Nefer-uben-f, whose word is truth. Hath opened to me the Celestial Water Osiris. Hath opened to me the Celestial Water Thoth-Hapi, the Lord of the horizon, in his name of "Thoth, cleaver of the earth." I am master of the water, as Set is master of his weapon. I sail over the sky, I am Ra, I am Ru. I am Sma. I have eaten the Thigh, I have seized the bone and flesh. I go round about the Lake of Sekhet-Ar. Hath been given to me eternity without limit. Behold, I am the heir of eternity, to whom hath been given everlastingness.

(The following two Chapters are from the Papyrus of Nu, Sheets 7 and 12)

THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT UP BY FIRE

[IN KHERT-NETER]. Nu saith:- Hail, Bull of Amentet! I am brought unto thee. I am the paddle of Ra wherewith he transported the Aged Gods. Let me neither be burnt up nor destroyed by fire. I am Beb, the firstborn son of Osiris, to whom every god maketh an offering in the temple of his Eye in Anu. I am the divine Heir, the Mighty One, the Great One, the Resting One. I have made my name to flourish. Deliverer, thou livest in me [every day].

THE CHAPTER OF NOT BEING BOILED IN FIRE. Nu saith:- I am the paddle which is equipped, wherewith Ra transported the Aged Gods, which raised up the emissions of Osiris from the Lake of blazing fire, and he was not burned. I sit down like the Light-god, and like Khnemu, the Governor of lions. Come, cut away the fetters from him that passeth by the side of this path, and let me come forth therefrom.

THE CHAPTER OF GIVING AIR IN KHERT-NETER. The Osiris Ani saith:- I am the Egg which dwelt in the Great Cackler. I keep ward over that great place which Keb hath proclaimed upon earth. I live; it liveth. I grow up, I live, I snuff the air. I am Utcha-aab. I go round about his egg [to protect it]. I have thwarted the moment of Set. Hail, Sweet one of the Two Lands! Hail, dweller in the tchefa food! Hail, dweller in the lapis-lazuli! Watch ye over him that is in his cradle, the Babe when he cometh forth to you.

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(From the Papyrus of Nu, Sheet 12)

THE CHAPTER OF GIVING AIR TO NU IN KHERT-NETER. He saith:- Hail, thou God Temu, grant thou unto me the sweet breath which dwelleth in thy nostrils! I am the Egg which is in Kenken-ur (the Great Cackler), and I watch and guard that mighty thing which hath come into being, wherewith the god Keb hath opened the earth. I live; it liveth; I grow, I live, I snuff the air. I am the god Utcha-aabet, and I go about his egg. I shine at the moment of the mighty of strength, Suti. Hail, thou who makest sweet the time of the Two Lands! Hail, dweller among the celestial food. Hail, dweller among the beings of blue (lapis-lazuli), watch ye to protect him that is in his nest, the Child who cometh forth to you.

THE CHAPTER OF GIVING AIR IN KHERT-NETER. Nu saith:- I am the jackal of jackals. I am Shu. I draw air from the presence of the Light-god, from the uttermost limits of heaven, from the uttermost limits of earth, from the uttermost limits of the pinion of Nebeh bird. May air be given unto this young divine Babe. [My mouth is open, I see with my eyes.]

THE CHAPTER OF SNUFFING THE AIR WITH WATER IN KHERT-NETER. Hail, Tem. Grant thou unto me the sweet breath which dwelleth in thy nostrils. I am he who embraceth that great throne which is in the city of Unu. I keep watch over the Egg of Kenken-ur (the Great Cackler). I grow and flourish as it groweth and flourisheth. I live as it liveth. I snuff the air as it snuffeth the air.

THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris Ani, whose word is truth, saith:- Get thee back, O messenger of every god! Art thou come to [snatch away] my heart-case which liveth? My heart-case which liveth shall not be given unto thee. [As] I advance, the gods hearken unto my propitiation [prayer] and they fall down on their faces [whilst] they are on their own land.

APPENDIX

APPENDIX

(From the Papyrus of Nu)

THE CHAPTER OF NOT ALLOWING THE HEART.... TO BE CARRIED AWAY DEAD IN KHERT-NETER. [Nu, whose word is truth, saith]:- My heart is with me, and it shall never come to pass that it be carried away. I am the Lord of Hearts, the slayer of the heart-case. I live in truth, I have my being therein. I am Horus, the Dweller in Hearts, [I am] in the Dweller in the body. I have life by my word, my heart hath being. My heart-case shall not be snatched away from me, it shall not be wounded, it shall not be put in restraint if wounds are inflicted upon me. [If] one take possession of it I shall have my being in the body of my father Keb and in the body of my mother Nut. I have not done that which is held in abomination by the gods. I shall not suffer defeat [for] my word is truth.

THE CHAPTER OF NOT LETTING THE HEART-CASE OF A MAN BE TAKEN AWAY FROM HIM IN KHERT-NETER. The Osiris Ani saith:- Hail, ye who steal and crush heart-cases [and who make the heart of a man to go through its transformations according to his deeds: let not what he hath done harm him before you]. Homage to you, O ye Lords of Eternity, ye masters of everlastingness, take ye not this heart of Osiris Ani into your fingers, and this heart-case, and cause ye not things of evil to spring up against it, because this heart belongeth to the Osiris Ani, and this heart-case belongeth to him of the great names (Thoth), the mighty one, whose words are his members. He sendeth his heart to rule his body, and his heart is renewed before the gods. The heart of the Osiris Ani, whose word is truth, is to him; he hath gained the mastery over it. He hath not said what he hath done. He hath obtained power over his own members. His heart obeyeth him, he is the lord thereof, it is in his body, and it shall never fall away therefrom. I command thee to be obedient unto me in Khert-Neter. I, the Osiris Ani, whose word is truth, in peace; whose word is truth in the Beautiful Amentet, by the Domain of Eternity.

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 5)

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH,

BE CARRIED AWAY FROM HIM IN KHERT-NETER. He saith:- Hail, thou Lion-god! I am Unb (the Blossom). That which is held in abomination to me is the block of slaughter of the god. Let not this my heart-case be carried away from me by the Fighting Gods in Anu. Hail, thou who dost wind bandages round Osiris, and who hast seen Set. Hail, thou who returnest after smiting and destroying him before the mighty ones!

This my heart weepeth over itself before Osiris; it hath made supplication for me. I have given unto him and I have dedicated unto him the thoughts of the heart in the House of the god (Usekh-her), have brought unto him sand at the entry to Khemenu. Let not this my heart-case be carried away from me. I make you to ascend his throne, to fetter heart-cases for him in Sekhet-hetep, [to live] years of strength away from things of all kinds which are abominations to him, to carry off food from among the things which are thine, and which are in thy grasp through thy strength. And this my heart-case is devoted to the decrees of the god Tem, who guideth me through the caverns of Suti, but let not this my heart, which hath performed its desire before the Tchatcha Chiefs who are in Khert-Neter, be given to him. When they find the leg and the swathings they bury them.

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH,

BE DRIVEN AWAY FROM HIM IN KHERT-NETER. He saith:- My heart of my mother. My heart of my mother. My heart-case of my existence upon the earth. Let no one stand up against me when I bear testimony in the presence of the Lords of Things. Let it not be said against me and of that which I have done "He hath committed acts which are opposed to what is right and true," and let not charges be brought up against me in the presence of the Great God, the Lord of Amentet. Homage to thee, O my heart (ab). Homage to thee, O my heart-case. Homage to you, O my reins. Homage to you, O ye gods, who are masters of [your] beards, and who are holy by reason of your sceptres. Speak ye for me words of good import to Ra, and make ye me to have favour in the sight of Nehebkau.

THE CHAPTER OF BREATHING THE AIR AND OF HAVING POWER OVER WATER IN

KHERT-NETER. The Osiris Ani saith:- Open to me! Who art thou? Whither goest thou? What is thy name? I am one of you. Who are these with you? The two Merti goddesses (Isis and Nephthys). Thou separatest head from head when [he] entereth the divine Mesqen chamber. He causeth me to set out for the temple of the gods Kem-heru. "Assembler of souls" is the name of my ferry-boat. "Those who make the hair to bristle" is the name of the oars. "Sert" ("Goad") is the name of the hold. "Steering straight in the middle" is the name of the rudder; likewise, [the boat] is a type of my being borne onward in the lake. Let there be given unto me vessels of milk, and cakes, and loaves of bread, and cups of drink, and flesh, in the Temple of Anpu.

RUBRIC: If the deceased knoweth this Chapter, he shall go into, after coming forth from Khert-Neter of [the Beautiful Amentet].

THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING POWER OVER THE

WATER IN KHERT-NETER. The Osiris Ani saith:- Hail, thou Sycamore tree of the goddess Nut! Give me of the [water and of the] air which is in thee. I embrace that throne which is in Unu, and I keep guard over the Egg of Nekek-ur. It flourisheth, and I flourish; it liveth, and I live; it snuffeth the air, and I snuff the air, I the Osiris Ani, whose word is truth, in [peace].

THE CHAPTER OF NOT DYING A SECOND TIME IN KHERT-NETER. The Osiris

Ani saith:- My hiding place is opened, my hiding place is opened.

The Spirits fall headlong in the darkness, but the Eye of Horus hath made me holy, and Upuati hath nursed me. I will hide myself among you, O ye stars which are imperishable. My brow is like the brow of Ra. My face is open. My heart-case is upon its throne, I know how to utter words. In very truth I am Ra himself. I am not a man of no account. I am not a man to whom violence can be done. Thy father liveth for thee, O son of Nut. I am thy son, O great one, I have seen the hidden things which are thine. I am crowned upon my throne like the king of the gods. I shall not die a second time in Khert-Neter.

THE CHAPTER OF NOT ROTTING IN KHERT-NETER. The Osiris Ani saith:-
O thou who art motionless, O thou who art motionless, O thou whose members are motionless, like unto those of Osiris. Thy members shall not be motionless, they shall not rot, they shall not crumble away, they shall not fall into decay. My members shall be made [permanent] for me as if I were Osiris.

RUBRIC: If this Chapter be known by the deceased he shall never see corruption in Khert-Neter.

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 18)

THE CHAPTER OF NOT LETTING THE BODY PERISH. The Osiris Nu saith:-
Homage to thee, O my divine father Osiris! I come to embalm thee. Do thou embalm these my members, for I would not perish and come to an end [but would be] even like unto my divine father Khepera, the divine type of him that never saw corruption. Come then, strengthen my breath, O Lord of the winds, who dost magnify these divine beings who are like unto thyself. Stablish me, stablish me, and fashion me strongly, O Lord of the funeral chest. Grant thou that I may enter into the land of everlastingness, according to that which was done for thee, along with thy father Tem, whose body never saw corruption, and who himself never saw corruption. I have never done that which thou hatest, nay, I have acclaimed thee among those who love thy KA. Let not my body become worms, but deliver thou me as thou didst deliver thyself. I pray thee, let me not fall into rottenness, as thou lettest every god, and every goddess, and every animal, and every reptile, see corruption, when the soul hath gone out of them, after their death.
And when the soul hath departed, a man seeth corruption, and the bones of his body crumble away and become stinking things, and the members decay one after the other, the bones crumble into a helpless mass, and the flesh turneth into foetid liquid. Thus man becometh a brother unto the decay which cometh upon him, and he turneth into a myriad of worms, and he becometh nothing but worms, and an end is made of him, and perisheth in the sight of the god of day (Shu), even as do every god, and every goddess, and every bird, and every fish, and every creeping worm, and every reptile, and every beast, and every thing whatsoever. Let [all the Spirits fall] on their bellies [when] they recognize me, and behold, the fear of me shall terrify them; and thus also let it be with every being that hath died, whether it be animal, or bird, or fish, or worm, or reptile. Let life [rise out of] death. Let not the decay caused by any reptile make an end [of me], and let not [enemies] come against me in their various forms. Give thou me not over to the Slaughterer in this execution-chamber, who killeth the members, and maketh them rot, being [himself] invisible, and who destroyeth the bodies of the dead, and liveth by carnage. Let me live, and perform his order; I will do what is commanded by him. Give me not over to his fingers, let him not overcome me, for I am under thy command, O Lord of the Gods.
Homage to thee, O my divine father Osiris, thou livest with thy

members. Thou didst not decay, thou didst not become worms, thou didst not wither, thou didst not rot, thou didst not putrefy, thou didst not turn into worms. I am the god Khepera, and my members shall have being everlastingly. I shall not decay, I shall not rot, I shall not putrefy, I shall not turn into worms, and I shall not see corruption before the eye of the god Shu. I shall have my being, I shall have by being; I shall live, I shall live; I shall flourish, I shall flourish, I shall flourish, I shall wake up in peace, I shall not putrefy, my intestines shall not perish, I shall not suffer injury. My eye shall not decay. The form of my face shall not disappear. My ear shall not become deaf. My head shall not be separated from my neck. My tongue shall not be removed. My hair shall not be cut off. My eyebrows shall not be shaved away, and no evil defect shall assail me. My body shall be stablished. It shall neither become a ruin, nor be destroyed on this earth.

THE CHAPTER OF NOT PERISHING AND OF BEING ALIVE IN KHERT-NETER.

The Osiris Ani saith:- Hail ye children of the god Shu. The Tuat hath gained the mastery over his diadem. Among the Hamemet Spirits may I arise, even as did arise Osiris.

THE CHAPTER OF NOT GOING IN TO THE BLOCK OF THE GOD. The Osiris

Ani saith:- My head was fastened on my body in heaven, O Guardian of the Earth, by Ra. [This] was granted [to me] on the day of my being stablished, when I rose up out of a state of weakness upon [my] two feet. On the day of cutting off the hair Set and the Company of the Gods fastened my head to my neck, and it became as firm as it was originally. Let nothing happen to shake it off again! Make ye me safe from the murderer of my father. I have tied together the Two Earths. Nut hath fastened together the vertebrae of my neck, and [I] behold them as they were originally, and they are seen in the order wherein they were when as yet Maat was not seen, and when the gods were not born in visible forms. I am Penti. I am the heir of the great gods, I the Osiris the scribe Ani, whose word is truth.

THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST IN KHERT-NETER. The

Osiris Ani saith:- Hail, Phallus of Ra, which advanceth and beateth down opposition. Things which have been without motion for millions of years have come into life through Baba. I am stronger thereby than the strong, and I have more power thereby than the mighty. Now, let me not be carried away in a boat, or be seized violently and taken to the East, to have the festivals of Sebau Devils celebrated on me. Let not deadly wounds be inflicted upon me, and let me not be gored by horns. Thou shalt neither fall [nor] eat fish made by Tebun.

Now, no evil thing of any kind whatsoever shall be done unto me by the Sebau Devils. [I shall not be gored by] horns. Therefore the Phallus of Ra, [which is] the head of Osiris, shall not be swallowed up. Behold, I shall come into me fields and I shall cut the grain. The gods shall provide me with food. Thou shalt not then be gored, Ra-Khepera. There shall not be then pus in the Eye of Tem, and it shall not be destroyed. Violence shall not be done unto me, and I shall not be carried away in [my] boat to the East to have the festivals of the Sebau Devils celebrated on me in evil fashion. Cruel gashes with knives shall not be inflicted upon me, and I shall not be carried away in [my] boat to the East. I the Osiris, the assessor of the holy offerings of all the gods, Ani, whose word is truth, happily, the lord of fealty [to Osiris].

THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIS

BODY IN KHERT-NETER. The Osiris Ani saith:- I am a Great One, the son of a Great One. [I am] Fire, the son of Fire, to whom was given

his head after it had been cut off. The head of Osiris was not removed from his body, and the head of Osiris Ani shall not be removed from his body. I have knitted myself together, I have made myself whole and complete. I shall renew my youth. I am Osiris Himself, the Lord of Eternity.

THE CHAPTER OF MAKING THE SOUL TO BE JOINED TO ITS BODY IN KHERT-NETER. The Osiris Ani saith:- Hail, thou god Aniu! Hail, thou god Pehreru, who dwellest in thy hall, the Great God. Grant thou that my soul may come to me from any place wherein it may be. Even if it would tarry, let my soul be brought unto me from any place wherein it may be. Thou findest the Eye of Horus standing by thee like unto those beings who resemble Osiris, who never lie down in death. Let not the Osiris Ani, whose word is truth, lie down dead among those who lie in Anu, the land wherein [souls] are joined to their bodies in thousands. Let me have possession of my Ba-soul and of my Spirit-soul, and let my word be truth with it (the Ba-soul) in every place wherein it may be. Observe then, O ye guardians of Heaven, my soul [wherever it may be]. Even if it would tarry, cause thou my Ba-soul to see my body. Thou shalt find the Eye of Horus standing by thee like [the Watchers].

Hail, ye gods who tow along the boat of the Lord of Millions of Years, who bring it over the sky of the Tuat, who make it to journey over Nent, who make Ba-souls to enter into their Spirit-bodies, whose hands hold the steering poles and guide it straight, who grasp tightly your paddles, destroy ye the Enemy; thus shall the Boat rejoice, and the Great God shall travel on his way in peace. Moreover, grant ye that the Ba-soul of the Osiris Ani, whose word is truth before the gods, may come forth with your navel cords in the eastern part of the sky, and that it may follow Ra to the place where he was yesterday, and may set in peace, in peace in Amentet. May it gaze upon its earthly body, may it take up its abode and its Spirit-body, may it neither perish nor be destroyed for ever and for ever.

RUBRIC: These words shall be said over a model of the Ba-soul made of gold, and inlaid with precious stones, which shall be placed on the breast of the Osiris.

THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE HELD CAPTIVE IN KHERT-NETER. The Osiris Ani saith:- Hail, thou who art exalted! Hail, thou who art adored! Hail, Mighty One of Souls, thou divine Soul who inspirest great dread, who dost set the fear of thyself in the gods, who are enthroned upon thy mighty seat. Make thou a path for the Spirit-soul and the Ba-soul of the Osiris Ani. I am equipped with [words of power]. I am a Spirit-soul equipped with [words of power]. I have made my way to the place where are Ra and Hathor.

RUBRIC: If this Chapter be known by the deceased he shall be able to transform himself into a Spirit-soul who shall be equipped with [his soul and his shadow] in Khert-Neter, and he shall not be shut up inside any door in Amentet, when he is coming forth upon the Earth, or when he is going back into [Khert-Neter.]

THE CHAPTER OF OPENING THE TOMB TO THE BA-SOUL AND THE SHADOW, AND OF COMING FORTH BY DAY, AND OF HAVING MASTERY OVER THE TWO LEGS. The Osiris the scribe Ani, whose word is truth, saith:- The place which is closed is opened, the place which is shut (or sealed) is sealed. That which lieth down in the closed place is opened by the Ba-soul which is in it. By the Eye of Horus I am delivered. Ornaments are established on the brow of Ra. My stride is made long. I lift up my two thighs [in walking]. I have journeyed over a long road. My limbs are

in a flourishing condition. I am Horus, the Avenger of his Father, and I bring the Urrt Crown [and set it on] its standard. The road of souls is opened. My twin soul seeth the Great God in the Boat of Ra, on the day of souls. My soul is in the front thereof with the counter of the years. Come, the Eye of Horus hath delivered for me my soul, my ornaments are established on the brow of Ra. Light is on the faces of those who are in the members of Osiris. Ye shall not hold captive my soul. Ye shall not keep in durance my shadow. The way is open to my soul and to my shadow. It seeth the Great God in the shrine on the day of counting souls. It repeateth the words of Osiris. Those whose seats are invisible, who fetter the members of Osiris, who fetter Heart-souls and Spirit-souls, who set a seal upon the dead, and who would do evil to me, shall do no evil to me. Haste on the way to me. Thy heart is with thee. My Heart-soul and my Spirit-soul are equipped; they guide thee. I sit down at the head of the great ones who are chiefs of their abodes. The wardens of the members of Osiris shall not hold thee captive, though they keep ward over souls, and set a seal on the shadow which is dead. Heaven shall not shut thee in.

RUBRIC: If this Chapter be known by the deceased he shall come forth by day, and his soul shall not be kept captive.

**APPENDIX
APPENDIX**

(From the Papryus of Nebseni, Sheet 6)

That which was shut hath been opened [that is] the dead. That which was shut fast hath been opened by the command of the Eye of Horus, which hath delivered me. Established are the beauties on the forehead of Ra. My steps are long. My legs are lifted up. I have performed the journey, my members are mighty and are sound. I am Horus, the Avenger of his Father. I am he who bringeth along his father, and his mother, by means of his staff. The way shall be opened to him that hath power over his feet, and he shall see the Great God in the Boat of Ra, when souls are counted therein at the bows, and when the years also are counted up. Grant that the Eye of Horus, which maketh the adornments of splendour to be firm on the forehead of Ra, may deliver my soul for me, and let darkness cover your faces, O ye who would imprison Osiris. O keep not captive my soul. O keep not ward over my shadow, but let a way be opened for my soul and my shadow, and let them see the Great God in the shrine on the day of the counting of souls, and let them hold converse with Osiris, whose habitations are hidden, and those who guard the members of Osiris, and who keep ward over the Spirit-souls, and who hold captive the shadows of the dead, and who would work evil against me, so that they shall [not] work evil against me. A way shall be for KA with thee, and thy soul shall be prepared by those who keep ward over the members of Osiris, and who hold captive the shadows of the dead. Heaven shall not keep thee fast, the earth shall not hold thee captive. Thou shalt not live with the beings who slay, but thou shalt be master of thy legs, and thou shalt advance to thy body straightway in the earth, [and to] those who belong to the shrine of Osiris and guard his members.

THE CHAPTER OF LIFTING UP THE FEET, AND OF COMING FORTH ON THE EARTH. The Osiris Ani saith:- Perform thy work, O Seker, perform thy work, O Seker, O thou who dwellest in thy circle, and who dwellest in my feet in Khert-Neter. I am he who sendeth forth light over the Thigh of heaven. I come forth in heaven. I sit down by the Light-god (Khu). O I am helpless. O I am helpless. I would walk. I am helpless. I am helpless in the regions of those who plunder in Khert-Neter, I the Osiris Ani, whose word is truth, in peace.

THE CHAPTER OF FORCING A WAY INTO AMENTET [AND OF COMING FORTH] BY

DAY. The Osiris Ani saith:- The town of Unu is opened. My head is sealed up, Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus which shineth with splendours on the brow of Ra, the Father of the gods, [I am] that self-same Osiris, [the dweller in] Amentet. Osiris knoweth his day, and he knoweth that he shall live through his period of life; I shall have by being with him. I am the Moon-god Aah, the dweller among the gods. I shall not come to an end. Stand up therefore, O Horus, for thou art counted among the gods.

APPENDIX

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(Neville, op. cit., I, Bl. X)

THE CHAPTER OF FORCING A WAY INTO THE TUAT. The Am Khent priest Nefer-uben-f, whose word is truth, saith:- Hail, Soul, thou mighty one of terror. Behold, I have come unto thee. I see thee. I have forced a way through the Tuat. I see my father Osiris. I drive away the darkness. I love him. I have come. I see my father Osiris. He hath counted the heart of Set. I have made offerings for my father Osiris. I have opened all the ways in heaven and on earth. I love him. I have come. I have come a Spirit-body and a Spirit-soul, who is equipped. Hail, every god and every Spirit-soul, I have made the ways. I am Thoth....

ANOTHER CHAPTER OF THE TUAT AND OF COMING FORTH BY DAY.

Open is the land of Unu. Shut is the head of Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus, the shining one, the ornament of the Eye of Ra, the Father of the Gods. I am that same Osiris who dwelleth in Amentet. Osiris knoweth his day, which cometh to an end. I am Set, the Father of the Gods. I shall never come to an end.

THE CHAPTER OF COMING FORTH BY DAY AND OF LIVING AFTER DEATH. The

Osiris Ani saith:- Hail, thou One, who shinest from the moon. Hail, thou One, who shinest from the moon. Grant that this Osiris Ani may come forth among thy multitudes who are at the portal. Let him be with the Light-God. Let the Tuat be opened to him. Behold, the Osiris Ani shall come forth by day to perform everything which he wisheth upon the earth among those who are living [thereon].

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 13)

Hail, thou god Tem, who comest forth from the Great Deep, who shinest gloriously under the form of the twin Lion-gods, send forth with might thy words unto those who are in thy presence, and let the Osiris Nu enter into their assembly. He hath performed the decree which hath been spoken to the mariners at eventide, and the Osiris Nu, whose word is truth, shall live after his death, even as doth Ra every day. Behold, most certainly Ra was born yesterday, and the Osiris Nu was born yesterday. And every god shall rejoice in the life of the Osiris Nu, even as they rejoice in the life of Ptah, when he appeareth from the Great House of the Aged One which is in Anu.

THE CHAPTER OF COMING FORTH BY DAY AFTER FORCING AN ENTRANCE THROUGH

THE AAMHET. The Osiris Ani saith:- Hail, Soul, thou mighty one of terror! Verily, I am here. I have come. I behold thee. I have passed through the Tuat. I have seen Father Osiris. I have scattered the gloom of night. I am his beloved one. I have come, I have seen my Father Osiris. I have stabbed the heart of Suti. I have made offerings to my Father Osiris. I have opened every way in heaven and on the

earth. I am the son who loveth his Fathers (sic) Osiris. I am a Spirit-body. I am a Spirit-soul. I am equipped. Hail, every god and every Spirit-soul. I have made the way [to Osiris]. I the Osiris the scribe Ani, whose word is truth.

THE CHAPTER OF MAKING A MAN TO RETURN TO LOOK UPON HIS HOUSE ON EARTH. The Osiris Ani saith:- I am the Lion-god who cometh forth with long strides. I have shot arrows, and I have wounded my prey. I have shot arrows, and I have wounded my prey. I am the Eye of Horus, I traverse the Eye of Horus at this season. I have arrived at the domains. Grant that the Osiris Ani may come in peace.

ANOTHER CHAPTER OF THE COMING FORTH OF A MAN BY DAY AGAINST HIS ENEMIES IN KHERT-NETER. [The Osiris Ani saith:-] I have divided the heavens. I have cleft the horizon. I have traversed the earth [following in] his footsteps. I have conquered the mighty Spirit-souls because I am equipped for millions of years with words of power. I eat with my mouth. I evacuate with my body. Behold, I am the God of the Tuat! Let these things be given unto me, the Osiris Ani, in perpetuity without fail or diminution.

APPENDIX

APPENDIX

(From the Papyrus of Nu, Sheet 21)

THE CHAPTER OF COMING FORTH AGAINST ENEMIES IN KHERT-NETER. The Osiris Nu saith:- Hail, Am-a-f (Eater of his arm), I have passed over the road. I am Ra. I have come forth from the horizon against my enemies. I have not permitted him to escape from me. I have stretched out my hand like that of the Lord of the Urrt Crown. I have lifted up my feet even as the Uraei-goddesses lift themselves up. I have not permitted the enemy [to be saved] from me. As for mine enemy, he hath been given to me, and he shall not be delivered from me. I stand up like Horus. I sit down like Ptah. I am strong like Thoth. I am mighty like Tem. I walk with my legs. I speak with my mouth. I chase my enemy. He hath been given unto me, and he shall not be delivered from me.

A HYMN OF PRAISE TO RA WHEN HE RISETH UPON THE HORIZON, AND WHEN HE SETTETH IN THE LAND OF LIFE. Osiris the scribe Ani saith:- Homage to thee, O Ra, when thou risest as Tem-Heru-Khuti. Thou art to be adored. Thy beauties are before mine eyes, [thy] radiance is upon my body. Thou goest forth to thy setting in the Sektet Boat with [fair] winds, and thy heart is glad; the heart of the Matet Boat rejoiceth. Thou stridest over the heavens in peace, and all thy foes are cast down; the stars which never rest sing hymns of praise unto thee, and the stars which are imperishable glorify thee as thou sinkest to rest in the horizon of Manu, O thou who art beautiful at morn and at eve, O thou lord who livest, and art established, O my Lord! Homage to thee, O thou who art Ra when thou risest, and who art Tem when thou settest in beauty. Thou risest and thou shinest on the back of thy mother [Nut], O thou who art crowned the king of the gods! Nut welcometh thee, and payeth homage unto thee, and Maat, the everlasting and never-changing goddess, embraceth thee at noon and at eve. Thou stridest over the heavens, being glad at heart, and the Lake of Testes is content. The Sebau-fiend hath fallen to the ground, his fore-legs and his hind-legs have been hacked off him, and the knife hath severed the joints of his back. Ra hath a fair wind, and the Sektet Boat setteth out on its journey, and saileth on until it cometh into port. The gods of the South, the gods of the North, the gods of the West, and the gods of the East praise thee, O thou Divine Substance, from whom all living things came into being. Thou didst send forth the word when the earth was submerged with

silence, O thou Only One, who didst dwell in heaven before ever the earth and the mountains came into being. Hail, thou Runner, Lord, Only One, thou maker of the things that are, thou hast fashioned the tongue of the Company of the Gods, thou hast produced whatsoever cometh forth from the waters, thou springest up out of them above the submerged land of the Lake of Horus. Let me breathe the air which cometh forth from thy nostrils, and the north wind which cometh forth from thy mother Nut. Make thou my Spirit-soul to be glorious, O Osiris, make thou my Heart-soul to be divine. Thou art worshipped as thou settest, O Lord of the gods, thou art exalted by reason of thy wondrous works. Shine thou with the rays of light upon my body day by day, upon me, Osiris the scribe, the assessor of the divine offerings of all the gods, the overseer of the granary of the Lords of Abydos, the real royal scribe who loveth thee, Ani, whose word is truth, in peace.

Praise be unto thee, O Osiris, the Lord of Eternity, Un-Nefer, Heru-Khuti (Harmakhis), whose forms are manifold, whose attributes are majestic [Praise be unto thee], O thou who art Ptah-Seker-Tem in Anu, thou Lord of the hidden shrine, thou Creator of the House of the KA of Ptah (Het-ka-Ptah) and of the gods [therein], thou Guide of the Tuat, who art glorified when thou settest in Nu (the Sky). Isis embraceth thee in peace, and she driveth away the fiends from the entrances of thy paths. Thou turnest thy face towards Amentet, and thou makest the earth to shine as with refined copper. Those who have lain down in death rise up to see thee, they breathe the air, and they look upon thy face when the disk riseth on the horizon. Their hearts are at peace since they behold thee, o thou who art Eternity and Everlastingness.

THE SOLAR LITANY

Homage to you, O ye gods of the Dekans in Anu, and to you, O ye Hememet-spirits in Kher Aha, and to thee, O Unti, who art the most glorious of all the gods who are hidden in Anu,

O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O An in Antes, Heru-khuti, who dost with long strides march across the heavens,

O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O Everlasting Soul, thou Soul who dwellest in Tetu, Un-Nefer, the son of Nut, who art the Lord of Akert,

O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have done aught with deceit.

Homage to thee in thy dominion over Tetu, upon whose brow the Urrt Crown is established, thou One who createst the strength to protect thyself, and who dwellest in peace,

O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O Lord of the Acacia Tree, whose Seker Boat is set upon its sledge, who turnest back the Fiend, the Evildoer, and dost cause the Eye of Ra (utchat) to rest upon its seat,

O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who art mighty in thine hour, thou great and mighty Prince who dost dwell in Anrutef, thou Lord of Eternity and Creator of the Everlastingness, thou Lord of Hensu,
O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who restest upon Truth, thou Lord of Abtu, whose limbs form the substance of Ta-tchesert, unto whom fraud and deceit are abominations,
O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou who dwellest in thy boat, who dost bring Hapi (the Nile) forth from his cavern, whose body is the light, and who dwellest in Nekhen,
O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to thee, O thou Creator of the gods, thou King of the South and North, Osiris, whose word is truth, who rulest the world by thy gracious goodness, thou Lord of the Atebui,
O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

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(From the Saite Recension, ed. Lepsius, Bl. V)

Homage to thee, O thou who comest as Tem, who didst come into being to create the Company of the Gods.
Homage to thee, O thou who comest as the Soul of Souls, the Holy One in Amentet.
Homage to thee, O President of the Gods, who illuminest the Tuat with thy beauties.
Homage to thee, O thou who comest as the Light-god, who travellest in thy Disk.
Homage to thee, O thou greatest of all gods, who are crowned King in heaven, Governor in the Tuat.
Homage to thee, O thou who makest a way through the Tuat, who dost lead the way through all doors.
Homage to thee, O thou who art among the gods, who dost weigh words in Khert-Neter.
Homage to thee, O thou who dwellest in thy secret places, who dost fashion the Tuat with thy might.
Homage to thee, O great one, O mighty one, thine enemies have fallen in places where they were smitten.
Homage to thee, O thou who hast hacked the Sebau-fiends in pieces, and hast annihilated Aapep.
Grant thou the sweet breeze of the north wind to the Osiris Auf-anekh, whose word is truth.

A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN.

Those who are in his following rejoice, and the Osiris, the scribe Ani, whose word is truth, saith:- Hail, thou Disk, thou lord of rays, who risest on the horizon day by day. Shine thou with thy beams of light upon the face of the Osiris Ani, whose word is truth, for he singeth hymns of praise to thee at dawn, and he maketh thee to sit at eventide [with words of adoration]. May the soul of the

Osiris Ani, whose word is truth, come forth with thee into heaven! May he set out with thee in the Matet Boat [in the morning], may he come into port in the Sektet Boat [in the evening], and may he cleave his path among the stars of heaven which never rest.

The Osiris Ani, whose word is truth, being at peace [with his god], maketh adoration to his Lord, the Lord of Eternity, and saith:- Homage to thee, O Heru-khuti, who art the god Khepera, the self-created. When thou risest on the horizon and sheddest thy beams of light upon the Lands of the South and of the North, thou art beautiful, yea beautiful, and all the gods rejoice when they behold thee, the king of heaven. The goddess, the Lady of the Hour, is established upon thy head, her Uraei of the South and of the North are upon thy brow, and she taketh up her place before thee. The god Thoth is established in the bows of thy boat to destroy utterly all thy foes. Those who dwell in the Tuat come forth to meet thee, and they bow to the earth in homage as they come towards thee, to look upon thy beautiful Form. And I, Ani, have come into thy presence, so that I may be with thee, and may behold thy Disk every day. Let me not be kept captive [by the tomb], and let me not be turned back [on my way]. Let the members of my body be made new again when I contemplate thy beauties, even as are the members of all thy favoured ones, because I am one of those who worshipped thee upon earth. Let me arrive in the Land of Eternity, let me enter into the Land of Everlastingness. This,

O my Lord, behold thou shalt ordain for me.

AND MOREOVER, THE OSIRIS ANI, WHOSE WORD IS TRUTH, IN PEACE, THE

TRUTH-SPEAKER, SAITH:- Homage to thee, O thou who risest on thy horizon in the form of Ra, who retest upon Law, [which can neither be changed nor altered]. Thou passest over the sky, and every face, watcheth thee and thy course, for thou thyself art hidden from their gaze. Thou dost show thyself [to them] at dawn and at eventide each day. The Sektet Boat, wherein Thy Majesty dwelleth, setteth forth on its journey with vigour. Thy beams [fall] upon all faces, thy light with its manifold colours is incomprehensible [to man], and thy brilliant rays cannot be reported. The Lands of the Gods see thee, they could write [concerning thee]; the Deserts of Punt could count thee. Thy creation is hidden. It is one by the opening of thy mouth. Thy form is the head of Nu. May he (Ani) advance, even as thou dost advance, without cessation, even as Thy Majesty [ceaseth not to advance] even for a moment. With great strides thou dost in one little moment pass over limitless distances which would need millions and hundreds of thousands of years [for a man to pass over; this] thou doest, and then thou sinkest to rest. Thou bringest to an end the hours of the night, even as thou stridest over them. Thou bringest them to an end by thine own ordinance, and dawn cometh on the earth.

Thou settest thyself before thy handiwork in the form of Ra, and thou rollest up on the horizon..... Thou sendest forth light when thy form raiseth itself up, thou ordainest the increase of thy splendours. Thou mouldest thy limbs as thou advancest, thou bringest them forth, thou who wast never brought forth, in the form of Ra, who rolleth up into the height of heaven. Grant thou that I may reach the heaven of eternity, and the region where thy favoured ones dwell. May I unite with those holy and perfect Spirit-souls of Khert-Neter. May I come forth with them to behold thy beauties as thou rollest on at eventide, as thou journeyest to thy mother Nut (the Night-sky), and dost place thyself at the right hand (in the West). My two hands are raised to thee in praise and thanksgiving when thou settest in life. Behold, thou art the Creator of Eternity, who art adored when thou settest in Nu. I have set thee in my heart, without wavering, O thou who art more divine than the gods.

The Osiris Ani, whose word is truth, saith:- Praise and thanksgiving be unto thee, O thou who rollest on like unto gold, thou Illuminer of the Two Lands on the day of thy birth. Thy mother brought thee

forth on her hand, and thou didst light up with splendour the circle which is travelled over by the Disk. O Great Light who rollest across Nu, thou dost raise up the generations of men from the deep source of thy waters, and dost make to keep festivals all districts and cities, and all habitations. Thou protectest [them] with thy beauties. Thy KA riseth up with the celestial food hu and tchefau. O thou mightily victorious one, thou Power of Powers, who makest strong thy throne against the sinful ones, whose risings on thy throne in the Sektet Boat are mighty, whose strength is widespread in the Atett Boat, make thou the Osiris Ani to be glorious by virtue of his word, which is truth, in Khert-Neter. Grant thou that he may be in Amentet free from evil, and let [his] offences be [set] behind thee. Grant thou that he may [live there] a devoted slave of the Spirit-souls. Let him mingle among the Heart-souls who live in Ta-tchesert (the Holy Land). Let him travel about in the Sekhet-Aaru (the Elysian Fields), conformably to [thy] decree with joy of heart-him the Osiris Ani, whose word is truth.

[And the god maketh answer]:--Thou shalt come forth into heaven, thou shalt sail over the sky, and thou shalt hold loving intercourse with the Star-gods. Praises shall be made to thee in the Boat. Thy name shall be proclaimed in the Atett Boat. Thou shalt look upon Ra within his shrine. Thou shalt make the Disk to set [with prayer] every day. Thou shalt see the Ant Fish in his transformations in the depths of the waters of turquoise. Thou shalt see the Abtu Fish in his time. It shall be that the Evil One shall fall when he deviseth a plan to destroy thee, and the joints of his neck and back shall be hacked asunder. Ra saileth with a fair wind, and the Sektet Boat progresses and cometh into port. The mariners of Ra rejoice, and the heart of the Lady of the Hour is glad, for the enemy of her Lord hath been cast to the ground. Thou shalt behold Horus standing on the pilot's place in the Boat, and Thoth and Maat shall stand one on each side of him. All the gods shall rejoice when they behold Ra coming in peace to make the hearts of the Spirit-souls to live, and the Osiris Ani, whose word is truth, the assessor of the holy offerings of the Lords of Thebes, shall be with them!

THE CHAPTER OF THE NEW MOON

THE FOLLOWING IS TO BE RECITED ON THE DAY OF THE MONTH (NEW MOON

DAY). The Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, saith:- Ra ascendeth his throne on his horizon, and the Company of his Gods follow in his train. The God cometh forth from his hidden place, [and] tchefau food falleth from the eastern horizon of heaven at the word of Nut. They (the gods) rejoice over the paths of Ra, the Great Ancestor [as] he journeyeth round about. Therefore art thou exalted, O Ra, the dweller in thy Shrine. Thou swallowest the winds, thou drawest into thyself the north wind, thou eatest up the flesh of thy seat on the day when thou breathest truth. Thou dividest [it among] the gods who are [thy] followers. [Thy] Boat saileth on travelling among the Great Gods at thy word. Thou countest thy bones, thou gatherest together thy members, thou settest thy face towards Beautiful Amentet, and thou comest there, being made new every day. Behold, thou art that Image of Gold, thou hast the unitings of the disks of the sky, thou hast quakings, thou goest round about, and art made new each day. Hail! There is rejoicing in the horizon! The gods who dwell in the sky descend the ropes [of thy Boat] when they see the Osiris Ani, whose word is truth, they ascribe praise unto him as unto Ra. The Osiris Ani is a Great Chief. [He] seeketh the Urrt Crown. His provisions are apportioned to him- the Osiris Ani, whose word is truth. [His] fate is strong from the exalted body of the Aamu gods, who are in the presence of Ra. The Osiris Ani, whose word is truth, is strong on the earth and in Khert-Neter. O Osiris Ani, whose word is truth, wake up, and be

strong like unto Ra every day. The Osiris Ani, whose word is truth, shall not tarry, he shall not remain motionless in this land for ever. Right well shall he see with his two eyes, right well shall he hear with his two ears, the things which are true, the things which are true. The Osiris Ani, whose word is truth, is in Anu, the Osiris Ani, whose word is truth, is as Ra, and he is exalted by reason of [his] oars among the Followers of Nu. The Osiris Ani, whose word is truth, cannot tell what he hath seen [or] narrate [what he hath heard] in the House of the God of Mysteries. Hail! Let there be shouts of acclamation of the Osiris Ani, whose word is truth, the divine body of Ra in the Boat of Nu, who beareth propitiatory offerings for the KA of the god of that which he loveth. The Osiris Ani, whose word is truth, in peace, whose word is truth, is like Horus, the mighty one of transformations.

RUBRIC: This Chapter is to be recited over a boat seven cubits long, made of green stone of the Tchatchau. Make a heaven of stars, and purify it and cleanse it with natron and incense. Make then a figure of Ra upon a tablet of new stone in paint, and set it in the bows of the boat. Then make a figure of the deceased whom thou wilt make perfect, [and place it] in the boat. Make it to sail in the Boat of Ra, and Ra himself shall look upon it. Do not these things in the presence of any one except thyself, or thy father, or thy son. Then let them keep guard over their faces, and they shall see the deceased in Khert-Neter in the form of a messenger of Ra.

A HYMN TO RA [WHICH IS TO BE SUNG] ON THE DAY OF THE MONTH (THE DAY OF THE NEW MOON) [WHEN] THE BOAT OF RA SAILETH. [The Osiris the scribe Ani, whose word is truth, saith:-] Homage to thee, O thou who dwellest in thy Boat. Thou rollest on, thou rollest on, thou sendest forth light, thou sendest forth light. Thou decreest rejoicing for [every] man for millions of years unto those who love him. Thou givest [thy] face to the Hememet spirits, thou god Khepera who dwellest in thy Boat. Thou hast overthrown the Fiend Aapep. O ye Sons of Keb, overthrow ye the enemies of the Osiris Ani, whose word is truth, and the fiends of destruction who would destroy the Boat of Ra. Horus hath cut off your heads in heaven. Ye who were in the forms of geese, your navel strings are on the earth. The animals are set upon the earth..... in the form of fish. Every male fiend and every female fiend shall be destroyed by the Osiris Ani, whose word is truth. Whether the fiends descend from out of heaven, or whether they come forth from the earth, or whether they advance on the waters, or whether they come from among the Star-gods, Thoth, [the son of Aner], coming forth from Anerti shall hack them to pieces. And the Osiris Ani shall make them silent and dumb. And behold ye, this god, the mighty one of slaughters, the terror of whom is most great, shall wash himself clean in your blood, and he shall bathe in your gore, and ye shall be destroyed by the Osiris Ani in the Boat of his Lord Ra-Horus. The heart of the Osiris Ani, whose word is truth, shall live. His mother Isis giveth birth to him, and Nephthys nurseth him, just as Isis gave birth to Horus, and Nephthys nursed him. [He] shall repulse the Smait fiends of Suti. They shall see the Urrt Crown stablished upon his head, and they shall fall down upon their faces [and worship him]. Behold, O ye Spirit-souls, and men, and gods, and ye dead, when ye see the Osiris Ani, whose word is truth, in the form of Horus, and the favoured one of the Urrt Crown, fall ye down upon your faces. The word of the Osiris Ani is truth before his enemies in heaven above, and on earth beneath, and before the Tchatchau Chiefs of every god and of every goddess.

RUBRIC: This Chapter shall be recited over a large hawk standing upright with the White Crown upon his head, [and over figures of] Tem,

Shu, Tefnut, Keb, Nut, Osiris, Isis, [Suti] and Nephthys. And they shall be painted in colour upon a new tablet, which shall be placed in a boat, together with a figure of the deceased. Anoint them with heken oil, and offer unto them burning incense, and geese, and joints of meat roasted. It is an act of praise to Ra as he journeyeth in his boat, and it will make a man to have his being with Ra, and to travel with him wheresoever he goeth, and it will most certainly cause the enemies of Ra to be slain. And the Chapter of travelling shall be recited on the sixth day of the festival.

APPENDIX

APPENDIX

(From the Turin Papyrus)

ANOTHER CHAPTER WHICH IS TO BE RECITED WHEN THE MOON RENEWETH ITSELF ON THE DAY OF THE MONTH [WHEREON IT DOETH THIS]. Osiris unfettereth

the storm-cloud in the body of heaven, and is unfettered himself; Horus is made strong happily each day. He whose transformations are many hath had offerings made unto him at the moment, and he hath made an end of the storm which is in the face of the Osiris, Auf-ankh, whose word is truth. Verily, he cometh, and he is Ra in journeying, and he is the four celestial gods in the heavens above. The Osiris Auf-ankh, whose word is truth, cometh forth in his day, and he embarketh among the tackle of the boat.

RUBRIC: If this Chapter be known by the deceased he shall become a perfect Spirit-soul in Khert-Neter, and he shall not die a second time, and he shall eat his food side by side with Osiris. If this Chapter be known by the deceased upon earth, he shall become like unto Thoth, and he shall be adored by those who live. He shall not fall headlong at the moment of the intensity of the royal flame of the goddess Bast, and the Great Prince shall make him to advance happily.

THE CHAPTER OF ADVANCING TO THE TCHATCHAU CHIEFS OF OSIRIS. The

Osiris Ani, whose word is truth, saith:- I have built a house for my Ba-soul in the sanctuary in Tetu. I sow seed in the town of Pe (Buto). I have ploughed the fields with my labourers. My palm tree [standeth upright and is] like Menu upon it. I abominate abominable things. I will not eat the things which are abominations unto me. What I abominate is filth: I will not eat it. I shall not be destroyed by the offerings of propitiation and the sepulchral meals. I will not approach filth [to touch it] with my hands, I will not tread upon it with my sandals. For my bread shall be made of the white barley, and my ale shall be made from the red grain of the god Hapi (the Nile-god), which the Sektet Boat and the Atett Boat shall bring [unto me], and I will eat my food under the leaves of the trees whose beautiful arms I myself do know. O what splendour shall the White Crown make for me which shall be lifted up on me by the Uraei-goddesses! O Doorkeeper of Sehetep-taui, bring thou to me that wherewith the cakes of propitiation are made. Grant thou to me that I may lift up the earth. May the Spirit-souls open to me [their] arms, and let the Company of the Gods hold their peace whilst the Hememet spirits hold converse with the Osiris Ani. May the hearts of the gods lead him in his exalted state into heaven among the gods who appear in visible forms. If any god, or any goddess, attack the Osiris Ani, whose word is truth, when he setteth out, the Ancestor of the year who liveth upon hearts [Osiris] shall eat him when he cometh forth from Abydos, and the Ancestors of Ra shall reckon with him, and the Ancestors of Light shall reckon with him. [He is] a god of splendour [arrayed in] the apparel of heaven, and he is among the Great Gods. Now the subsistence of the Osiris Ani, whose word is truth, is among the cakes and the ale which are made for your mouths. I enter in by the Disk, I come forth by the god Ahui. I

shall hold converse with the Followers of the Gods. I shall hold converse with the Disk. I shall hold converse with the Hememet-spirits. He shall set the terror of me in the thick darkness, in the inside of the goddess Mehurt, by the side of his forehead. Behold, I shall be with Osiris, and my perfection shall be his perfection among the Great Gods. I shall speak unto him with the words of men, I shall listen, and he shall repeat to me the words of the gods. I, the Osiris Ani, whose word is truth, in peace, have come equipped. Thou makest to approach [thee] those who love thee. I am a Spirit-soul who is better equipped than any [other] Spirit-soul.

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. The

Osiris Ani, whose word is truth, saith:- I am a swallow, [I am] a swallow. [I am] that Scorpion, the daughter of Ra. Hail, O ye gods whose odour is sweet. Hail, O ye gods whose odour is sweet. Hail, Flame, who comest forth from the horizon. Hail, thou who art in the city. I have brought the Warder of his corner there. Give me thy two hands, and let me pass my time in the Island of Flame. I have advanced with a message, I have come having the report thereof [to make]. Open to me. How shall I tell that which I have seen there? I am like Horus, the governor of the Boat, when the throne of his father was given unto him, and when Set, that son of Nut, was [lying] under the fetters which he had made for Osiris. He who is in Sekhem hath inspected me. I stretch out my arms over Osiris. I have advanced for the examination, I have come to speak there. Let me pass on and deliver my message. I am he who goeth in, [I am] judged, [I] come forth magnified at the Gate of Nebertcher. I am purified at the Great Uart. I have done away my wickednesses. I have put away utterly my offences. I have put away utterly all the taints of evil which appertained to me [upon the earth]. I have purified myself, I have made myself to be like a god. Hail, O ye Doorkeepers, I have completed my journey. I am like unto you. I have come forth by day. I have advanced on my legs. I have gained the master over [my] footsteps. [Hail, ye] Spirit-souls! I, even I, do know the hidden roads and the Gates of Sekhet Aaru. I live there. Verily, I, even I, have come, I have overthrown my enemies upon the earth, although my body lieth a mummy in the tomb.

**APPENDIX
APPENDIX**

RUBRIC: (Navelle, op. cit., II, Bl. 202)

If this Chapter be known by the deceased, he shall enter in after he hath come forth by day.

RUBRIC: (Saite Recension)

If this Chapter be known by the deceased, he shall come forth by day from Khert-Neter, and he shall go [again] after he hath come forth. If this Chapter be not known [by the deceased], he shall not go in again after he hath come forth [and he] shall not know [how] to come forth by day.

[THE CHAPTER] OF MAKING THE TRANSFORMATION INTO A HAWK OF GOLD.

The Osiris Ani saith:- I have risen up out of the seshett chamber, like the golden hawk which cometh forth from his egg. I fly, I alight like a hawk with a back of seven cubits, and the wings of which are like unto the mother-of-emerald of the South. I have come forth from the Sektet Boat, and my heart hath been brought unto me from the mountain of the East. I have alighted on the Atet Boat, and there have been brought unto me those who dwelt in their substance, and they bowed in homage before me. I have risen, I have gathered myself together like a beautiful golden hawk, with the head of the Benu, and Ra hath entered in [to hear my speech]. I have taken my seat

among the great gods, [the children of] Nut. I have settled myself, the Sekhet-hetepet (the Field of Offerings) is before me. I eat therein, I become a Spirit-soul therein, I am supplied with food in abundance therein, as much as I desire. The Grain-god (Nepra) hath given unto me food for my throat, and I am master over myself and over the attributes of my head.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The

Osiris Ani saith:- Hail, thou Great God, come thou to Tetu. Make thou ready for me the ways, and let me go round [to visit] my thrones. I have laboured. I have made myself perfect. O grant thou that I may be held in fear. Create thou awe of me. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Permit not thou to come nigh unto me him that would attack me, or would injure me in the House of Darkness. Cover over the helpless one, hide him. Let do likewise the gods who hearken unto the word [of truth], the Khepriu gods who are in the following of Osiris. Hold ye your peace then, O ye gods, whilst the God holdeth speech with me, he who listeneth to the truth. I speak unto him my words. Osiris, grant thou that that which cometh forth from thy mouth may circulate to me. Let me see thine own Form. Let thy Souls envelop me. Grant thou that I may come forth, and that I may be master of my legs, and let me live there like Nebertcher upon his throne. Let the gods of the Tuat hold me in fear, and let them fight for me in their halls. Grant thou that I may move forward with him and with the Ariu gods, and let me be firmly established on my pedestal like the Lord of Life. Let me be in the company of Isis, the goddess, and let [the gods] keep me safe from him that would do an injury unto me. Let none come to see the helpless one. May I advance, and may I come to the Henti boundaries of the sky. Let me address words to Keb, and let me make supplicaion to the god Hu with Nebertcher. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Let them see that thou hast provided me with food for the festival. I am one of those Spirit-souls who dwell in the Light-god. I have made my form in his Form, when he cometh to Tetu. I am a Spirit-body among his Spirit-bodies; he shall speak unto thee the things [which concern] me. Would that he would cause me to be held in fear! Would that he would create [in them] awe of me! Let the gods of the Tuat be afraid of me, and let them fight for me [in their halls]. I, even I, am a Spirit-soul, a dweller in the Light-god, whose form hath been created in divine flesh. I am one of those Spirit-souls who dwell in the Light-god, who were created by Tem himself, and who exist in the blossoms of his Eye. He hath made to exist, he hath made glorious, and he hath magnified their faces during their existence with him. Behold, he is Alone in Nu. They acclaim him when he cometh forth from the horizon, and the gods and the Spirit-souls who have come into being with him ascribe fear unto him.

I am one of the worms which have been created by the Eye of the Lord One. And behold, when as yet Isis had not given birth to Horus, I was flourishing, and I had waxed old, and had become pre-eminent among the Spirit-souls who had come into being with him. I rose up like a divine hawk, and Horus endowed me with a Spirit-body with his soul, so that [I] might take possession of the property of Osiris in the Tuat. He shall say to the twin Lion-gods for me, the Chief of the House of the Nemes Crown, the Dweller in his cavern: Get thee back to the heights of heaven, for behold, inasmuch as thou art a Spirit-body with the creations of Horus, the Nemes Crown shall not be to thee: [but] thou shalt have speech even to the uttermost limits of the heavens. I, the warder, took possession of the property of Horus [which belonged] to Osiris in the Tuat, and Horus repeated to me what his father Osiris had said unto him in the years [past], on the days of his burial. Give thou to me the Nemes Crown,

say the twin Lion-gods for me. Advance thou, come along the road of heaven, and look upon those who dwell in the uttermost limits of the horizon. The gods of the Tuat shall hold thee in fear, and they shall fight for thee in their halls. The god Auhet belongeth to them. All the gods who guard the shrine of the Lord One are smitten with terror at [my] words.

Hail, saith the god who is exalted upon his coffer to me! He hath bound on the Nemes Crown, [by] the decree of the twin Lion-gods. The god Aahet hath made a way for me. I am exalted [on the coffer], the twin Lion-gods have bound the Nemes Crown on me and my two locks of hair are given unto me. He hath stablished for me my heart by his own flesh, and by his great, two-fold strength, and I shall not fall headlong before Shu. I am Hetep, the Lord of the two Uraei-goddesses who are to be adored. I know the Light-god, his winds are in my body. The Bull which striketh terror [into souls] shall not repulse me. I come daily into the House of the twin Lion-gods. I come forth therefrom into the House of Isis. I look upon the holy things which are hidden. I see the being who is therein. I speak to the great ones of Shu, they repulse him that is wrathful in his hour. I am Horus who dwelleth in his divine Light. I am master of his crown. I am master of his radiance. I advance towards the Henti boundaries of heaven. Horus is upon his seat. Horus is upon his thrones. My face is like that of a divine hawk. I am one who is equipped [like] his lord. I shall come forth to Tetu. I shall see Osiris. I shall live in his actual presence.... Nut. They shall see me. I shall see the gods [and] the Eye of Horus burning with fire before my eyes. They shall reach out their hands to me. I shall stand up. I shall be master of him that would subject me to restraint. They shall open the holy paths to me, they shall see my form, they shall listen to my words. [Homage] to you, O ye gods of the Tuat, whose faces are turned back, whose powers advance, conduct ye me to the Star-gods which never rest. Prepare ye for me the holy ways to the Hemat house, and to your god, the Soul, who is the mighty one of terror. Horus hath commanded me to lift up your faces; do ye look upon me. I have risen up like a divine hawk. Horus hath made me to be a Spirit-body by means of his Soul, and to take possession of the things of Osiris in the Tuat. Make ye for me a path. I have travelled and I have arrived at those who are chiefs of their caverns, and who are guardians of the House of Osiris. I speak unto them his mighty deeds. I made them to know concerning his victories. He is ready [to butt with his] two horns at Set. They know him who hath taken possession of the god Hu, and who hath taken possession of the Powers of Tem.

Travel thou on thy way safely, cry out the gods of the Tuat to me. O ye who make your names pre-eminent, who are chiefs in your shrines, and who are guardians of the House of Osiris, grant, I pray you, that I may come to you. I have bound up and I have gathered together your Powers. I have directed the Powers of the ways, the wardens of the horizon, and of the Hemat House of heaven. I have stablished their fortresses for Osiris. I have prepared the ways for him. I have performed the things which [he] hath commanded. I come forth to Tetu. I see Osiris. I speak to him concerning the matter of his Great Son, whom he loveth, and concerning [the smiting of] the heart of Set. I look upon the lord who was helpless. How shall I make them to know the plans of the gods, and that which Horus did without the knowledge of his father Osiris?

Hail, Lord, thou Soul, most awful and terrible, behold me. I have come, I make thee to be exalted! I have forced a way though the Tuat. I have opened the roads which appertain to heaven, and those which appertain to the earth, and no one hath opposed me therein. I have exalted thy face, O Lord of Eternity.

APPENDIX
APPENDIX

(In the Papyrus of Nu, Sheet 14, the Chapter ends with the following.)

Exalted art thou on thy throne, O Osiris! Thou hast heard fair things, O Osiris! Thy strength is vigorous, O Osiris! Thy head is fastened on thy body, O Osiris! Thy neck is made firm, O Osiris! Thy heart is glad, [O Osiris!]. Thy speech is made effective, O Osiris! Thy princes rejoice Thou art established the Bull in Amentet. Thy son Horus hath ascended thy throne, and all life is with him. Millions of years minister unto him, and millions of years hold him in fear. The Company of the Gods are his servants, and they fold him in fear. The god Tem, the Governor, the only One among the gods, hath spoken, and his word passeth not away. Horus is both the divine food and the sacrifice. He made haste to gather together [the members of] of his father. Horus is his deliverer. Horus is his deliverer. Horus hath sprung from the essence of his divine father and from his decay. He hath become the Governor of Egypt. The gods shall work for him, and they shall toil for him for million of years. He shall make millions of years to live through his Eye, the only one of its lord, Nebertcher.]

(From the Turin Papyrus, Bl. XXX)

Exalted is thy throne, O Osiris. Thou hearest well, O Osiris. Thy strength flourisheth, O Osiris. I have fastened thy head [on thy] body for thee. I have established thy throat, the throne of the joy of thy heart. Thy words are stable. Thy shenit princes are glad. Thou art established as the Bull of Amentet. Thy son Horus hath ascended thy throne. All life is with him. Millions of years work for him. The Company of the Gods fear him. Tem, the One Power of the Gods, hath spoken, and what he hath said is not changed, Hetu Aabi. Horus hath stood up. I have gone about collecting his father. Horus hath delivered his father. Horus hath delivered [his mother]. My mother is Horus. My brother is Horus. My uncle is Horus. I have come. Horus followeth his father.... there the dirt of his head. The gods shall serve him. Millions of years..... in his Eye, the Only One of its Lord, Neb-er-tcher.

THE CHAPTER OF BEING TRANSFORMED INTO THE PRINCE OF THE TCHATCHAU

CHIEFS. The Osiris Nu, whose word is truth, saith:- I am the god Tem, the maker of the sky, the creator of the things which are, who cometh forth from the earth, who made the seed of man to come into being, the Lord of things, who fashioned the gods, the Great God, who created himself, the Lord of Life, who made to flourish the Two Companies of the Gods. Homage to you, O ye divine Lords of things, ye holy beings, whose seats are veiled! Homage to you, O ye Lords of Eternity, whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known! Homage to you, O ye gods, who dwell in the Tenait (Circle of Light)! Homage to you, O ye gods of the Circle of the country of the Cataracts! Homage to you, O ye gods who dwell in Amentet! Homage to you, O ye gods who dwell within Nut! Grant ye to me that I may come before you, I am pure, I am like a god. I am endowed with a Spirit-soul. I am strong. I am endowed with a Heart-soul. I bring unto you incense, and spice, and natron. I have done away with the chidings of your mouths. I have come, I have done away the evil which was in your hearts, and I have removed the offences which appertained to you [against me]. I bring to you deeds of well-doing, and I present before you truth. I know you. I know your names. I know your forms which are not known. I come into being among you. My coming is like unto that god who eateth men, and who feedeth upon the gods. I am strong before you even like that god who is exalted upon his pedestal, unto whom the gods come with

rejoicing, and the goddesses make supplication when they see me. I have come unto you. I have ascended my throne like your Two Daughters. I have taken my seat in the horizon. I receive my offerings of propitiation upon my altars. I drink my fill of sesh wine every evening. I come to those who are making rejoicings, and the gods who live in the horizon ascribe unto me praises, as the divine Spirit-body, the Lord of mortals. I am exalted like that holy god who dwelleth in the Great House. The gods rejoice greatly when they see my beautiful appearances from the body of the goddess Nut, and when the goddess Nut bringeth me forth.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SERPENT SATA.

The Osiris Ani, whose word is truth, saith:- I am the serpent Sata whose years are infinite. I lie down dead. I am born daily. I am the serpent Sa-en-ta, the dweller in the uttermost parts of the earth. I lie down in death. I am born, I become new, I renew my youth every day.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE CROCODILE-GOD.

The Osiris Ani, whose word is truth, saith:- I am the Crocodile-god (Sebak) who dwelleth amid his terrors. I am the Crocodile-god and I seize [my prey] like a ravaging beast. I am the great Fish which is in Kamui. I am the Lord to whom bowings and prostrations are made in Sekhem. And the Osiris Ani is the lord to whom bowings and prostrations are made in Sekhem.

(From the Papyrus of Nebseni)

Behold, I am the dweller in his terrors, I am the crocodile, his firstborn. I bring (prey) from a distance. I am the Fish of Horus, the Great One in Kamui. I am the lord of bowings in Sekhem.

THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAH. The Osiris Ani

[whose word is truth, saith]:- I eat bread. I drink ale. I gird up my garments. I fly like a hawk. I cackle like the Smen goose. I alight upon that place hard by the Sepulchre on the festival of the Great God. That which is abominable, that which is abominable I will not eat. [An abominable thing] is filth, I will not eat thereof. That which is an abomination unto my KA shall not enter my body. I will live upon that whereon live the gods and the Spirit-souls. I shall live, and I shall be master of their cakes. I am master of them, and I shall eat them under the trees of the dweller in the House of Hathor, my Lady. I will make an offering. My cakes are in Tetu, my offerings are in Anu. I gird about myself the robe which is woven for me by the goddess Tait. I shall stand up and sit down in whatsoever place it pleaseth me to do so. My head is like unto that of Ra. I am gathered together like Tem.

Here offer the four cakes of Ra, and the offerings of the earth. I shall come forth. My tongue is like that of Ptah, and my throat is like unto that of Hathor, and I remember the words of Tem, of my father, with my mouth. He forced the woman, the wife of Keb, breaking the heads near him; therefore was the fear of him there. [His] praises are repeated with vigour. I am decreed to be the Heir, the lord of the earth of Keb. I have union with women. Keb hath refreshed me, and he hath caused me to ascend his throne. Those who dwell in Anu bow their heads to me. I am [their] Bull, I am stronger than [the Lord] of the hour. I unite with women. I am master for millions of years.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SOUL OF TEM. The

Osiris Ani, whose word is truth, saith:- I shall not enter into the

place of destruction, I shall not perish, I shall not know [decay].
I am Ra, who came forth from Nu, the Soul of the God who created his
own members. What I abominate is sin; I will not look thereon. I cry
not out against truth, nay, I live therein. I am the god Hu, the
imperishable god, in my name of "Soul." I have created myself with Nu,
in the name of "Khepera." I exist in them like Ra. I am the Lord of
Light.

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(From the Papyrus of Nu)

That which is an abomination unto me is death; let me not go into
the chamber of torture which is in the Tuat. I am the delight of the
Khu of Osiris. I make to be content the heart[s] of those who dwell
among the divine things which are beloved [by me]. They cause the fear
of me [to abound], they create the awe of me to be in those divine
beings who dwell in their own circles. Behold, I am exalted on my
own standard, and upon my throne, and upon my seat which is assigned
[to me]. I am the god Nu, and those who commit sin shall not destroy
me. I am the firstborn of the primeval god, and my soul is the Souls
of the Eternal Gods, and my body is Everlastingness. My created form
is [that of] the god Eternity, the Lord of Years, and the Prince of
Everlastingness. I am the Creator of the Darkness, who maketh his seat
in the uttermost limits of the heavens, [which] I love. I arrive at
their boundaries. I advance upon my two legs. I direct my resting
place. I sail over the sky. I fetter and destroy the hidden serpents
which are about my footsteps [in going to] the Lord of the Two Arms.
My soul is the Souls of the Eternal Gods, and my body is
Everlastingness. I am the exalted one, the Lord of the Land of Tebu. I
am the Child in the city: "Young man in the country" is my name.
"Imperishable one" is my name. I am the Soul Creator of Nu. I make
my habitation in Khert-Neter. My nest is invisible, my egg is not
broken. I have done away the evil which is in me. I shall see my
Father, the Lord of the Evening. His body dwelleth in Anu. I am made
to be the Light-god, a dweller in the Light-god, over the Western
Domain of the Hebt bird.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE BENU BIRD. The

Osiris, the scribe Ani, whose word is truth, saith:- I flew up out
of primeval matter. I came into being like the god Khepera. I
germinated like the plants. I am concealed like the tortoise [in his
shell]. I am the seed of every god. I am Yesterday of the Four
[Quarters of the Earth, and] the Seven Uraei, who came into being in
the Eastern land. [I am] the Great One (Horus) who illumineth the
Hememet spirits with the light of his body. [I am] that god in respect
of Set. [I am] Thoth who [stood] between them (Horus and Set) as the
judge on behalf of the Governor of Sekhem and the Souls of Anu. [He
was like] a stream between them. I have come. I rise up on my
throne. I am endowed with Khu. I am mighty. I am endowed with
godhood among the gods. I am Khensu, [the lord] of every kind of
strength.

RUBRIC: [If] this Chapter [be known by the deceased], he shall
come forth pure by day after his death, and he shall perform every
transformation which his soul desireth to make. He shall be among the
Followers of Un-Nefer, and he shall satisfy himself with the food of
Osiris, and with sepulchral meals. He shall see the Disk [of the Sun],
he shall be in good case upon earth before Ra, and his word shall be
truth in the sight of Osiris, and no evil thing whatsoever shall
have dominion over him for ever and ever.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A HERON. The

Osiris the scribe Ani, whose word is truth, saith:- I am the master of beasts brought for sacrifice, [and] of the knives which are [held] at their heads [and] their beards; those who dwell in their emerald [fields], the Aged Gods, and the Spirit-souls, are ready at the moment for the Osiris Ani, whose word is truth, in peace. He maketh slaughter on the earth, and I make slaughter on the earth. I am strong. I follow the heights unto heaven. I have made myself pure. I walk with long strides to my city. I have become an owner of land there. I advance to Sepu..... is given to me in Unu. I have set the gods upon their roads. I have made splendid the houses and towns of those who are in their shrines. I know the stream of Nut. I know Tatum. I know Teshert. I have brought along their horns. I know Heka. I have hearkened to this words. I am the Red Bull-calf which is marked with markings. The gods shall say when they hear [of me]: Uncover your faces. His coming is to me. There is light which ye know not. Times and seasons are in my body. I do not speak [lies] in the place of truth, daily. The truth is hidden on the eyebrows. [By] night [I] sail up the river to keep the feast of him that is dead, to embrace the Aged God, and to guard the earth, I the Osiris Ani, whose word is truth.

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(From the Saite Recension)

RUBRIC: If this Chapter be known [by the deceased], he will live like a perfect Spirit-soul in Khert-Neter; no evil thing whatsoever shall overthrow him.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE LOTUS. The

Osiris Ani, whose word is truth, saith:- I am the holy lotus that cometh forth from the light which belongeth to the nostrils of Ra, and which belongeth to the head of Hathor. I have made my way, and I seek after him, that is to say, Horus. I am the pure lotus that cometh forth from the field [of Ra].

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(Naviile, op. cit., I, Bl. XCIII)

Chapter of making the transformation into a lotus. The Osiris, the lady of of the house, Aui, whose word is truth, in peace, saith:- Hail, thou Lotus, thou type of the god Nefer-Temu! I am the man who knoweth your names. I know your names among the gods, the lords of Khert-Neter. I am one among you. Grant ye that I may see the gods who are the Guides of the Tuat. Grant ye to me a seat in Khert-Neter, near the Lords of Amentet. Assign to me a habitation in the land of Tchesert. Receive ye me in the presence of the Lords of Eternity. Let my soul come forth in whatsoever place it pleaseth. Let it not be rejected in the presence of the Great Company of the Gods.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE GOD WHO LIGHTENETH THE DARKNESS. The Osiris the scribe Ani, whose word is

truth, saith:- I am the girdle of the garment of the god Nu, which giveth light, and shineth, and belongeth to his breast, the illuminer of the darkness, the uniter of the two Rehti deities, the dweller in my body, through the great spell of the words of my mouth. I rise up, but he who was coming after me hath fallen. He who was with him in the Valley of Abtu hath fallen. I rest. I remember him. The god Hu hath taken possession of me in my town. I found him there. I have carried away the darkness by my strength, I have filled the Eye [of Ra] when it was helpless, and when it came not on the festival of the fifteenth day. I have weighed Sut in the celestial houses against the Aged One who was with him. I have equipped Thoth in

the House of the Moon-god, when the fifteenth day of the festival come not. I have taken possession of the Urrt Crown. Truth is in my body; turquoise and crystal are its months. My homestead is there among the lapis-lazuli, among the furrows thereof. I am Hem-Nu, the lightener of the darkness. I have come to lighten the darkness; it is light. I have lightened the darkness. I have overthrown the ashmiu-fiends. I have sung hymns to those who dwell in the darkness. I have made to stand up the weeping ones, whose faces were covered over; they were in a helpless state of misery. Look ye then upon me. I am Hem-Nu. I will not let you hear concerning it. [I have fought. I am Hem-Nu. I have lightened the darkness. I have come. I have made an end to the darkness which hath become light indeed.]

THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Ani, whose word is truth, saith:- Hail, Thoth! What is it that hath happened to the children of Nut? They have waged war, they have upheld strife, they have done evil, they have created the fiends, they have made slaughter, they have caused trouble; in truth, in all their doings the strong have worked against the weak. Grant, O might of Thoth, that that which the god Tem hath decreed [may be done!] And thou regardest not evil, nor art thou provoked to anger when they bring their years to confusion, and throng in and push in to disturb their months. For in all that they have done unto thee they have worked iniquity in secret. I am they writing-palette, O Thoth, and I have brought unto thee thine ink-jar. I am not of those who work iniquity in their secret places; let not evil happen unto me.

The Osiris, the scribe Ani, whose word is truth, saith:- Hail, Temu! What manner of land is this unto which I have come? It hath not water, it hath not air; it is depth unfathomable, it is black as the blackest night, and men wander helplessly therein. In it a man cannot live in quietness of heart; nor may the longings of love be satisfied therein.

But let the state of the Spirit-souls be given unto me instead of water and air, and the satisfying of the longings of love, and let quietness of heart be given unto me instead of cakes and ale. The god Tem hath decreed that I shall see thy face, and that I shall not suffer from the things which pain thee. May every god transmit unto thee his throne for millions of years. Thy throne hath descended unto thy son Horus, and the god Tem hath decreed that thy course shall be among the holy princes. In truth he shall rule from thy throne, and he shall be heir to the throne of the Dweller in the fiery Lake [Neserser]. In truth it hath been decreed that in me he shall see his likeness, and that my face shall look upon the face of the Lord Tem. How long then have I to live? It is decreed that thou shalt live for millions of years, a life of millions of years. Let it be granted to me to pass on to the holy princes, for indeed, I have done away all the evil which I committed, from the time when this earth came into being from Nu, when it sprang from the watery abyss even as it was in the days of old. I am Fate and Osiris, I have made my transformations into the likeness of divers serpents. Man knoweth not, and the gods cannot behold the two-fold beauty which I have made for Osiris, the greatest of the gods. I have given unto him the region of the dead. And, verily, his son Horus is seated upon the throne of the Dweller in the fiery Lake [of Neserser], as his heir.

I have made him to have his throne in the Boat of Millions of Years. Horus is stablished upon his throne [among his] kinsmen, and he hath all that is with him. Verily, the Soul of Set, which is greater than all the gods, hath departed. Let it be granted to me to bind his soul in fetter in the Boat of the God, when I please, and let him hold the Body of the God in fear. O my father Osiris, thou hast done for me that which thy father Ra did for thee. Let me abide upon the earth permanently. Let me keep possession of my throne. Let my heir be strong. Let my tomb, and my friends who are upon the earth,

flourish. Let my enemies be given over to destruction, and to the shackles of the goddess Serq. I am thy son. Ra is my father. On me likewise thou hast conferred life, strength, and health. Horus is established upon his tomb. Grant thou that the days of my life may come unto worship and honour.

APPENDIX

APPENDIX

(From the Leyden Papyrus of Ra)

RUBRIC: This Chapter shall be recited over a figure of Horus, made of lapis-lazuli, which shall be placed on the neck of the deceased. It is a protection upon earth, and it will secure for the deceased the affection of men, gods, and the Spirit-souls which are perfect.

Moreover it acteth as a spell in Khert-Neter, but it must be recited by thee on behalf of the Osiris Ra, regularly and continually millions of times.

[THE CHAPTER OF] ENTERING INTO THE HALL OF MAATI TO PRAISE OSIRIS

KHENTI-AMENTI. The Osiris the scribe Ani, whose word is truth, saith:- I have come unto thee. I have drawn nigh to behold thy beauties (thy beneficent goodness). My hands are [extended] in adoration of thy name of "Maat." I have come. I have drawn nigh unto [the place where] the cedar-tree existeth not, where the acacia tree doth not put forth shoots, and where the ground produceth neither grass nor herbs. Now I have entered into the habitation which is hidden, and I hold converse with Set. My protector advanced to me, covered was his face.... on the hidden things. He entered into the house of Osiris, he saw the hidden things which were therein. The Tchatchau Chiefs of the Pylons were in the form of Spirits. The god Anpu spake unto those about him with the words of a man who cometh from Ta-mera, saying, "He knoweth our roads and our towns. I am reconciled unto him. When I smell his odour it is even as the odour of one of you." And I say unto him: I the Osiris Ani, whose word is truth, in peace, whose word is truth, have come. I have drawn nigh to behold the Great Gods. I would live upon the propitiatory offerings [made] to their Doubles. I would live on the borders [of the territory of] the Soul, the Lord of Tetu. He shall make me to come forth in the form of a Benu bird, and to hold converse [with him.] I have been in the stream [to purify myself]. I have made offerings of incense. I betook myself to the Acacia Tree of the [divine] Children. I lived in Abu in the House of the goddess Satet. I made to sink in the water the boat of the enemies. I sailed over the lake [in the temple] in the Neshmet Boat. I have looked upon the Sahu of Kamur. I have been in Tetu. I have held my peace. I have made the god to be master of his legs. I have been in the House of Teptuf. I have seen him, that is the Governor of the Hall of the God. I have entered into the House of Osiris and I have removed the head-coverings of him that is therein. I have entered into Rasta, and I have seen the Hidden One who is therein. I was hidden, but I found the boundary. I journeyed to Nerutef, and he who was therein covered me with a garment. I have myrrh of women, together with the shenu powder of living folk. Verily he (Osiris) told me the things which concerned himself. I said:

Let thy weighing of me be even as we desire.

And the Majesty of Anpu shall say unto me, "Knowest thou the name of this door, and canst thou tell it?" And the Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, shall say, "Khersek-Shu" is the name of this door. And the Majesty of the god Anpu shall say unto me, "Knowest thou the name of the upper leaf, and the name of the lower leaf?" [And the Osiris the scribe Ani] shall say: "Neb-Maat-heri-retiu-f" is the name of the upper leaf and "Neb-pehti-thesu-menment" [is the name of the lower leaf. And the Majesty of the god Anpu shall say], "Pass on, for thou hast knowledge,

O Osiris the scribe, the assessor of the holy offerings of all the gods of Thebes Ani, whose word is truth, the lord of loyal service [to Osiris]."

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(From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 22)

[THE FOLLOWING] WORDS SHALL BE SAID BY THE STEWARD OF THE KEEPER OF THE SEAL, NU, WHOSE WORD IS TRUTH, WHEN HE COMETH FORTH TO THE HALL OF MAATI, SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH COMMITTED, AND MAY BEHOLD THE FACES OF THE GODS. The Osiris Nu,

whose word is truth, saith: Homage to thee, O great God, Lord of Maati! I have come unto thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, I know thy name, I know the names of the Forty-two Gods who live with thee in this Hall of Maati, who live by keeping ward over sinners, and who feed upon their blood on the day when the consciences of men are reckoned up in the presence of the god Un-Nefer. In truth thy name is "Rehti-Merti-Nebti-Maati." In truth I have come unto thee, I have brought Maati (Truth) to thee. I have done away sin for thee. I have not committed sins against men. I have not opposed my family and kinsfolk. I have not acted fraudulently in the Seat of Truth. I have not known men who were of no account. I have not wrought evil. I have not made it to be the first [consideration daily that unnecessary] work should be done for me. I have not brought forward my name for dignities. I have not [attempted] to direct servants [I have not belittled God]. I have not defrauded the humble man of his property. I have not done what the gods abominate. I have not vilified a slave to his master. I have not inflicted pain. I have not caused anyone to go hungry. I have not made any man to weep. I have not committed murder. I have not given the order for murder to be committed. I have not caused calamities to befall men and women. I have not plundered the offerings in the temples. I have not defrauded the gods of their cake-offerings. I have not carried off the fenkhu cakes [offered to] the Spirits. I have not committed fornication. I have not masturbated [in the sanctuaries of the god of my city]. I have not diminished from the bushel. I have not filched [land from my neighbour's estate and] added it to my own acre. I have not encroached upon the fields [of others]. I have not added to the weights of the scales. I have not depressed the pointer of the balance. I have not carried away the milk from the mouths of children. I have not driven the cattle away from their pastures. I have not snared the geese in the goose-pens of the gods. I have not caught fish with bait made of the bodies of the same kind of fish. I have not stopped water when it should flow. I have not made a cutting in a canal of running water. I have not extinguished a fire when it should burn. I have not violated the times [of offering] the chosen meat offerings. I have not driven away the cattle on the estates of the gods. I have not turned back the god at his appearances. I am pure. I am pure. I am pure. My pure offerings are the pure offerings of that great Benu which dwelleth in Hensu. For behold, I am the nose of Neb-nefu (the lord of the air), who giveth sustenance unto all mankind, on the day of the filling of the Utchat in Anu, in the second month of the season Pert, on the last of the month, [in the presence of the Lord of this earth]. I have seen the filling of the Utchat in Anu, therefore let not calamity befall me in this land, or in this Hall of Maati, because I know the names of the gods who are therein, [and who are the followers of the Great God].

THE NEGATIVE CONFESSION

Hail, Usekh-nemmt, who comest forth from Anu, I have not committed sin.

Hail, Hept-khet, who comest forth from Kher-aha, I have not committed robbery with violence.
Hail, Fenti, who comest forth from Khemenu, I have not stolen.
Hail, Am-khaibit, who comest forth from Qernet, I have not slain men and women.
Hail, Neha-her, who comest forth from Rasta, I have not stolen grain.
Hail, Ruruti, who comest forth from heaven, I have not purloined offerings.
Hail, Arfi-em-khet, who comest forth from Suat, I have not stolen the property of God.
Hail, Neba, who comest and goest, I have not uttered lies.
Hail, Set-qesu, who comest forth from Hensu, I have not carried away food.
Hail, Utu-nesert, who comest forth from Het-ka-Ptah, I have not uttered curses.
Hail, Qerrti, who comest forth from Amentet, I have not committed adultery, I have not lain with men.
Hail, Her-f-ha-f, who comest forth from thy cavern, I have made none to weep.
Hail, Basti, who comest forth from Bast, I have not eaten the heart.
Hail, Ta-retiu, who comest forth from the night, I have not attacked any man.
Hail, Unem-snef, who comest forth from the execution chamber, I am not a man of deceit.
Hail, Unem-besek, who comest forth from Mabit, I have not stolen cultivated land.
Hail, Neb-Maat, who comest forth from Maati, I have not been an eavesdropper.
Hail, Tenemiu, who comest forth from Bast, I have not slandered [no man].
Hail, Sertiu, who comest forth from Anu, I have not been angry without just cause.
Hail, Tutu, who comest forth from Ati (the Busirite Nome), I have not debauched the wife of any man.
Hail, Uamenti, who comest forth from the Khebt chamber, I have not debauched the wife of [any] man.
Hail, Maa-antuf, who comest forth from Per-Menu, I have not polluted myself.
Hail, Her-uru, who comest forth from Nehatu, I have terrorized none.
Hail, Khemiu, who comest forth from Kau, I have not transgressed [the law].
Hail, Shet-kheru, who comest forth from Urit, I have not been wroth.
Hail, Nekhenu, who comest forth from Heqat, I have not shut my ears to the words of truth.
Hail, Kenemti, who comest forth from Kenmet, I have not blasphemed.
Hail, An-hetep-f, who comest forth from Sau, I am not a man of violence.
Hail, Sera-kheru, who comest forth from Unaset, I have not been a stirrer up of strife.
Hail, Neb-heru, who comest forth from Netchfet, I have not acted with undue haste.
Hail, Sekhriu, who comest forth from Uten, I have not pried into matters.
Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my words in speaking.
Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have wronged none, I have done no evil.
Hail, Tem-Sepu, who comest forth from Tetu, I have not worked witchcraft against the king.
Hail, Ari-em-ab-f, who comest forth from Tebu, I have never stopped [the flow of] water.

Hail, Ahi, who comest forth from Nu, I have never raised my voice.
Hail, Uatch-rekhit, who comest forth from Sau, I have not cursed
God.
Hail, Neheb-ka, who comest forth from thy cavern, I have not acted
with arrogance.
Hail, Neheb-nefert, who comest forth from thy cavern, I have not
stolen the bread of the gods.
Hail, Tcheser-tep, who comest forth from the shrine, I have not
carried away the khenfu cakes from the Spirits of the dead.
Hail, An-af, who comest forth from Maati, I have not snatched away
the bread of the child, nor treated with contempt the god of my city.
Hail, Hetch-abhu, who comest forth from Ta-she (the Fayyum), I
have not slain the cattle belonging to the god.

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(From the Papyrus of Nebseni)

Hail, Usekh-nemmt, who comest forth from Anu, I have not committed
sin.
Hail, Hept-Shet, who comest forth from Kher-aha, I have not robbed
with violence.
Hail, Fenti, who comest forth from Khemenu, I have done no violence.
Hail, Am-khaibitu, who comest forth from Qerrt, I have not stolen.
Hail, Neha-hau, who comest forth from Rasta, I have not slain men.
Hail, Ruruti, who comest forth from heaven, I have not made light
the bushel.
Hail, Arti-f-em-tes, who comest forth from Sekhem, I have not
acted deceitfully.
Hail, Neba, who comest and goest, I have not stolen the property
of the god.
Hail, Set-qesu, who comest forth from Hensu, I have not told lies.
Hail, Uatch-nesert, who comest forth from Het-ka-Ptah, I have not
carried away food.
Hail, Qerti, who comest forth from Amenti, I have not uttered evil
words.
Hail, Hetch-abhu, who comest from Ta-she, I have attacked no man.
Hail, Unem-snef, who comest forth from the execution chamber, I have
not slain a bull which was the property of the god.
Hail, Unem-besku, who comest [forth from the Mabet chamber], I
have not acted deceitfully.
Hail, Neb-maat, who comest forth from Maati, I have not pillaged the
lands which have been ploughed.
Hail, Thenemi, who comest forth from Bast, I have never pried into
matters [to make mischief].
Hail, Aati, who comest forth from Anu, I have not set my mouth in
motion.
Hail, Tutuf, who comest from from A, I have not been wroth except
with reason.
Hail, Uamemti, who comest forth from the execution chamber, I have
not debauched the wife of a man.
Hail, Maa-anuf, who comest forth from Per-Menu, I have not
polluted myself.
Hail, Heri-uru, who comest forth from [Nehatu], I have terrorized no
man.
Hail, Khemi, who comest forth from Ahai, I have not made attacks.
Hail, Shet-kheru, who comest forth from Uri, I have not been a man
of anger.
Hail, Nekhem, who comest forth from Heq-at, I have not turned a deaf
ear to the words of truth.
Hail, Ser-Kheru, who comest forth from Unes, I have not stirred up
strife.
Hail, Basti, who comest forth from Shetait, I have made none to

weep.

Hail, Her-f-ha-f, who comest forth from thy cavern, I have not committed acts of sexual impurity, or lain with men.

Hail, Ta-ret, who comest forth from Akhkhu, I have not eaten my heart.

Hail, Kenmti, who comest forth from Kenmet, I have cursed no man.

Hail, An-hetep-f, who comest forth from Sau, I have not acted in a violent or oppressive manner.

Hail, Neb-heru, who comest forth from Tchefet, I have not acted [or judged] hastily.

Hail, Serekhi, who comest forth from Unth, I have not.... my hair, I have not harmed the god.

Hail, Neb-abui, who comest forth from Sauti, I have not multiplied my speech overmuch.

Hail, Nefer-Tem, who comest forth from Het-ka-Ptah, I have not acted with deciet, I have not worked wickedness.

Hail, Tem-Sep, who comest forth from Tetu, I have not done things to effect the cursing of [the king].

Hail, Ari-em-ab-f, who comest forth from Tebti, I have not stopped the flow of water.

Hail, Ahi-mu, who comest forth from Nu, I have not raised my voice.

Hail, Utu-rekhit, who comest forth from thy house, I have not curse God.

Hail, Neheb-Nefert, who comest forth from the Lake of Nefer, I have not acted with insufferable insolence.

Hail, Neheb-kau, who comest forth from [thy] city, I have not sought to make myself unduly distinguished.

Hail, Tcheser-tep, who comest forth from thy cavern, I have not increased my wealth except through such things are [justly] my own possessions.

Hail, An-a-f, who comest forth from Auker, I have not scorned [or treated with contempt] the god of my town.

ADDRESS TO THE GODS OF THE TUAT

(From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 24)

THE FOLLOWING ARE THE WORDS WHICH THE HEART OF TRUTH THAT IS SINLESS SHALL SAY WHEN HE COMETH WITH THE WORD OF TRUTH INTO THE HALL OF MAATI; THEY SHALL BE SAID WHEN HE COMETH TO THE GODS WHO DWELL IN THE TUAT; AND THEY ARE THE WORDS WHICH ARE [TO BE SAID] AFTER [HE COMETH FORTH FROM] THE HALL OF MAATI.

Nu, the steward of the keeper of the seal, whose word is truth, saith:- Homage to you, O ye gods who dwell in your Hall of Maati! I know you, I know your names. Let me not fall under your knives of slaughter, and bring ye not forward my wickedness to this god in whose following ye are. Let not evil hap come upon me through you. Speak ye the truth concerning me in the presence of Neb-er-tcher, for I have done what is right and just in Ta-Mera. I have not cursed the god, and my evil hap did not come upon him that was king in his day.

Homage to you, O ye who dwell in your Hall of Maati, who have nothing false in your bodies, who live upon Truth, who feed yourselves upon Truth in the presence of Horus who dwelleth in his Disk, deliver ye me from Beba, who feedeth upon the livers of the great ones on the day of the Great Judgment. Grant ye that I may come before you, for I have not committed sin, I have done no act of deceit, I have done no evil thing, and I have not borne [false] witness; therefore let nothing [evil] be done to me. I have lived upon truth, I have fed upon truth, I have performed the ordinances of men, and the things which gratify the gods. I have propitiated the god by doing his will, I have given bread to the hungry man, and water to him that

was athirst, and apparel to the naked man, and a ferry-boat to him that had no boat. I have made propitiatory offerings and given cakes to the gods, and the "things which appear at the word" to the Spirits.

Deliver then ye me, protect then ye me, and make ye no report against me in the presence [of the Great God]. I am pure in respect of my mouth, and I am clean in respect of my hands, therefore let it be said unto me by those who shall behold me: "Come in peace, Come in peace." For I have heard that great word which the Sahu spake to the CAT, in the House of Hapt-ra. I have borne witness to Her-f-ha-f, and he hath given a decision [concerning me]. I have seen the things over which the Persea tree which is in Rasta, spreadeth its branches. I have made petitions to the gods, [and I] know the things [which appertain to] their bodies. I have come, travelling a long road, to bear righteous testimony, and to set the Balance upon its supports within Aukert.

Hail, thou who art exalted high upon thy standard, thou Lord of the Atef Crown, who dost make thy name to be "Lord of the Winds," deliver thou me from thy divine Envoys who punish and afflict according to [thy] decrees, and who make calamities to arise, and whose faces are without coverings, for I have done what is right and true for the Lord of Truth. I am pure. My breast is purified by libations, and my hinder parts are made clean with the things which make clean, and my inner parts have been dipped in the Lake of Truth. There is no single member of mine which lacketh truth. I have washed myself clean in the Lake of the South. I have rested myself in the City of the North, which is in Sekhet Sanhemu (the Field of the Grasshoppers), where the mariners of Ra wash themselves clean at the second hour of the night, and at the third hour of the day. The hearts of the gods are gratified when they have passed over it, whether it be by night or whether it be by day, and they say unto me, "Let thyself advance." They say unto me, "Who art thou?" And they say unto me, "What is thy name?" [And I reply], "Sept-kheri-nehait-ammi-beq-f" is my name. Then they say unto me, "Advance straightway on the city which is to the North of the Olive Tree. What dost thou see there?" The Leg and the Thigh. What dost thou say unto them? Let me see rejoicings in these lands of the Fenkhu. What do they give unto thee? A flame of fire and a sceptre-amulet [made] of crystal. What dost thou do with them? I bury them on the furrow of M'naat, as things for the night. What dost thou find on the furrow of Maat? A sceptre of flint, the name of which is "Giver of winds." What now didst thou do with the flame of fire and the sceptre-amulet [made] of crystal, after thou didst bury them? I said a spell over them, and I dug them up. I quenched the flame of fire and I broke the sceptre-amulet, and I made a lake of water. [Then shall the Two and forty gods say unto me]: "Come now, pass in over the threshold of this door of the Hall of Maati, for thou hast knowledge of us." "We will not allow thee to enter in over us," say the bars of this door, "unless thou tellest us our names." [And I reply], "Tekh-bu-maa" is your name. The right lintel of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Henku-en-fat-maat" is thy name. The left lintel of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Henku-en-arp" is thy name. The ground of this door saith: "I will not allow thee to pass over me unless thou tellest me my name." [And I reply], "Aua-en-Keb" is thy name. And the bolt of this door saith: "I will not open the door to thee unless thou tellest me my name." [And I reply], "Saah-en-mut-f" is thy name. The socket of the fastening of this door saith: "I will not open unto thee unless thou tellest my name." [And I reply], "The Living Eye of Sebek, the Lord of Bakhau," is thy name. The Doorkeeper of this door saith: "I will not open to thee, and I will not let thee enter by me unless thou tellest my name." [And I reply], "Elbow of the god Shu who placeth

himself to protect Osiris" is thy name. The posts of this door say: "We will not let thee pass in by us unless thou tellest our name." [And I reply], "Children of the uraei-goddesses" is your name. The Doorkeeper of this door saith: "I will not open to thee, and I will not let thee enter in by me unless thou tellest my name. [And I reply], "Ox of Keb" is thy name. [And they reply], "Thou knowest us, pass in therefore by us." The ground of this Hall of Maati saith: "I will not let thee tread upon me [unless thou tellest me my name], for I am silent. I am holy because I know the names of two feet wherewith thou wouldst walk upon me. Declare, then, them to me." [And I reply], "Besu-Ahu" is the name of my right foot, and "Unpet-ent-Het-Heru" is the name of my left foot. [The ground replieth]: "Thou knowest us, enter in therefore over us." The Doorkeeper of this Hall of Maati saith: "I will not announce thee unless thou tellest my name." [And I reply], "Discerner of hearts, searcher of bellies" is thy name. [The Doorkeeper saith]: "Thou shalt be announced." [He saith]: "Who is the god who dwelleth in his hour? Speak it" [And I reply], "Au-tai." [He saith]: "Explain who he is." [And I reply], "Au-tai" is Thoth. "Come now," saith Thoth, "for what purpose hast thou come?" [And I reply]: "I have come, and have journeyed hither that my name may be announced [to the god]." [Thoth saith]: "In what condition art thou?" [And I reply], "I, even I, am purified from evil defects, and I am wholly free from the curses of those who live in their days, and I am not one of their number." [Thoth saith]: "Therefore shall [thy name] be announced to the god." [Thoth saith]: "Tell me, who is he whose heaven is of fire, whose walls are living serpents, and whose ground is a stream of water? Who is he?" [And I reply], "He is Osiris." [Thoth saith]: "Advance now, [thy name] shall be announced to him. Thy cakes shall come from the Utchat (Eye of Horus or Ra), thy ale shall come from the Utchat, and the offerings which shall appear to thee at the word upon earth [shall proceed] from the Utchat." This is what Osiris hath decreed for the steward of the overseer of the seal, Nu, whose word is truth.

RUBRIC: THE MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN IN

THIS HALL OF MAATI. This Chapter shall be said by the deceased when he is cleansed and purified, and is arrayed in linen apparel, and is shod with sandals of white leather, and his eyes are painted with antimony, and his body is anointed with unguent made of myrrh. And he shall present as offerings oxen, and feathered fowl, and incense, and cakes and ale, and garden herbs. And behold, thou shalt draw a representation of this in colour upon a new tile moulded from earth upon which neither a pig nor any other animal hath trodden. And if this book be done [in writing, the deceased] shall flourish, and his children shall flourish, and [his name] shall never fall into oblivion, and he shall be as one who filleth the heart of the king and of his princes. And bread, and cakes, and sweetmeats, and wine, and pieces of flesh shall be given unto him [from among those which are] upon the altar of the Great God. And he shall not be driven back from any door in Amentet, and he shall be led along with the kings of the South and the kings of the North, and he shall be among the bodyguard of Osiris, continually and regularly for ever. [And he shall come forth in every form he pleaseth as a living soul for ever, and ever, and ever.]

THE CHAPTER OF THE DEIFICATION OF THE MEMBERS

The hair of the Osiris Ani, whose word is truth, is the hair of Nu.
The face of the Osiris Ani, whose word is truth, is the face of Ra.
The eyes of the Osiris Ani, whose word is truth, are the eyes of Hathor.

The ears of the Osiris Ani, whose word is truth, are the ears of Up-uatedu.

The lips of the Osiris Ani, whose word is truth, are the lips of Anpu.
The teeth of the Osiris Ani, whose word is truth, are the teeth of Serqet.
The cheeks of the Osiris Ani, whose word is truth, are the cheeks of Isis.
The arms of the Osiris Ani, whose word is truth, are the arms of Ba-neb-Tetu.
The neck of the Osiris Ani, whose word is truth, is the neck of Uatchit.
The throat of the Osiris Ani, whose word is truth, is the throat of Mert.
The breast of the Osiris Ani, whose word is truth, is the breast of the Lady of Sais.
The backbone of the Osiris Ani, whose word is truth, is the backbone of Set.
The trunk of the Osiris Ani, whose word is truth, is the trunk of the Lords of Kher-aha.
The flesh of the Osiris Ani, whose word is truth, is the flesh of Aa-shefit.
The belly of the Osiris Ani, whose word is truth, is the belly of Sekhmet.
The buttocks of the Osiris Ani, whose word is truth, are the buttocks of the Eye of Horus.
The phallus of the Osiris Ani, whose word is truth, is the phallus of Osiris.
The thighs of the Osiris Ani, whose word is truth, are the thighs of Nut.
The feet of the Osiris Ani, whose word is truth, are the feet of Ptah.
The fingers of the Osiris Ani, whose word is truth, are the fingers of Saah.
The toes of the Osiris Ani, whose word is truth, are the toes of the Living Uraei.

APPENDIX
APPENDIX

(From the Pyramid of Pepi I, ll. 565ff.)

The head of this Meri-Ra is the head of Horus; he cometh forth therefore and ascendeth into heaven.
The skull of this Pepi is the Dekan star of the god; he cometh forth therefore and ascendeth into heaven.
The brow of this Meri-Ra is the brow of..... and Nu; he cometh forth therefore and ascendeth into heaven.
The face of this Pepi is the face of Up-uat; he cometh forth therefore and ascendeth into heaven.
The eyes of this Meri-Ra are the eyes of the Great Lady, the first of the Souls of Anu; he cometh forth therefore and ascendeth into heaven.
The nose of this Pepi is the nose of Thoth; he cometh forth therefore and ascendeth into heaven.
The mouth of this Meri-Ra is the mouth of Khens-ur; he cometh forth therefore, and ascendeth therefore, and ascendeth therefore into heaven.
The tongue of this Pepi is the tongue of Maa (Truth) in the Maat Boat; he cometh forth therefore and ascendeth into heaven.
The teeth of this Pepi are the teeth of the Souls of [Anu]; he cometh forth therefore and ascendeth into heaven.
The lips of this Meri-Ra are the lips of.....; he cometh forth therefore and ascendeth into heaven.
The chin of this Pepi is the chin of Nest-khent-Sekhem (the throne of the First Lady of Sekhem); he cometh forth therefore and

ascendeth into heaven.

The thes bone of this Pepi is the thes bone of the Bull Sma; he cometh forth therefore and ascendeth into heaven.

The soulders of this Pepi are the shoulders of Set; he cometh forth therefore and ascendeth into heaven.

[The..... of this Pepi].....; he cometh forth therefore and ascendeth into heaven.

[The.....of this Pepi]of Baabu; he cometh forth therefore and ascendeth into heaven.

The breast of this Meri-Ra is the breast of Bast; he cometh forth therefore and ascendeth into heaven.

The belly of this Meri-Ra is the belly of Nut; he cometh forth therefore and ascendeth into heaven.

[The.....of this Pepi]; he cometh forth therefore and ascendeth into heaven.

[The.....of this Pepi]of the two Companies of the gods; he cometh forth therefore and ascendeth into heaven.

The two thighs of this Pepi are the two thighs of Heqet; he cometh forth therefore and ascendeth into heaven.

The buttocks of this Meri-Ra are like the Semket Boat and the Mantchet Boat; he cometh forth therefore and ascendeth into heaven.

The phallus of this Pepi is the phallus of the Hep Bull; he cometh forth therefore and ascendeth into heaven.

The legs of this Meri-Ra are the legs of Net (Neith) and Serqet; he cometh forth therefore and ascendeth into heaven.

The knees of this Meri-Ra are the knees of the twin Souls who are at the head of the Sekhet-Tcher; he cometh forth therefore and ascendeth into heaven.

The soles of this Meri-Ra are like the Maati Boat; he cometh forth therefore and ascendeth into heaven.

The toes of this Pepi are the toes of the Souls of Anu; he cometh forth therefore and ascendeth into heaven.

Now this Pepi is a god, the son of a god; he cometh forth therefore and ascendeth into heaven.

This Pepi is the son of Ra, who loveth him; he cometh forth therefore and ascendeth into heaven.

Ra hath sent forth Meri-Ra; he cometh forth therefore and ascendeth into heaven.

Ra hath begotten [this] Pepi; he cometh forth therefore and ascendeth into heaven.

Ra hath given birth to Pepi; he cometh forth therefore and ascendeth into heaven.

This spell therefore is in the body of Meri-Ra; he cometh forth therefore and ascendeth into heaven.

This Meri-Ra is the Power, the Great Power, among the Great Council of Chiefs in Anu; he cometh forth therefore and ascendeth into heaven.

He worketh the boat; Pepi cometh forth therefore and ascendeth into heaven.

[Pepi is] Horus, the nursling, the child; Meri-Ra cometh forth therefore and ascendeth into heaven.

Pepi hath not had union with Nut, she hath not given her hands to him; he cometh forth therefore and ascendeth into heaven.

Keb hath not removed the obstacles in his path; he cometh forth therefore and ascendeth into heaven.

No god hath smitten the steps of this Meri-Ra; he come forth therefore and ascendeth into heaven.

[Though] Pepi is not censed is not mourned, hath not washed himself in the vessel, hath not smelt the haunch, hath not carried the meat-offering, hath not ploughed the earth, hath not dedicated an offering, he cometh forth therefore and ascendeth into heaven.

Behold, it is not this Pepi who hath said these things to you, O

ye gods, it is Heka who hath said these things to you, O ye gods,
and this Meri-Ra is the support which is under Heka; he cometh forth
therefore and ascendeth into heaven.

Every god smiteth the feet of Pepi; he cometh forth therefore and
ascendeth into heaven.

He plougheth the earth, he dedicateth an offering, he bringeth the
vessel of [blood], he smelleth the haunch, and he bringeth the meat
offering; he cometh forth therefore and ascendeth into heaven.

Every god graspeth the hand of Meri-Ra in heaven,

He conducteth him to the House of Horus in the sky.

The word of his Double is truth before Keb.

THE CHAPTER OF REPULSING SLAUGHTER IN HENSU

(From the Papyrus of Nu, Sheet 6)

THE CHAPTER OF DRIVING BACK THE SLAUGHTERS WHICH ARE PERFORMED IN

HENSU. The Osiris Nu, whose word is truth, saith:- O thou land of
the Sceptre! O thou White Crown of the divine form! O thou rest of the
ferry-boat! I am the Child. (Repeat four times). Hail, Abu-ur! Thou
sayest daily: "The slaughter-block is made ready as thou knowest,
and thou hast come to destruction." I am Ra, who stablisheth those who
praise him. I am the Knot of the god in the Aser tree, the twice
beautiful one, who is more splendid to-day than yesterday. (Repeat
four times). I am Ra, who stablisheth those who praise him. I am the
Knot of the god within the Aser tree, and my appearance is the
appearance [of Ra] on this day.

My hair is the hair of Nu. My face is the face of the Disk. My
eyes are the eyes of Hathor. My ears are the ears of Up-uat. My nose
is the nose of Khenti-Khabas. My lips are the lips of Anpu. My teeth
are the teeth of Serqet. My cheeks are the cheeks of the goddess Isis.
My hands are the hands of Ba-neb-Tet. My forearms are the forearms
of Neith, the Lady of Sais. My backbone is the backbone of Suti. My
phallus is the phallus of Beba. My reins are the reins of the Lords of
Kher-aha. My chest is the chest of Aa-shefit. My belly and back are
the belly and back of Sekhmet. My buttocks are the buttocks of the Eye
of Horus. My hips and legs are the hips and legs of Nut. My feet are
the feet of Ptah. [My fingers] and my toes are the [fingers and]
toes of the Living gods. There is no member of my body which is not
the member of a god. Thoth protecteth my body altogether, and I am
Ra day by day. I shall not be dragged back by my arms, and none
shall lay violent hold upon my hands. And shall do me hurt neither
men, nor gods, nor the Spirit-souls, nor the dead, nor any man, nor
any pat-spirit, nor any rekhit-spirit, nor any hememet-spirit.

I am he who cometh forth advancing, whose name is unknown. I am
Yesterday. "Seer of Millions of Years" is my name. I pass along, I
pass along the paths of the divine celestial judges. I am the Lord
of Eternity: I decree and I judge like Khepera. I am the Lord of the
Urrt Crown. I am he who dwelleth in the Utchat and in the Egg, and
it is granted unto me to live therein. I am he who dwelleth in the
Utchat when it closeth, and I exist by the strength thereof. I come
forth and I shine; I enter in and I come to life. I am in the
Utchat, my seat is upon my throne, and I sit in the tent chamber
before it. I am Horus. [I] traverse millions of years. I have
decreed [the stablishing] of my throne, and I am the ruler thereof;
and in very truth my mouth keepeth an even balance both in speech
and in silence. In very truth my forms are inverted. I am Un-Nefer,
from one period even unto another, and what I have is within me. I
am the only One, who proceedeth from an only One, who goeth round
about in his course. I am he who dwelleth in the Utchat. No evil thing
of any shape or kind shall spring up against me, and no baleful

object, and no harmful thing, and no disastrous thing shall happen unto me. I open the door in heaven. I rule my throne. I open the way for the births which take place on this day. I am the child who traverseth the road of Yesterday. I am To-day for untold nations and peoples. I am he who protecteth you for millions of years. Whether ye be denizens of heaven, or of the earth, or of the South, or of the North, or of the East, or of the West, the fear of me is in your bodies. I am he whose being hath been wrought in his eye. I shall not die again. My moment is in your bodies, but my forms are in my place of habitation. I am "He who cannot be known." The Red Fiends have their faces directed against me. I am the unveiled one. The period when the heavens were created for me and were enlarged the bounds of earth, and multiplied the progeny thereof, cannot be found out. They shall fail and not be united again. By reason of the speech which I address to you, my name setteth itself apart from all things evil which are in the mouths of men. I am he who riseth and shineth, a wall which cometh out of a wall, an only One who proceedeth from an only One. There is never a day that passeth without the things which appertain unto him being therein; passing, passing, passing, passing. Verily I say unto thee, I am the Plant which cometh forth from Nu, and my mother is Nut. Hail, my creator, I am he who hath no power to walk, the Great Knot who dwelleth in Yesterday. The might of my strength is within my hand, I am not known [by thee], but I am he who knoweth thee. I cannot be held in the hand, but I am he who can hold thee in his hand. Hail, O Egg! Hail, O Egg! I am Horus who liveth for millions of years, whose flame shineth upon you, and bringeth your hearts unto me. I am master of my throne. I advance at this season. I have opened a path. I have delivered myself from all evil things. I am the golden dog-headed ape, three palms and two fingers [high], which hath neither arms nor legs, and which dwelleth in Het-ka-Ptah. I go forth as goeth forth the dog-headed ape who dwelleth in Het-ka-Ptah.

RUBRIC: Behold the Osiris Ani, whose word is truth, arrayed in fine linen, and shod with sandals of white [leather], and anointed with the very finest myrrh unguent. There are offered unto him a fine bull, and incense, and ra geese, and flowers, and ale, and cakes, and garden herbs. And behold, thou shalt draw a representation of a table of offerings on a clean tile with pure colours, and thou shalt bury it in a field whereon no swine hath trodden. And if a copy of this book be written upon it, he shall rise [again], and his children's children shall flourish and prosper, like unto Ra, without cessation. He shall be in high favour with the king, and with the shenit nobles of his court, and there shall be given unto him cakes and cups of drink, and portions of flesh, upon the altar-table of the Great God. He shall not thrust aside at any door in Amentet; he shall travel in the train of the Kings of the South and the Kings of the North, and he shall abide with the followers of Osiris near Un-Nefer, for ever, and for ever, and for ever.

Vignette
(From the Papyrus of Nu, Sheet 24)

The steward of the overseer of the seal, Nu, whose word is truth, begotten of the steward of the overseer of the seal, Amen-hetep, whose word is truth, saith:- Hail, ye Four Apes who sit in the bows of the Boat of Ra, who convey truth to Nebertcher, who sit in judgment on the oppressed man and on [his] oppressor, who make the gods to be contented by means of the flame of your mouths, who offer holy offerings to the gods, and sepulchral meals to the Spirit-souls, who live upon truth, and who feed upon truth of heart, who are without

deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put ye away my sins [which deserved stripes upon earth, and destroy ye every evil thing which appertaineth to me], and let there be no obstacle whatsoever on my part towards you. O grant ye that I may make my way through the Amehet, let me enter into Rasta, let me pass through the hidden pylons of Ament. O grant that there may be given unto me shens cakes, and ale, and persen cakes, even as to the living Spirit-souls, and grant that I may enter into and come forth from Rasta.

[The Four Apes make answer, saying]: Come thou, for we have done away with thy wickedness, and we have put away thy sin, along with thy sins upon earth which deserved stripes, and we have destroyed every evil thing which appertained to thee upon earth. Enter, therefore, unto Rasta, and pass through the hidden pylons of Amentet, and there shall be given unto thee shens cakes, and ale, and persen cakes, and thou shalt come forth and shalt enter in at thy desire, even as do those who are favoured [of the God], and thou shalt be called [to partake of offerings] each day in the horizon.

THE CHAPTER OF A TET OF GOLD. The Osiris Ani, whose word is truth, saith:- Thou risest up for thyself, O Still-heart! Thou shinest for thyself, O Still-heart! Place thou thyself on thy base, I come, I bring unto thee a Tet of gold, thou shalt rejoice therein.

**APPENDIX
APPENDIX**

(From the Papyrus of Nebseni and the Papyrus of Nu)

Rise up thou, O Osiris, thou hast thy backbaone, O Still-heart, thou hast thy neck vertebrae and thy back, O Still-heart! Place thou thyself on thy base. I put water beneath thee, and I bring unto thee a Tet of god that thou mayest rejoice therein.

RUBRIC (From the Papyrus of Nu): [This Chapter] shall be recited over a Tet of gold set in a stand made of sycamore wood which hath been steeped in a tincture of ankhamu flowers, and it shall be placed on the neck of the deceased on the day of the funeral. If this amulet be placed on his neck he shall become a perfect Khu in Khert-Neter, and at the festivals of the New Year he shall be like unto the Followers of Osiris continually and for ever.

RUBRIC (From the Turin Papyrus): [This Chapter] shall be said over a Tet of gold fashioned out of the trunk of a sycamore tree, and it shall be placed on the neck of the deceased. Then shall he enter in through the doors of the Tuat. His words shall be silenced. He shall place himself on the ground on New Year's Day among the Followers of Osiris.

If this Chapter be known by the deceased he shall live like a perfect Khu in Khert-Neter. He shall not be sent back from the doors of Amentet. There shall be given to him the shens cake, and a cup of wine, and the persen cake, and slices of meat on the altars of Ra, or as some read, Osiris Un-Nefer. And his word shall be truth before his enemies in Khert-Neter continually, and for ever and for ever.

THE CHAPTER OF A TET OF CARNELIAN. The Osiris Ani, whose word is truth, saith:- The blood of Isis, the spells of Isis, the magical powers of Isis, shall make this great one strong, and shall be an amulet of protection [against him] that would do to him the things which he abominateth.

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RUBRIC (From the Papyrus of Nu): [This Chapter] shall be said over a

Tet of carnelian, which hath been washed in a tincture of ankhamu flowers, and is fashioned out of the trunk of a sycamore tree. It shall be placed on the neck of the deceased on the day of the funeral. If this be done for him the magical powers of Isis will protect his members. Horus, the son of Isis, shall rejoice when he seeth him. [No] road shall be blocked to him. His hand shall be to heaven, his hand shall be to earth, for ever. Do not let anyone see him. Verily....

RUBRIC (From the Saite Recension): [This Chapter] shall be said over a Tet of carnelian, anointed with a tincture of ankhamu flowers, made from the trunk of a sycamore tree. It shall be placed on the neck of the Khu. If this book be done for him, the magical spells of Isis shall protect him, and Horus the son of Isis shall rejoice [when] he seeth him. No road shall be blocked to him. His hand shall be to heaven, his hand shall be to earth..... If this book be known by him he shall be in the following of Osiris Un-Nefer, and his word shall be truth in Khert-Neter. The doors in Khert-Neter shall be opened to him. Wheat and barley shall be given to him in Sekhet-Aanru. His name shall be like [the names of] the gods who are there, the Followers of Horus who reap.

THE CHAPTER OF A HEART OF SEHERT STONE. The Osiris Ani, whose word is truth, saith:- I am the Benu bird, the Heart-soul of Ra, the guide of the gods to the Tuat. Their Heart-souls come forth upon earth to do what their KAU wish to do, and the Heart-soul of the Osiris Ani shall come forth to do what his Ka wisheth to do.

THE CHAPTER OF THE HEAD-REST, which is to be placed under the head of the Osiris Ani, whose word is truth. Awake out of thy sufferings, O thou who liest prostrate! Awake thou! Thy head is in the horizon. I lift thee up, O thou whose word is truth. Ptah hath overthrown thine enemies for thee. Thine enemies have fallen, and they shall never more exist, O Osiris.

**APPENDIX
APPENDIX**

(From the Papyrus of Nebseni, Sheet 21)

THE CHAPTER OF THE HEAD-REST [OR PILLOW]. Awake out of thy sufferings, O thou who liest prostrate. They (the gods) keep watch over thy head in the horizon. Thou art lifted up, thy word is truth in respect of the things which have been done by thee. Ptah hath cast down headlong thine enemies. This work was ordered to be done for thee. Thou art Horus, the son of Hathor, Nesert, Nesertet, who giveth back the head after it hath been cut off. Thy head shall not be carried away from thee, after [it hath been cut off]; thy head shall be carried away from thee, never, never!

THE TEXTS IN THE FUNERAL CHAMBER

SPEECH OF ISIS. Isis saith:- I have come to be a protector unto thee. I waft unto thee air for thy nostrils, and the north wind which cometh forth from the god Tem unto thy nose. I have made whole for thee thy windpipe. I make thee to live like a god. Thine enemies have fallen under thy feet. I have made thy word to be true before Nut, and thou art mighty before the gods.

SPEECH OF NEPTHYS. Nephthys saith unto the Osiris Ani, whose word is truth:- I go round about thee to protect thee, O brother Osiris. I have come to be a protector unto thee. [My strength shall be near thee, my strength shall be near thee, for ever. Ra hath heard thy cry, and the gods have made thy word to be truth. Thou art raised up. Thy word is truth in respect of what hath been done unto thee. Ptah hath overthrown thy foes, and thou art Horus, the son of Hathor.]

SPEECH OF THE TET. I have come quickly, and I have driven back the footsteps of th god whose face is hidden. I have illumined his sanctuary. I stand near the god Tet on the day of repelling disaster. I watch to protect thee, O Osiris.

SPEECH OF KESTA (Mesta). I am Kesta, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I will make thy house to flourish, permanently, even as Ptah hath commanded me, and as Ra himself hath commanded.

SPEECH OF HAPI. I am Hapi, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I bind together thy head and the members of thy body. I smite down for thee thine enemies under thee. I give unto thee thy head for ever and for ever, O Osiris Ani, whose word is truth, whose word is truth in peace.

SPEECH OF TUAMUTEF. Tuamutef saith:- I am thy son Horus, who loveth thee. I come to avenge thee, O my father Osiris, upon him that did evil unto thee. I have set him under thy feet for ever and for ever, permanently, permanently, O Osiris Ani, whose word is truth, whose word is truth.

SPEECH OF QEBHSENUF. Qebsenuf saith:- I am thy son, O Osiris Ani, whose word is truth. I come to protect thee. I have collected thy bones and I have gathered together thy members. [I have brought thy heart, and I have placed it upon its throne within thy body. I make thy house to flourish after thee, O thou who livest for ever.]

SPEECH OF THE FLAME. I protect thee with this flame. I drive him [the foe] away from the valley of the tomb. I cast the sand about [thy feet]. I embrace the Osiris Ani, whose word is truth, in peace.

SPEECH OF THE FLAME. I come to hew in pieces. I have not been hewn in pieces, and I will not permit thee to be hewn in pieces. I come to do violence [to thy foe], but I will not permit violence to be done unto thee. I protect thee.

A SOUL SAITH:- The Osiris Ani, whose is truth, praiseth Ra when he rolleth up into the sky in the eastern horizon of heaven.

A SOUL SAITH:- The Osiris Ani, whose word is truth, in peace in Khert-Neter, praiseth Ra when he setteth in the western horizon of heaven, [and saith], "I am a perfect soul."

SPEECH OF ANI. The Osiris Ani, whose word is truth, saith:- I am a perfect soul dwelling in the divine egg of the Abtu Fish. I am the Great Cat which dwelleth in the Seat of Truth, wherein the god Shu riseth.

SPEECH OF THE USHABTI FIGURE [THE CHAPTER OF NOT DOING WORK IN KHERT-NETER]. Illumine the Osiris Ani, whose word is truth. Hail, Shabti Figure! If the Osiris Ani be decreed to do any of the work which is to be done in Khert-Neter, let everything which standeth in the way be removed from him- whether it be to plough the fields, or to fill the channels with water, or to carry sand from [the East to the West]. The Shabti Figure replieth: I will do it, verily I am here [when] thou callest.

**APPENDIX
APPENDIX**

(From the Papyrus of Nu and the Papyrus of Nebseni)

The Speech of Anpu: Anubis the dweller in the mummy chamber, Governor of the Divine House, layeth his hands upon the lord of life, the scribe, the draughtsman of Ptah, Nebseni, the lord of fealty, begotten of the scribe and mason Thena, born of the lady of the house Mut-rest, whose word is truth, and devoting himself to him as his guardian, saith:- Homage to thee, thou happy one, lord! Thou seest the Utchat. Ptah-Seker hath bound thee up. Anpu hath exalted thee. Shu hath raised thee up, O Beautiful Face, thou governor of eternity. Thou hast thine eye, O scribe Nebseni, lord of fealty, and it is beautiful. Thy right eye is like the Sektet Boat, thy left eye is like the Atet Boat. Thine eyebrows are fair to see in the presence of the Company of the Gods. Thy brow is under the protection of Anpu, and thy head and face, O beautiful one, are before the holy Hawk. Thy fingers have been stablished by thy scribe's craft in the presence of the Lord of Khemenu, Thoth, who hath bestowed upon thee the knowledge of the speech of the holy books. Thy beard is beautiful in the sight of Ptah-Seker, and thou, O scribe Nebseni, thou lord of fealty, art beautiful before the Great Company of the Gods. The Great God looketh upon thee, and he leadeth thee along the path of happiness. Sepulchral meals are bestowed upon thee, and he overthroweth for thee thine enemies, setting them under thy feet in the presence of the Great Company of the Gods who dwell in the House of the Great Aged One which is in Anu.

[HERE] BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY, OF ENTERING INTO AND COMING FORTH FROM KHERT-NETER, OF ARRIVING IN SEKHET-AANRU, AND OF LIVING IN PEACE IN THE GREAT CITY, THE LADY OF WINDS. [The Osiris the scribe Ani, whose word is truth, saith:-] Let me be master there. Let me be a khu there. Let me plough there. Let me reap there. Let me eat there. Let me drink there. [Let me beget there]. Let me do there all the things which one doeth upon earth. The Osiris Ani, whose word is truth, saith:- Horus vanquished Set when [he] looked at the building of Sekhet-Hetepet. [He] spread air over the Divine Soul in its Egg, in its day. He delivered the interior of the body of Horus [from the Akeru Gods]. I have crowned him in the House of Shu. His house is the stars. Behold, I take up my place in its nomes. He hath guided the hearts of the Company of the Firstborn Gods. He hath reconciled the Two Fighters (Horus and Set), the guardians of life. He hath done what is fair, bringing an offering. He hath reconciled the Two Fighters with him that belongeth to them. He hath cut off the hairy scalp of the Two Fighters. He hath destroyed the revolts of [their] children. I have done away all the evil which attacked their souls. I am master in [Sekhet-Hetepet]. I know it. I have sailed over its lakes that I might arrive at the cities thereof. I have made strong my mouth. The Spirit-souls are ready [to fight], but they shall not gain the mastery over me. I am equipped in thy Fields, O god Hetep. What thou wishest thou shalt do, [saith this god].

APPENDIX
APPENDIX

(From the Papyrus of Nebseni, Sheet 17)

HERE BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY; OF GOING INTO AND OF COMING FORTH FROM KHERT-NETER; OF ARRIVAL IN SEKHET-AARU; OF LIVING IN SEKHET-HETEPET, THE MIGHTY CITY, THE LADY OF WINDS; OF HAVING POWER THEREIN; OF BECOMING A SPIRIT-SOUL THERE; OF PLOUGHING THERE; OF REAPING THERE; OF EATING THERE; OF DRINKING THERE; OF MAKING LOVE THERE; AND OF DOING EVERYTHING THERE EVEN AS A MAN DOETH UPON EARTH. NEBSENI, THE SCRIBE AND DRAUGHTSMAN OF PTAH, SAITH:- Set vanquished Horus, who was looking at the building in Sekhet-Hetepet. I set free Horus from Set. Set opened the paths of the Two Eyes (the Sun and Moon) in the sky. Set

ejected water with air upon the soul of his Eye, which dwelt in the town of Mert; he delivered the interior of the body of Horus from the hands of the Akeru Gods. Behold me! I paddle this great boat over the Lake of the god Hetep; I seized upon it in the mansion of Shu. The mansion of his stars reneweth youth, reneweth youth. I paddle over the Lakes thereof so that I may arrive at the towns thereof. I sail up to the town of the god Hetep.... Behold, I am at peace with his times, and with his guidance, and with his will, and with the Company of the Gods, who are his firstborn. He maketh the Two Fighters (Horus and Set) to be at peace [with each other], and to keep ward over the living whom he hath created in fair form, and he bringeth peace; he maketh the Two Fighters to be at peace with those who watch over them. He cutteth off the hair from their divine fighters, he driveth away storm from the children. He guardeth from attack the Spirits. I have gained power therein. I know it. I have sailed over its Lakes so that I might arrive at its towns. My mouth is strong. I am equipped against the Spirits. They shall not gain the mastery over me. I am rewarded [with] these thy Fields, O god Hetep. What thou wishest that do thou, O lord of the winds. I shall be a spirit therein. I shall eat therein. I shall drink therein. I shall plough therein. I shall reap the grain therein. I shall be strong therein. I shall make love therein. My words shall be strong therein. I shall not be in subjection therein. I shall be a man of might therein. Thou hast made strong the mouth and throat. Hetep Qettbu is its name. [It is] stablished upon the pillars of Shu, and is linked with the pleasant things of Ra. He is the divider of years, the hidden of mouth; silent is his mouth, hidden is what he uttereth, he fulfilleth eternity, he taketh possession of everlastingness of existence as Hetep, Neb-Hetep. Horus maketh himself strong like unto a hawk which is one thousand cubits in length, and two thousand cubits in life. He that equipments with him, he journeyeth on, he cometh to the place where his heart would be, among the Lakes which are in its towns. He begetteth in the birth-chamber of the god of the town, he is satisfied with the food of the god of the town; he doeth what ought to be done there, in the Field of Smas-er-Khet..... everything of the birth-chamber of the god of the town. Now [when he] setteth in the [land of] life like crystal he performeth everything therein, [which things are] like unto the things done in the Lake Neserser, wherein there is none that rejoiceth, and wherein are evil things of all kinds. The god Hetep goeth in and cometh out, and marcheth hither and thither in the Field of Smas-er-Khet, the Lady of the birth-chamber of the god of the town. [Let me] live with the god Hetep, clothed, and not despoiled by the Lords of the North, and may the Lord of things bring food unto me. May he make me to go forward. May I come forth. May he bring to me my Power there, may I receive it, and may I be rewarded by the god Hetep. May I be master of the great and mighty word in my body in this my place. Make me to remember it. Let me [not] forget it. Let me go forward, let me plough. I am at peace with the god of the town. I know the water, the towns, the nomes, and the lakes which are in Sekhet-Hetepet. I live therein. I am strong therein. I shine therein. I eat therein. I..... therein. I reap the harvest therein. I plough therein. I beget children therein. I am at peace therein with the god Hetep. Behold I sow seed therein. I sail about on the lakes thereof, and I arrive at its towns, O god Hetep. Behold my mouth is equipped, it possesseth horns. Give unto me the abundance of the KAU (Doubles) and Spirit-souls. He who counteth me is Shu. I know him not. I come to its towns. I sail over its lakes. I walk about in Sekhet-Hetepet. Behold, it is Ra who is in heaven. Behold, it is Hetep [who is] its double offering of peace. I have advanced to its territory. I have put on my apparel. I have come forth. I have given what it was upon me to give. I have made glad in [my] heart. I have conquered. I am strong. I have given directions

to Hetep.

[Hail], Unen-em-hetep, I have come to thee. My soul followeth me. The god Hu is on my hands. [Hail], Nebt-taui, in whom I remember and forget, I have become alive. I have attacked none, let none attack me. I have given, give thou to me gladness. Make thou me to be at peace, bind thou up my veins, let [me] receive air. [Hail], Unen-em-hetep, the Lord of Winds. I have come there. I have opened my head. Ra sleepeth. I watch not, [for] the goddess Hetemet is at the door of heaven by night. Obstacles have been put before, but I have collected his emissions. I am in my city. O Nut-urt (Great City), I have come into thee. I have counted up my abundant stores. I advance on my way to Uakh. I am the Bull which is tied with a rope of lapis-lazuli, the lord of the Field of the Bull, the lord of the words of the god, the goddess Septet (Sothis) at her hours. O Uakh, I have come into thee. I have eaten my food. I am master of choice pieces of the flesh of oxen and of feathered fowl, and the birds of Shu have been given unto me. I follow the gods, and I come [after the Doubles]. O Tcheft, I have come into thee. I array myself in apparel, and I gird about myself the sat garment of Ra. Behold the Court of the sky, and the followers of Ra who dwell in heaven. O Un-em-hetep, the lord of the Two Lands, I have come into thee. I have plunged into the Lakes of Tchesert; behold, impurity of every kind hath removed from me. The divine Great One flourisheth therein. Behold, I have found [him]. I have netted geese, and have fed full upon the finest of them. O Qenqentet, I have come into thee. I have seen the Osiris [my father]. I have saluted my mother. I have begotten children. I have snared the serpents, and I am delivered. I know the name of the god who is with the goddess Tchesert, and who hath straight hair, and is equipped with horns [ready to gore]. He reapeth, and I both plough and reap. O Hetemet, I have entered into thee. I have approached the lapis-lazuli. I have followed the winds of the Company of the Gods. The Great God hath given my head unto me. He who hath bound my head on my body for me is the Mighty One, with eyes of lapis-lazuli, namely, Ari-en-ab-f ("He doeth as he pleaseth"). O Usert, I have come into thee, to the house wherein food is brought unto me. O Smam, I have come into thee. My heart watcheth, my head is equipped with the White Crown. I act as the guide of the celestial beings. I make to flourish terrestrial beings. There is joy of heart for the Bull, and for the celestial beings, and for the Company of the Gods. I am the god, the Bull, the Lord of the gods, who maketh his way over the turquoise. O wheat and barley of the nome of the god, I have come into thee. I have come forward. I have lifted [you] up, following the best offerings of the Company of the Gods. I have moored my boat to the tying-up post in the lakes of the celestial beings. I have pulled up the typing-up post. I have recited words, and I have ascribed praises unto the gods who dwell in Sekhet-Hetepet.

THE CHAPTER OF PROVIDING THE DECEASED WITH MEAT, MILK, ETC.

The Osiris Ani, whose word is truth, saith:- Homage to thee, O Ra, the Lord of Truth, the Only One, the Lord of Eternity and Maker of Everlastingness. I have come before thee, O my Lord Ra. I would make to flourish the Seven Cows and their Bull. O ye who give cakes and ale to the Spirit-souls, grant ye that my soul may be with you. Let him be born on your thighs. Let him be like unto one of you for ever and for ever. Let the Osiris Ani, whose word is truth, have glorious power in the Beautiful Amentet.

The Names of the Seven Holy Cows and their Bull:

1. Het-Kau Nebtertcher.
2. Akertkhentetasts.

3. Khebitetsahneter.
4. Urmertusteshertshenti.
5. Khnemtemankhanuit.
6. Sekhmetrensemabats.
7. Shenatpetuthestneteter.

Bull: Kathaihemt.

ADDRESSES TO THE FOUR RUDDERS OF HEAVEN

Hail, thou Beautiful Power, thou Beautiful Rudder of the Northern Heaven.
 Hail, thou who circlest, Guide of the Two Lands, Beautiful Rudder of the Western Heaven.
 Hail, Splendour, Dweller in the temple of the Ashemu gods, Beautiful Rudder of the Eastern Heaven.
 Hail, Dweller in the temple of the Red gods, Beautiful Rudder of the Southern Heaven.

ADDRESSES TO THE FOUR COMPANIES OF THE GODS

Hail, ye gods who are above the earth, ye Guides of the Tuat.
 Hail, ye Mother-goddesses, who are above the earth in Khert-Neter, in the House of Osiris.
 Hail, ye gods who guide Ta-tchesert, who are above the earth and are guides of the Tuat.
 Hail, ye Followers of Ra, who follow in the train of Osiris.

APPENDIX

APPENDIX

(From the Papyrus of Nu)

RUBRIC: [These words] shall be said when Ra appeareth over [figures] of these gods written in colour upon a tablet, and thou shalt place offerings of tchefau food before them, cakes, ale, flesh, geese, and incense. They shall cause the deceased to enjoy the "offerings which come forth at the word [of command]" before Ra; and they shall give the deceased an abundance of food in Khert-Neter, and shall deliver him from every evil thing whatsoever. And thou shalt not recite this Book of Un-Nefer in the presence of anyone except thine own self. If this be done for the deceased Ra shall be a rudder for him, and shall be to him a strong protecting power, and he shall destroy all his enemies for him in Khert-Neter, and in heaven, and upon earth, and in every place whereinsoever he may enter, and he shall enjoy celestial food regularly and continually for ever.

(From the Saite Recension)

THE BOOK OF MAKING PERFECT THE KHU in the heart of Ra, of making him to have the mastery before Tem, of magnifying him before Osiris, of making him mighty before Khent-Amentet, and of setting awe of him before the Company of the Gods. It shall be recited on the day of the New Moon, on the sixth day festival, on the fifteenth day festival, on the festival of Uak, on the festival of Thoth, on the Birthday of Osiris, on the festival of Menu, on the night of Heker, [during] the Mysteries of the Tuat, during the celebration of the Mysteries in Akertet, at the smiting of the emissions, at the passage of the Funerary Valley, [and] the Mysteries..... [The recital

thereof] will make the heart of the Khu to flourish and will make long his strides, and will make him to advance, and will make his face bright, and will make it to penetrate to the God. Let no man witness [the recital] except the king and the Kherheb priest, but the servant who cometh to minister outside shall not see it. Of the Khu for whom this Book shall be recited, his soul shall come forth by day with the living, he shall have power among the gods, and it will make him irresistible for ever and ever. These gods shall go round about him, and shall acknowledge him. He shall be one of them. [This Book] shall make him to know how he came into being in the beginning. This Book is indeed a veritable mystery. Let no stranger anywhere have knowledge of it. Do not speak about it to any man. Do not repeat it. Let no [other] eye see it. Let no [other] ear hear it. Let no one see it except [thyself] and him who taught [it to thee]. Let not the multitude [know of it] except thyself and the beloved friend of thy heart. Thou shalt do this book in the seh chamber on a cloth painted with the stars in colour all over it. It is indeed a mystery. The dwellers in the swamps of the Delta nad everywhere there shall not know it. It shall provided the Khu with celestial food upon in Khert-Neter. It shall supply his Heart-soul with food upon earth. It shall make him to live for ever. No [evil] thing shall have the master over him.

THE ADDRESSES OF THE FOUR RUDDERS

Hail, Power of Heaven, Opener of the Disk, thou Beautiful Rudder of the Northern Heaven.

Hail, Ra, Guide of the Two Lands, thou Beautiful Rudder of the Western Heaven.

Hail, Khu, Dweller in the House of the Akhemu gods, thou Beautiful Rudder of the Eastern Heaven.

Hail, Governor, Dweller in the House of the Tesheru Gods, thou Beautiful Rudder of the Southern Heaven.

Grant ye cakes, and ale and tchefau food to the Osiris Auf-ankh, whose word is truth.

Hail, Father of the Gods! Hail, Mother of teh Gods in Khert-Neter! Deliver ye the Osiris from every evil thing, from every evil obstruction, from every dire attack of an enemy, and from that deadly snarer with knife-like words, and from men, and gods, and Spirit-souls, and the damned, on this day, on this night, on this present festival of the fifteenth day, and in this year, and from the things of evil thereof.

HYMN TO OSIRIS KHENTI-AMENTI UN-NEFER

The Osiris Ani, whose word is truth, praiseth Osiris Khenti-Amenti Un-Nefer, and saith:- Hail, my Lord, who dost hasten through eternity, whose existence is for ever, Lord of Lords, King of Kings, Sovereign, God of the Gods, who live in their shrines,.... gods.... men. Make thou for me a seat with those who are in Khert-Neter, who adore the forms of thy KA, and who traverse millions of millions of years..... May no delay arise for thee in Ta-mera. Let them come to thee, all of them, great as well as small. May this god give the power to enterin and to come forth from Khert-Neter, without repulse, at any door of the Tuat, to the KA of the Osiris Ani.

APPENDIX

APPENDIX

(From the Papyrus of Sutimes)

SUTIMES, THE LIBATIONER AND PRESIDENT OF THE ALTAR CHAMBER OF THE APTS, DIRECTOR OF THE SCRIBES OF AMEN, WHOSE WORD IS TRUTH, PRAISETH

OSIRIS, AND DOETH HOMAGE TO THE LORD OF ETERNITY, AND SATISFIETH THE WILL OF THE GOD, AND SPEAKETH TRUTH, THE LORD OF WHICH IS UNKNOWN, AND

SAITH:- Homage to thee, O thou Holy God, thou mighty and beneficent being, thou Prince of Eternity, who dwellest in thy abode in the Sektet Boat, whose risings are manifold in the Atet Boat, unto whom praises are rendered in heaven and upon earth. Peoples and nations exalt thee, and the awe of thy terror is in the hearts of men, and Spirt-souls, and the dead. Thy soul dwelleth in Tetu, and the awe of thee is in Hensu. Thou settest the visible emblems of thyself in Anu, and the majesty of thy transformations in the holy place. I have come unto thee. Truth is in my heart, and in my breast there is neither craft nor guile. Grant thou that I may have my being among the living, and that I may sail up and down the river among those who are in thy following.

THE CHAPTER OF THE PRAISE OF HATHOR, LADY OF AMENTET

Hathor, Lady of Amentet, the Dweller in the Great Land, the Lady of Ta-Tchesert, the Eye of Ra, the Dweller in his breast, the Beautiful Face in the Boat of Millions of Years, the Seat of Peace of the doer of truth, Dweller in the Boat of the favoured ones.....

APPENDIX

APPENDIX

THE CHAPTER OF THE FOUR TORCHES

(From the Papyrus of Nu, Sheets 26 and 27)

THE CHAPTER OF THE FOUR LIGHTED LAMPS WHICH ARE MADE FOR THE

SPIRIT-SOUL. Behold, thou shalt make four rectangular troughs of clay wherein thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the lamps. The Osiris Nu, the steward of the overseer of the seal, whose word is truth, saith:- The fire cometh to thy KA, O Osiris Khenti-Amenti! The fire cometh to thy KA, O Osiris Nu, whose word is truth. The ordering of the night cometh after the day. [The fire cometh to thy KA, O Osiris, Governor of those who are in Amenti], and the two sisters of Ra come likewise. Behold it (the fire) riseth in Abtu, and it cometh; I cause it to come, the Eye of Horus. It is set in order upon thy brow, O Osiris Khenti-Amenti; it is set in thy shrine and riseth on thy brow; it is set on thy brow, O Osiris Nu, it is set on thy brow. The Eye of Horus protecteth thee, O Osiris Khenti-Amenti, and it keepeth thee in safety; it casteth down headlong all thine enemies for thee, and all thine enemies have fallen down headlong before thee. O Osiris Nu, the Eye of Horus protecteth thee, it keepeth thee in safety, and it casteth down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris Khenti-Amenti. The Eye of Ra protecteth thee, it keepeth thee in safety, and it hath cast down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris Nu, whose word is truth. The Eye of Horus protecteth thee, it keepeth thee in safety, it hath cast down headlong for thee all thine enemies, and thine enemies have fallen down headlong before thee. The Eye of Horus cometh. It is sound and well, it sendeth forth light even as doth Ra in the horizon. It covereth the powers of Suti with darkness, it mastereth him, and it bringeth its flame against him by its own command. The Eye of Horus is sound and well, thou eatest the flesh thereof, thy body possesseth it. Thou acclaimest it. The Four Fires enter into thy KA, O Osiris Khenti-Amenti, the Four Fires enter into thy KA, O Osiris Nu, the steward of the overseer of the seal, whose word is truth.

Hail, ye sons of Horus, Kesta, Hapi, Tuamutef, and Qebhsenuf, ye have given your protection to your divine Father Osiris Khenti-Amenti, give ye your protection to the Osiris Nu, whose word is truth. Now therefore, inasmuch as ye have destroyed the Opponent of Osiris

Khenti-Amenti, who liveth with the gods, having smitten Suti with his right hand and arm when dawn came upon the earth, and Horus hath become master [of Suti], and hath avenged his divine Father himself; and inasmuch as your divine Father hath been made to flourish through the union of the KA of Osiris Khenti-Amenti, which ye effected, and the Eye of Horus hath avenged him, and hath protected him, and hath cast down headlong for him all his enemies, and all his enemies have fallen down before him, even so do ye destroy the Opponent of the Osiris Nu, the steward of the overseer of the seal, whose word is truth. Let him live with the gods, let him smite his enemy, let him destroy him, when light dawneth on the earth. Let Horus be master and avenge the Osiris Nu, and let the Osiris Nu flourish through his union with his KA which ye have effected. O Osiris Nu, the Eye of Horus hath avenged thee. It hath cast down headlong all thine enemies for thee, and all thine enemies have been cast down headlong before thee.

Hail, Osiris Khenti-Amenti, grant thou light and fire to the perfect Heart-soul which is in Hensu. And [O ye Sons of Horus], grant ye power unto the living heart-soul of the Osiris Nu by means of his fire. Let him not be repulsed, and let him not be driven back at the doors of Amentet! Let his offerings of bread and of linen garments be brought unto him among the lords of funeral oblations. O offer ye praises, as unto a god to the Osiris Nu, the destroyer of his Opponent in his form of Truth, and in his attributes of a god of truth.

RUBRIC: [This Chapter] shall be recited over four torches of atma cloth, which hath been anointed with the finest Thehennu unguent, and the torches shall be placed in the hands of four men who shall have the names of the pillars of Horus written upon their shoulders, and they shall burn the torches in the beautiful light of Ra, and this shall confer power and might upon the Spirit-soul of the deceased among the stars which never set. If this Chapter be recited for him he shall never, never perish, and he shall become a living soul for ever.

These torches shall make the Spirit-soul to flourish like Osiris Khenti-Amenti, regularly and continually for ever. It is a struggle. Thou shalt not perform this ceremony before any human being except thine own self, or thy father, or thy son, because it is an exceedingly great mystery of the Amentet, and it is a type of the hidden things of the Tuat. When this ceremony hath been performed for the deceased, the gods, and the Spirit-souls, and the dead shall see him in the form of Khenti-Amenti, and he shall have power and dominion like this god.

If thou shalt undertake to perform for the deceased that which is ordered in this "Chapter of the four blazing torches," each day, thou shalt cause the form of the deceased to come forth from every hall [in the Tuat], and from the Seven Halls of Osiris. And he shall live in the form of the God. He shall have power and dominion corresponding to those of the gods and the Spirit-souls for ever and ever. He shall enter in through the secret pylons and shall not be turned back in the presence of Osiris. And it shall come to pass, provided that the following things be done for him, that he shall enter in and come forth. He shall not be turned back. No boundary shall be set to his goings, and the sentence of the doom shall not be passed upon him on the Day of the Weighing of Words before Osiris- never, never.

And thou shalt perform whatsoever [is written in] this book on behalf of the deceased, who shall thereby become perfect and pure. And thou shalt "open his mouth" with the instrument of iron. And thou shalt write down these things in accordance with the instructions which are found in the books of Prince Herutataf, who discovered them in a secret coffer (now they were in the handwriting of the god

[Thoth] himself and had been deposited in the Temple of the goddess Unnut, the Lady of Unu) during a journey which he was making in order to inspect the temples, and the temple-estates, and the sanctuaries of the gods. And thou shalt perform these ceremonies secretly in the Tuat-chamber of the tomb, for they are mysteries of the Tuat, and they are symbolic of the things which are done in Khert-Neter.

And thou shalt say: I have come, I have advanced hastily. I cast light upon his (the deceased's) footsteps. I am hidden, but I cast light upon his hidden place. I stand up close to the Tet. I stand up close to the Tet of Ra, I turn back the slaughter. I am protecting thee, O Osiris.

RUBRIC: This Chapter shall be recited over a Tet of crystal, which shall be set upon a brick made of crude mud, whereupon this Chapter hath been inscribed. Thou shalt make a cavity in the west wall [of the tomb], and having turned the front of the Tet towards the east, thou shalt wall up the cavity with mud which hath been mixed with extract of cedar. This Tet shall drive away the enemies of Osiris who would set themselves at the east wall [of the tomb].

And thou shalt say: I have driven back thy foes. I keep watch over thee. He that is upon his mountain (Anpu) keepeth watch over thee ready for the moment when thy foes shall attack thee, and he shall repulse them for thee. I will drive back the Crocodile at the moment when it attacketh thee, and I will protect thee, O Osiris Nu.

RUBRIC: This Chapter shall be recited over a figure of Anpu made of crude mud mixed with incense. And the figure shall be set upon a brick made of crude mud, whereupon this Chapter hath been inscribed. Thou shalt make a cavity in the east wall, and having turned the face of the figure of Anpu towards the west wall [therein] thou shalt wall up the cavity. This figure shall repulse the enemies of Osiris, who would set themselves at the south wall.

And thou shalt say; I am the belt of sand round about the hidden coffer. I turn back the force of the blazing fire of the funerary mountain. I traverse the roads, and I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

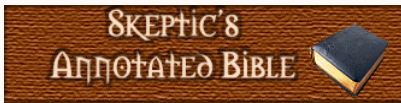
RUBRIC: This Chapter shall be recited over a brick made of crude mud whereon a copy of this Chapter hath been inscribed. And thou shalt place a reed in the middle thereof, and thou shalt smear it with pitch, and set light thereto. Then thou shalt make a cavity in the south wall, and, having turned the front of the brick towards the north, thou shalt wall the brick up inside it. [It shall repulse the enemies of the Osiris Nu] who would assemble at the north wall.

And thou shalt say: O thou who comest to set fire [to the tomb or mummy], I will not let thee do it. O thou who comest to cast fire [herein], I will not let thee do it. I will burn thee, and I will cast fire upon thee. I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter shall be recited over a brick of crude mud, whereon a copy of this Chapter hath been inscribed. [And thou shalt set upon it] a figure of the deceased made of palm wood, seven fingers in height. And thou shalt perform on it the ceremony of "Opening the Mouth." Then thou shalt make a cavity in the north wall, and having [placed the brick and the figure inside it], and turned the face of the figure towards the south, thou shalt wall up the cavity. [It shall repulse the enemies of the Osiris Nu], who would assemble at the south

wall.

And behold, these things shall be done by a man who is washed clean, and is ceremonially pure, and who hath eaten neither meat nor fish, and who hath not [recently] had intercourse with women. And behold, thou shalt make offerings of cakes and ale to these gods, and shalt burn incense on their fires. Every Spirit-soul for whom these things shall be done shall become like a holy god in Khert-Neter, and he shall not be turned back at any gate in Amentet, and he shall be in the following of Osiris, whithersoever he goeth, regularly and continually.



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Absurdities

"Ignorance, No Matter How Sanctified With Pious Words, How Buttressed by Scripture Quotations, Is Finally Still Ignorance" - John Shelby Spong

Genesis

1. God creates light and separates light from darkness, and day from night, on the first day. Yet he didn't make the light producing objects (the sun and the stars) until the fourth day ([1:14-19](#)). [1:3-5](#)
2. God spends one-sixth of his entire creative effort (the second day) working on a solid firmament. This strange structure, which God calls heaven, is intended to separate the higher waters from the lower waters. This firmament, if it existed, would have been quite an obstacle to our space program. [1:6-8](#)
3. Plants are made on the third day before there was a sun to drive their photosynthetic processes ([1:14-19](#)). [1:11](#)
4. "He made the stars also." God spends a day making light (before making the stars) and separating light from darkness; then, at the end of a hard day's work, and almost as an afterthought, he makes the trillions of stars. [1:16](#)
5. "And God set them in the firmament of the heaven to give light upon the earth." Really? Then why are only a tiny fraction of stars visible from earth? Under the best conditions, no more than five thousand stars are visible from earth with the unaided eye, yet there are hundreds of billions of stars in our galaxy and a hundred billion or so galaxies. Yet this verse says that God put the stars in the firmament "to give light" to the earth. [1:17](#)
6. All animals were originally herbivores.

Tapeworms, vampire bats, mosquitoes, and barracudas -- all were strict vegetarians, as they were created by God. But, of course, we now know that there were carnivorous animals millions of years before humans existed. [1:30](#)

7. God makes the animals and parades them before Adam to see if any would strike his fancy. But none seem to have what it takes to please him. (Although he was tempted to go for the sheep.) After making the animals, God has Adam name them all. The naming of several million species must have kept Adam busy for a while. [2:18-20](#)
8. God's clever, talking serpent. [3:1](#)
9. God walks and talks (to himself?) in the garden, and plays a little hide and seek with Adam and Eve. [3:8-11](#)
10. God curses the serpent. From now on the serpent will crawl on his belly and eat dust. One wonders how he got around before -- by hopping on his tail, perhaps? But snakes don't eat dust, do they? [3:14](#)
11. God curses the ground and causes thorns and thistles to grow. [3:17-18](#)
12. God kills some animals and makes some skin coats for Adam and Eve. [3:21](#)
13. Cain is worried after killing Abel and says, "Every one who finds me shall slay me." This is a strange concern since there were only two other humans alive at the time -- his parents! [4:14](#)
14. "And Cain went out from the presence of the LORD." [4:16](#)
15. "And Cain knew his wife." That's nice, but where the hell did she come from? [4:17](#)
16. Lamech kills a man and claims that since Cain's murderer would be punished sevenfold, whoever murders him will be punished seventy-seven fold. That sounds fair. [4:23-24](#)
17. God created a man and a woman, and he "called their name Adam." So the woman's name was Adam, too! [5:2](#)
18. The first men had incredibly long lifespans. [5:5](#),

[5:8](#), [5:11](#), [5:14](#), [5:17](#), [5:20](#), [5:23](#), [5:27](#), [5:31](#), [9:29](#)

19. The "sons of God" copulated with the "daughters of men," and has sons who became "the mighty men of old, men of renown." [6:2-4](#)
20. "There were giants in the earth in those days." [6:4](#)
21. God decides to kill all living things because the human imagination is evil. Later ([8:21](#)), after he kills everything, he promises never to do it again because the human imagination is evil. Go figure. [6:5](#)
22. God repents. [6:6-7](#)
23. God tells Noah to make one small window (18 inches square) in the 450 foot ark for ventilation. [6:16](#)
24. Noah, the just and righteous. [6:9](#), [7:1](#)
25. Noah, the drunk and naked. [9:20-21](#)
26. God opens the "windows of heaven." He does this every time it rains. [7:11](#)
27. Noah sends a dove out to see if there was any dry land. But the dove returns without finding any. Then, just seven days later, the dove goes out again and returns with an olive leaf. But how could an olive tree survive the flood? And if any seeds happened to survive, they certainly wouldn't germinate and grow leaves within a seven day period. [8:8-11](#)
28. Noah kills the "clean beasts" and burns their dead bodies for God. According to [7:8](#) this would have caused the extinction of all "clean" animals since only two of each were taken onto the ark. "And the Lord smelled a sweet savor." After this God "said in his heart" that he'd never do it again because "man's heart is evil from his youth." So God killed all living things ([6:5](#)) because humans are evil, and then promises not to do it again ([8:21](#)) because humans are evil. The mind of God is a frightening thing. [8:20-21](#)
29. All animals have hands. [9:5](#)
30. "Be ye fruitful, and multiply." With 6 billion people on this planet, we need to disobey God on this one. [9:7](#)

31. God is rightly filled with remorse for having killed his creatures. He even puts the rainbow in the sky so that whenever the animals see it they will remember God's promise not to do it again. [9:9-13](#)
32. The entire tenth chapter is the first of many boring genealogies (see [1 Chr.1-9](#), [Mt.1:1-17](#), [Lk.3:23-28](#) for other examples) that we are told to avoid in [1 Tim.1:4](#) and [Tit.3:9](#) ("Avoid foolish questions and genealogies.") [10:1-32](#)
33. God worries that people could actually build a tower high enough to reach him (them?) in heaven. [11:4](#)
34. God is worried again. He remembers how humans nearly became gods by finding and eating from the tree of life ([Gen.3:22](#)). It was a close call, but now he faces a similar threat. He begins talking to himself again saying, "Behold, the people is one, and they all have one language." He fears that "now nothing will be restrained from them, which they have imagined to do." [11:6](#)
35. Poor Pharaoh couldn't resist the "very fair" Sarai, and he takes her into his harem. (She must have been well preserved, since she was about seventy years old at the time.) [12:15](#)
36. The Amalekites were smitten before Amalek (from whom they descended) was born. Amalek was the grandson of Esau ([Gen.36:12](#)). [14:7](#)
37. Abram was 99 years old when he was circumcised. To commemorate this important event, God changes his name to Abraham. [17:24](#)
38. Sarah, who is about 90 years old and has gone through menopause, laughs at God when he tells her that she will have a son. She asks God if she will "have pleasure" with her "Lord" [Abraham], when both are so very old. God assures her that he will return and impregnate her at the appointed time. [18:11-14](#)
39. God, who is planning another mass murder, is worried that Abraham might try to stop him. so he asks himself if he should hide his intentions from Abraham. [18:17](#)
40. "And the Lord went his way." Now where might

that be? [18:33](#)

41. Lot [the just and righteous ([2 Pet.2:7-8](#))] offers his daughters to a crowd of angel rapers. [19:8](#)
42. Lot's nameless wife looks back, and God turns her into a pillar of salt. [19:26](#)
43. Lot and his daughters camp out in a cave for a while. The daughters get their "just and righteous" father drunk, and have sexual intercourse with him, and each conceives and bears a son (wouldn't you know it!). Just another wholesome family values Bible story. [19:30-38](#)
44. "The Lord visited Sarah" and he "did unto Sarah as he had spoken." And "Sarah conceived and bare Abraham a son." (God-assisted conceptions never result in daughters.) [21:1-2](#)
45. These verses suggest that Ishmael was an infant when his father abandoned him, yet according to [Gen.17:25](#) and [Gen.21:5-8](#) he must have been about 16 years old. It must have been tough for poor Hagar to carry Ishmael on her shoulder and to then "cast him under one of the shrubs." [21:14-18](#)
46. Abraham names the place where he nearly kills Isaac after Jehovah. But according to [Ex.6:3](#), Abraham couldn't have known that God's name was Jehovah. [22:14](#)
47. Abraham needed God's help to father Isaac when he was 100 years old ([Gen.21:1-2](#), [Rom.4:19](#), [Heb.11:12](#)). But here, when he is even older, he manages to have six more children without any help from God. [25:2](#)
48. Isaac's wife (Rebekah), like his mother (Sarah), was also barren. [25:21](#)
49. Jacob names Bethel for the first time [28:19](#), before meeting Rachel. Later in [35:15](#), just before Rachel dies, he names Bethel again. (I guess the name didn't take the first time.)
50. Jacob goes in unto Leah by mistake. [29:23](#), [25](#)
51. "And Jacob went in unto her. And Bilhah conceived, and bare Jacob a son." (These arrangements never seem to produce daughters.)

[30:4](#)

52. Leah, not to be outdone, gives Jacob her maid (Zilpah) "to wife." And Zilpah "bare Jacob a son."

[30:9](#)

53. Rachel trades her husband's favors for some mandrakes. And so, when Jacob came home, Leah said: "Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night." Presumably God, by telling us this edifying story, is teaching us something about sexual ethics. [30:15-16](#)

54. And finally, "God remembered Rachel ... and opened her womb. And she conceived and bare a son [surprise, surprise]." [30:22](#)

55. Jacob displays his (and God's) knowledge of biology by having goats copulate while looking at streaked rods. The result is streaked baby goats. [30:37-39](#)

56. Jacob wrestles with god and wins. God changes Jacob's name to Israel to signify that he wrestled with God and "prevailed." [32:24-30](#)

57. God renames Jacob for the first time (See [35:10](#) for the first renaming). God says that Jacob will henceforth be called Israel, but the Bible continues to call him Jacob anyway. And even God himself calls him Jacob in [46:2](#). [30:28](#)

58. "And Judah saw there a daughter of a certain Canaanite ... and he took her, and went in unto her. And she conceived, and bare a son; and she called his name Er. And she conceived again [I guess Judah must have went in unto her again] and bare a son; and she called his name Onan." (It seems that the probability of having a biblical daughter is considerably less than 50%.) [38:2-4](#)

59. Joseph uses a divining cup. [44:5](#), [15](#)

Exodus

60. The Israelite population went from 70 (or 75) to several million in a few hundred years. [1:5,7](#), [12:37](#), [38:26](#)

61. God shows Moses some tricks that he says are sure to impress. First: Throw your rod on the ground; it will become a snake. Second: Make your hand appear leprous, and then cure it. Then, if these two don't do the trick, pour water on the ground and it will turn into blood. (That ought to do it!) [4:2-9](#)
62. God decides to kill Moses because his son had not yet been circumcised. Luckily for Moses, his Egyptian wife Zipporah "took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he [God] let him go." This story shows the importance of penises to God, and his hatred of foreskins. [4:24-26](#)
63. God says that Abraham didn't know that his name was Jehovah. Yet in [Gen.22:14](#) Abraham names the place where he nearly kills Isaac after God's name, Jehovah. [6:3](#)
64. In complaining about his difficulty with public speaking, Moses says, "Behold I am of uncircumcised lips." Maybe he should join Toastmasters. [6:12](#), [6:30](#)
65. God tells Moses and Aaron that when Pharaoh asks for a miracle just throw your rod down and it will become a serpent. So when the time comes, Moses throws down his rod and it becomes a serpent. But the Egyptian magicians duplicate this trick. Luckily, for Aaron, his snake swallows theirs. (Whew!) [7:9-13](#)
66. After the rod to serpent trick, God tells Moses and Aaron to smite the river and turn it into blood. This is the first of the famous 10 plagues of Egypt. Unfortunately, the magicians know this trick too, and they do so with their enchantments. Shucks! Just how the river could be turned to blood by the Egyptian sorcerers after it had been turned to blood by Moses and Aaron is not explained. [7:17-24](#)
67. The second plague is frogs. Frogs covered the land. They were all over the beds and filled the ovens. But the Egyptian magicians did this trick

too. (Did they wait until the frogs cleared out from the last performance before doing it again?) After the frog making contest was declared a draw, all the frogs died and "they gathered them together upon heaps; and the land stank." I bet. But at least it was all for the greater glory of God. [8:2-7](#)

68. Plague #3 is lice in man and beast. This is the first trick that the magicians couldn't do. After this the magicians were convinced that Moses and Aaron's plagues were done by "the finger of God," and they gave up trying to match the remaining seven plagues. I guess lice are harder to make than frogs. [8:17-19](#)
69. The fourth plague is swarms of flies, continuing the frogs and lice theme. [8:21](#)
70. The fifth plague: all cattle in Egypt die. [9:6](#)
But a little later ([9:19-20](#), [12:29](#)), God kills them again a couple more times.
71. The sixth plague: boils and blains upon man and beast. [9:9-12](#)
72. The seventh plague is hail. "And the hail smote throughout the land of Egypt all that was in the field, both man and beast." [9:22-25](#)
73. Eighth plague: locusts that are so thick that they "covered the face of the whose earth." (Even over Antarctica?) [10:4-5](#)
74. Ninth plague: three days of darkness. The darkness was so this that the Egyptians couldn't even see each other. But the darkness knew how to avoid the Israelites, and so "all the children of Israel had light in their dwellings." [10:21-23](#)
75. The Egyptians chased after the Israelites with "all Pharaoh's horses." But according to [Ex.9:3-6](#) there wouldn't have been any horses, since God killed them all in "a very grievous murrain." [14:23](#)
76. God removes the wheels from the Egyptians' chariots. [14:25](#)
77. God divided the sea with a "blast of [his] nostrils." [15:8](#)
78. God stands on a rock and tells Moses to hit the rock. Then water comes out of it for the people to drink. God's such a clever guy!

79. As long as Moses the magician keeps his hand up, the Israelites are successful in battle, but the second his hand falls, they start getting beat. [17:11-12](#)
80. "The Lord has sworn [God swears!] that the Lord will have war with Amalek from generation to generation." So God is still fighting Amalek. I hope Moses can still keep his hand up. [17:14-16](#)
81. God tells the priests not to go up the steps to the altar "that thy nakedness not be discovered thereon." (Skirts on stairs *are* a problem.) [20:26](#)
82. God has hornets that bite and kill people. [23:27-28](#)
83. God has feet. [24:10](#)
84. Six chapters are wasted on divine instructions for making tables, candlesticks, snuffers, etc. [25 - 30](#)
85. God decrees that priestly garments, girdles, and bonnets shall be made "for glory and beauty." [28:2](#), [20](#), [40](#)
86. Aaron must wear a bell whenever he enters "the holy place" or God will kill him. [28:34-35](#)
87. God gives instructions for making priestly breeches. "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs shall they reach." [28:42](#)
88. God instructs the priests to burn the dung of bullocks outside the camp as a sin offering. [29:14](#)
89. God tells Moses to kill a ram and put the blood on the tip of Aaron's right ear, and on his right thumb, and on his right big toe, and then sprinkle the blood around the altar. Finally, sprinkle some on Aaron and his sons and on their garments. This will make them "hallowed." [29:20-21](#)
90. God tells Aaron and his sons to take the rump, fat, caul, kidneys, and right shoulder of the ram and add a loaf of bread or two, and a wafer of unleavened bread. Then they put the whole mess in the hands of Aaron and his sons and they wave them before the Lord. This is a wave offering. [29:22-24](#)
91. And whoever uses God's favorite perfume will be exiled. [30:37-38](#)

- 92. God's finger. [31:18](#)
- 93. Although God is too shy to let Moses see his face, he does permit a peek at his "back parts." (The divine mooning) [33:23](#)
- 94. God's name is Jealous. [34:14](#)

Leviticus

- 95. God gives detailed instructions for performing ritualistic animal sacrifices. such bloody rituals must be important to God, judging from the number of times that he repeats their instructions. Indeed the entire first nine chapters of Leviticus can be summarized as follows: Get an animal, kill it, sprinkle the blood around, cut the dead animal into pieces, and burn it for a "sweet savor unto the Lord." [Chapters 1 - 9](#)
- 96. When you are making your animal sacrifices, be sure to remember that "all the fat is the Lord's." God loves blood and guts, but most especially fat. And he doesn't like to share! [3:16](#)
- 97. "If a soul shall sin through ignorance...." But how can someone "sin through ignorance?" Don't you have to at least know that an act is wrong before it can be sinful? [4:2](#), [13](#), [22](#), [27](#)
- 98. If you touch any unclean thing (like a dead cow or a bug) or the "uncleanness of man" (?), then you'll be both unclean and guilty. [5:2-3](#)
- 99. According to these verses it's possible to sin without even knowing that you've done something wrong. [5:15, 17](#)
- 100. Whatever touches the dead body of a burnt offering becomes holy. [6:25-27](#)
- 101. Be careful what you eat during these animal sacrifices. Don't eat fat or blood -- these are for God. (And he doesn't like to share!) [7:18-27](#)
- 102. God gives instructions for "wave offerings" and "heave offerings." He says these offerings are to be made perpetually "by a statute for ever." Have you made your heave offering today? [7:30-36](#)
- 103. Moses dresses up his brother Aaron with "the

- curious girdle of the ephod." [8:7-8](#)
104. Moses does it all for God. First he kills an animal; wipes the blood on Aaron's ears, thumbs, and big toes. Then he sprinkles blood round about and waves the guts before the Lord. Finally he burns the whole mess for "a sweet savour before the Lord." [8:14-32](#)
105. More killing, sprinkling of blood, waiving animal parts, and burning carcasses "before the Lord." [9:8-21](#)
106. If priests misbehave by uncovering their heads or tearing their clothes, then God will kill them and "all the people." [10:6](#)
107. God commands the Israelites to keep doing these wave and heave offerings "by a statute forever." [10:15](#)
108. Clams, oysters, crabs and lobsters are abominations to God. [11:10-12](#)
109. Be sure to watch out for those "other flying creeping things which have four feet." (I wish God wouldn't get so technical!) I guess he must mean four-legged insects. You'd think that since God made the insects, and so many of them (at least several million species), that he would know how many legs they have! [11:23](#)
110. God's treatment for leprosy: Get two birds. Kill one. Dip the live bird in the blood of the dead one. Sprinkle the blood on the leper seven times, and then let the blood-soaked bird fly off. Next find a lamb and kill it. Wipe some of its blood on the patient's right ear, thumb, and big toe. Sprinkle seven times with oil and wipe some of the oil on his right ear, thumb and big toe. Repeat. Finally kill a couple doves and offer one for a sin offering and the other for a burnt offering. [14:2-32](#)
111. Long, tiresome, and disgusting instructions regarding the treatment of men who have a "running issue" out of their "flesh." Very enlightening. "And if he that hath the issue spit upon him that is clean ..." [15:2-15](#)
112. God explains the use of scapegoats. It goes like this: Get two goats. Kill one. Wipe, smear, and

- sprinkle the blood around seven times. Then take the other goat, give it the sins of all the people, and send it off into the wilderness. [16:6-28](#)
113. "Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with a mingled seed: neither shall a garment mingled of linen and woolen come upon thee." I'm glad God told me about this, I was just about to do some of these awful things. [19:19](#)
114. God tells the Israelites that the fruit from fruit trees is "uncircumcised" for three years after the trees are planted. [19:23](#)
115. Don't eat anything with blood, don't round the corners of your head, mar the corners of your beard, make any cuttings in your flesh for the dead, or print any marks on you. [19:26-28](#)
116. Stay away from wizards and people with familiar spirits. [19:35-36](#)
117. Priests must not "make baldness upon their head, neither shall they shave off the corner of their beard." [21:5](#)
118. The high priest shall not "go in unto any dead body, nor defile himself for his father, or for his mother." [21:11](#)
119. Handicapped people cannot approach the altar of God. They would "profane" it. [21:16-23](#)
120. Anyone with a "flat nose, or any thing superfluous" must stay away from the altar of God. [21:18](#)
121. A man with damaged testicles must not "come nigh to offer the bread of his God." [21:20](#)
122. A man who is unclean, or is a leper, or has a "running issue", or "whose seed goeth from him", or who touches any dead or "creeping thing" ... "shall not eat of the holy things, until he be clean." [22:3-5](#)
123. God gives us more instructions on killing and burning animals. I guess the first nine chapters of Leviticus wasn't enough. He says we must do this because he really likes the smell -- it is "a sweet savour unto the Lord." [23:12-14, 18](#)
124. "If then their uncircumcised hearts be humbled ..."

How can a heart be "uncircumcised"? [26:41](#)

Numbers

125. The Israelite population went from seventy ([Ex.1:5](#)) to several million (over 600,000 adult males) in just a few generations! [1:45-46](#)
126. "And when the people complained, it displeased the Lord: and the Lord heard it." (He had his hearing aid on.) He then burns the complainers alive. That'll teach them. [11:1](#)
127. God promises to give them "flesh to eat," not for just a few days, but "for a whole month, until it come out of your nostrils, and it be loathsome to you." Yuck. [11:20](#)
128. God sends quails to feed his people until they were "two cubits [about a meter] high upon the face of the earth." Taking the "face of the earth" to be a circle with a radius of say 30 kilometers (an approximate day's journey), this would amount to 3 trillion (3×10^{12}) liters of quails. At 2 quails per liter, this would provide a couple million quails for each of several million people. [11:31](#)
129. "Now the man Moses was very meek, above all the men which were upon the face of the earth." This is a strange way to describe one of the cruelest men to have ever lived (If he ever did live, which he probably didn't). Moses, as he is described in the Bible, is anything but meek (See [Num.31:14-18](#) for an example of his "meekness"). [12:3](#)
130. "And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?" Perhaps. But shouldn't God be ashamed for including such vulgarity in the Bible? [12:14](#)
131. "And there we saw the giants ... And we were in our own sight as grasshopper, and so we were in their sight." According to this description, then, the giants must have been about 300 feet tall. These are the same giants (the Nephilim) that resulted when the "sons of God" mated with "the daughters of men" in [Gen.6:4](#). Of course these

superhuman god-men should have been destroyed in the flood. So what are they doing still alive?

[13:33](#)

132. God gives more instructions for the ritualistic killing of animals. The smell of burning flesh is "a sweet savour unto the Lord." [15:3](#), [13-14](#), [24](#)
133. "If any soul sin through ignorance ..." but how can someone sin through ignorance? Don't you have to know that an action is wrong for it to be sinful? Oh well, if you do happen to sin through ignorance, you can be forgiven by God if you kill some animals. [15:27-30](#)
134. Immediately after ordering the execution of the sabbath breaker, God gets down to some more important business -- like instructing the people on how to make fringes on their garments. [15:38-39](#)
135. Aaron is getting better at his magic tricks. He has rod bud, bloom, and yield almonds. [17:8](#)
136. God describes once again the procedure for ritualistic animal sacrifices. such rituals must be extremely important to God, since he makes their performance a "statute" and "covenant" forever. Why, then don't Bible-believers perform these sacrifices anymore? Don't they realize how God must miss the "sweet savour" of burning flesh? Don't they believe God when he says "forever"? [18:17-19](#)
137. The purification of the unclean. These absurd rituals, cruel sacrifices, and unjust punishments are vitally important to God. He even insists that they are to be "a perpetual statute" to all humankind. [19:1-22](#)
138. God give instructions for burning the "dung" of sacrificial animals. This is something that everyone needs to know about (that's why it's in the Bible!). [19:5](#)
139. Moses hits a rock with his rod and Presto! -- water comes out. [20:11](#)
140. God sends "fiery serpents" to bite his chosen people, and many of them die. [21:6](#)
141. To save the people from God's snakes, Moses

makes a graven image in the form of a snake (breaking the second commandment) and puts it on a pole. Those who look at Moses' magic snake to not die -- even if they were previously bit by God's snakes. [21:8](#)

142. God asks Balaam the non-rhetorical question, "What men are these with thee?" [22:9](#)
143. God says to Balaam, "If men come to call thee, rise up, and go with them." Men come, and Balaam goes with them, just as cog had commanded." And God's anger was kindled because he went" -- but he was just following God's instructions! [22:20-22](#)
144. Balaam has a nice little chat with his ass. [22:28-30](#)
145. God meets Balaam and "put a word in his mouth." [23:15-16](#)
146. God has "the strength of a unicorn." Oh heck, I bet he's even stronger than a unicorn. [23:22](#)
147. Balaam says "his king shall be higher than Agag." But Balaam couldn't have known about Agag since Agag didn't live until the time of King Saul. (See [1Sam.15:33](#) where Samuel hacks king Agag into pieces.) [24:7](#)
148. God, who is as strong as a unicorn, will eat up the nations, break their bones, and then pierce them through with his arrows. What a guy! [24:8](#)
149. In these chapters, God provides ridiculously detailed instructions for the ritualistic sacrifice of animals. The burning of their dead bodies smells great to God. Eleven times in these two chapters God says that they are to him a "sweet savour." [28-29](#)

Deuteronomy

150. God gave the Moabites and the Ammonites special protection since they were the descendents of Lot's drunken, incestuous affair with his daughters (Gen.19:30-38). [2:9](#), [19](#)
151. More talk about a "land of giants." They must have been much more common back then. [2:10-](#)

[11](#), [20](#)

152. Og, the king of the giants, was a tall man, even by NBA standards. His bed measured 9 by 4 cubits (15 feet long and 6 feet wide). [3:11](#)
153. When going to war, don't be afraid. God is on your side; "he shall fight for you." [3:22](#)
154. "Ye shall not add unto the word which I command you neither shall ye diminish ought from it." This verse is one of those that prevent Bible-believers from cleaning up the Bible. So they're stuck with the unedited version. [4:2](#)
155. Those who do as God says will never be infertile (neither will their cows!) and will never get sick. (God will send infertility and diseases on the other guys.) [7:14-15](#)
156. God will send hornets to kill your enemies, "for the Lord thy God is among you, a mighty God and terrible." [7:20-23](#)
157. Here is some good advice from God: "Circumcise the foreskin of your heart." [10:16](#)
158. After God instructs the Israelites to mercilessly slaughter all the strangers that they encounter ([Dt.7:2](#), [16](#)), he tells them to "love ye therefore the stranger: for ye were strangers in the land of Egypt." [10:19](#)
159. God says that we shouldn't add to, or take away from, any of his commands. Why then don't modern Bible-believers stone to death blasphemers, sabbath breakers, and disobedient sons? [12:32](#)
160. Don't "make any baldness between your eyes for the dead." [14:1](#)
161. This verse mistakenly says that the hare chews its cud. [14:7-8](#)
162. Don't eat any seafood unless it has fins and scales. Oysters, clams, crabs, and lobsters are "unclean" and shouldn't be eaten. [14:10](#)
163. To the biblical God, a bat is just another unclean bird. [14:11](#), [18](#)
164. Don't eat any dead animals that you find lying around. But it's okay to give it to strangers or sell

- it to foreigners. And, just in case you were getting ready to, don't boil a kid (young goat) is its mother's milk. [14:21](#)
165. Don't sacrifice any animal with a blemish to God -- he is very picky! [17:1](#)
166. "Thou shalt not remove thy neighbors landmark" (?) [19:14](#)
167. God travels with people and fights in their wars. [20:4](#)
168. If you find a dead body and don't know the cause of death, then get all the elders together, cut off the head of a heifer, wash your hands over its body, and say our hands have not shed this blood. (That'll do it!) [21:1-8](#)
169. "Thou shalt not plow with an ox and an ass together" or wear wool and linen together in the same garment. But "thou shalt make thee fringes upon the four quarters of thy vesture." [22:10-12](#)
170. You can't go to church if your testicles are damaged or your penis has been cut off. [23:1](#)
171. God won't let bastards attend church. Neither can the sons or daughters of bastards "even to the tenth generation." So if you plan to attend church next Sunday be ready to prove that your genitals are intact and don't forget your birth certificate and genealogical records for at least the last ten generations. Don't laugh. This stuff is important to God. [23:2](#)
172. God gives us instructions for defecating. He says to carefully cover up all feces "for the Lord walketh in the midst of thy camp." (You wouldn't want the divine foot to step in your shit, would you?) [23:12-14](#)
173. If a man dies without having a child, his brother shall "go in unto" his dead brother's wife. If he refuses, the dead man's wife is to loosen his shoe and spit in his face. [25:5-10](#)
174. If two men fight and the wife of one grabs the "secrets" of the other, "then thou shalt cut off her hand" and "thy eye shall not pity her." [25:11-12](#)
175. "Cursed be the man that maketh any graven image." Why then did God insist that graven

images be made in [Ex.25:18](#) and [Num.21:8](#)? "An abomination unto the Lord is the work of the craftsman." [28:15](#)

176. "Cursed be he that removeth his neighbor's landmark: And all the people shall say, Amen." [27:17](#)
177. "Cursed be he that lieth with his father's wife, because he uncovereth his father's skirt." (Why?) [27:20](#)
178. "Cursed be he that lieth with any manner of beast: and all the people shall say, Amen." [27:21](#)
179. "Cursed be he that lieth with his sister ... And all the people shall say, Amen." [27:22](#)
180. "Cursed be he that lieth with his mother in law: and all the people shall say, Amen." [27:23](#)
181. "Cursed be he that confirmeth not all the words of this law." [27:26](#)
182. "Cursed shalt thou be in the city, and cursed shalt thou be in the field." I guess you'll be cursed just about wherever you go. [28:16](#)
183. "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." [28:19](#)
184. "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." [28:23](#)
185. "The Lord will smite thee with the botch of Egypt, and the emerods [hemorrhoids], and with the scab, and with the itch, whereof thou canst be healed. The Lord will smite thee with madness, and blindness, and astonishment of heart." [28:27-28](#)
186. "The Lord will smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head." [28:35](#)
187. "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low ... he shall be the head, and thou shalt be the tail." [28:43-44](#)
188. The shoes and clothing of the Israelites didn't wear out even after wandering in the wilderness for forty years. They just don't make them like they

used to! [29:5](#)

189. God will circumcise your heart and "the heart of thy seed." [30:6](#)
190. When Moses was 120 years old he could no longer "go out and come in." I'll bet he could still go up and down, though. Indeed, just a little later ([Dt.34:7](#)) we are told that "his eye was not dim, nor his natural forces abated." [31:1-2](#)
191. "Their wine is the poison of dragons." I wonder what genus and species the bible is referring to when it mentions dragons. [32:33](#)
192. Joseph's "horns are like the horns of a unicorn." That's good to know. [33:17](#)
193. Moses, the alleged author of the Pentateuch, describes his own death and burial. [34:5](#)

Joshua

194. "Cursed be he that setteth light by his father or his mother" [Dt.27:16-17](#)
195. Joshua circumcises "again the children of Israel the second time." [Jos.5:2-3](#)
196. If you happen to see "the accursed thing," don't touch it. If you do, you, your family, and all of your animals must be burned. [Jos.7:1-26](#)
197. God gets right in and fights with the Israelites. He "slew them with a great slaughter" and even "chased them along the way." What a guy. [Jos.10:10](#)
198. God threw down "great stones from heaven" so that he could kill even more people than the Israelites "slew with the sword." [Jos.10:11](#)
199. God makes the sun and moon stand still so that Joshua could get all his killing done before dark. It was the first Daylight Savings Time. [Jos.10:12-13](#)

Judges

200. God promised many times that he would drive out all the inhabitants of the lands they encountered. But these verses show that God failed to keep his

- promise since he was unable to drive out the Canaanites. [1:21](#), [27-30](#)
201. God anger "was hot against Israel, and he sold them." Well, I hope he got a good price. [2:14](#), [4:2](#)
202. Shamgar kills 600 Philistines with an ox goad. Praise God. [3:31](#)
203. Every male Midianite was killed during the time of Moses (Num.31:7), and yet just a few years later they flourish like grasshoppers "without number." [6:1-6](#)
204. Gideon needs some signs to convince him that God isn't lying to him. So he puts down some wool on the ground and asks God to make it wet, while keeping the surrounding ground dry. And God does it, no sweat. But Gideon is still not sure he can trust God, so he asks him to reverse the trick, and make the ground wet and the wool dry. "And God did so ..." Gideon must have been impressed by a God that could do such great things. [6:36-40](#)
205. God picks the men to fight in Gideon's army by the way they drink water. Only those that lap water with their tongues, "as a dog lappeth," shall fight. [7:4-7](#)
206. The Midianites and Amalekites had an infinite number of camels -- well, maybe not quite, but at least as many "as the sand by the sea shore." [7:12](#)
207. Gideon made an Ephod out of camel necklaces that caused "all Israel" to "go a whoring after i [8:27](#)
208. Abimelech kills 70 brothers "upon one stone." (He was trying to get in the Guinness Book of World Records.) [9:5](#)
209. "Wine ... cheereth God and man." So God drinks wine and it makes him happy. [9:13](#)
210. God sends evil spirits that cause humans to deal treacherously with each other. [9:23-24](#)
211. God is angry at Israel so he sells them to the Philistines. He had previously sold them to the kings of Mesopotamia ([3:8](#)) and Canaan ([4:2](#)). He's such a shrewd businessman! [10:7](#)
212. "And the child [Samson] grew, and the Lord

blessed him." Samson was one of the vilest of all the vile Bible heroes; Yet he was especially blessed by God. [13:24](#)

213. Samson rips up a young lion when "the spirit of the Lord came mightily upon him." Later, when going to "take" his Philistine wife he notices a swarm of bees and honey in the lion's carcass (a Divine miracle -- or just rotting flesh and maggots?). [14:5-8](#)
214. "The spirit of the Lord came mightily upon" Samson and "he found a new jawbone of an ass ... and took it, and slew 1000 men therewith." [15:14-15](#)
215. Samson, after "going in unto" a harlot, takes the doors, gate, and posts of the city and carries them to the top of a hill. Why did he do this? Did God make him do it or was he just showing off? The Bible doesn't say. [16:3](#)
216. Samson reveals the secret of his strength to Delilah: "If I be shaven, then my strength will go from me." (And I thought his strength was from God.) [16:17](#)
217. After taking in a traveling Levite, the host offers his virgin daughter and his guest's concubine to a mob of perverts (who want to have sex with his guest). The mob refuses the daughter, but accepts the concubine and they "abuse her all night." The next morning she crawls back to the doorstep and dies. The Levite puts her dead body on an ass and takes her home. Then he chops her body up into twelve pieces and sends them to each of the twelve tribes of Israel. [19:22-30](#)
218. God tells the Israelites to send the tribe of Judah into battle and 22,000 men were killed by the Benjamites. [20:18, 21](#)
219. God tells them to go to battle again and another 18,000 are killed. [20:23, 25](#)

1 Samuel

220. "And Elkanah knew Hannah his wife; and the Lord remembered her [he probably said something

like, "Oh yeah, she's the one whose womb I shut up."]. And Hannah conceived and "bare a son [Oh boy, another boy!], and called his name Samuel." [1:19-20](#)

221. After god "opened her womb" Hannah exclaims, "my mouth is enlarged over mine enemies." Sounds kinky to me. [2:1](#)
222. God smites the people of Ashdod with hemorrhoids "in their secret parts." [5:6, 9, 12](#)
223. After striking the Philistines with hemorrhoids "in their secret parts," he demands that they send him five golden hemorrhoids as a "trespass offering." [6:5, 11, 17](#)
224. "An evil spirit from the Lord troubled him." but if God is good, then how could he have an evil spirit? [16:14-16, 23](#)
225. Goliath was ten feet tall ("six cubits and a span"). [17:4](#)
226. "The evil spirit from God came upon Saul, and he prophesied." [18:10](#)
227. "All Israel and Judah loved David, because he went out and came in before them." [18:16](#)
228. David kills 200 Philistines and brings their foreskins to Saul to buy his first wife (Saul's daughter Michal). Saul had only asked for 100 foreskins, but David was feeling generous. [18:25-27](#)
229. And the evil spirit from the Lord was upon Saul." Poor guy, he just can't keep God's evil spirit off of himself. [19:9](#)
230. David acts like he's crazy, scribbles on the gates of Gath, and lets spit run down his beard. All this he did in front of Israel's enemies in the hopes that they would take him in and protect him from Saul. [21:12](#)
231. "And David smote the land and left neither man nor woman alive." (No wonder God liked David so much!) Among those that David exterminated were the Amalekites. But there couldn't have been any Amalekites to kill since Saul killed them all ([1 Sam.15:7-8](#)) just a little while before. [27:8-11](#)

232. Saul visits a woman with a "familiar spirit" and she brings Samuel back from the dead. Samuel once again explains that God is angry at Saul for not killing all of the Amelekites. He says God is going to deliver all of Israel into the hands of the Philistines. (Since Saul refused to slaughter innocent people, God will slaughter the Israelites. Fair is fair.) [28:8-19](#)
233. The Amalekites are a tough tribe. Twice they were "utterly destroyed": first by Saul ([1 Sam.15:7-8](#)) and then by David ([1 Sam.27:9-11](#)). Yet here they are, just a few years later, fighting the Israelites again! [30:1](#)
234. David spends the day killing more of those pesky Amalekites. They are completely wiped out again. (See [1 Sam.15:7-8](#), [20](#) and [27:8-9](#) for the last two times that they were exterminated.) [30:17](#)

2 Samuel

235. Smiting "under the fifth rib." [2 Sam.2:23](#), [3:27](#), [4:6](#), [20:10](#)
236. God's nostrils. [2 Sam.22:8-11](#)

1 Kings

237. God grants Solomon's' request and makes him the wisest of all men. (He was wiser even than Jesus.) He also promises to "lengthen Solomon's days" if he will only "walk in my ways, ... as thy father David did walk." But alas, it was only a dream. [3:12-15](#)
238. How could Solomon be "wiser than all men" and yet have his heart "turned away ... after other gods?" ([1 Kg.11:4](#)) [4:29-31](#)
239. The house that "Solomon built for the Lord" was tiny compared to the one he built for himself. According to [7:1-2](#), God's house had less than one-quarter the floor space of Solomon's. [6:2](#), [7:1-2](#)
240. God creates droughts by causing "heaven to shut up" as a punishment for sin. [8:35](#)

241. "King Solomon loved many strange women. And he had 700 wives and 300 concubines." [11:3](#)
242. The wisest man that ever lived ([1 Kg.4:31](#)) was misled by his wives into worshipping other gods. "And his heart was not perfect with the Lord his God, as was the heart of David his father." See [1 Sam.18:27](#), [27:9](#), [2 Sam.4:12](#), [5:8](#), [13](#), and [11:2-17](#) for examples of what a man whose heart is "perfect with the Lord" can do. It was fortunate that Solomon's heart was not so perfect. [11:4](#), [15:3](#)
243. Joab (David's captain) spent six months killing every male in Edom. Yet a few years later Edom revolted. ([2 Kg.8:22](#)) [11:15](#)
244. God kills everyone "that pisseth against the wall." [14:10](#), [16:11](#), [21:21](#)
245. Ravens bring Elijah bread and flesh for breakfast and dinner. [17:6](#)
246. God's dog food. [21:19](#), [22:23](#)

2 Kings

247. Elisha makes an iron axe head swim. [2 Kg.6:6](#)
248. God vows to "cut off from Ahab him that pisseth against the wall." [2 Kg.9:8](#)
249. Ahaz fathered Hezakah when he was only eleven years old. [2 Kg.16:2](#), [18:1-2](#)
250. Eating dung and drinking piss. [2 Kg.18:27](#)
251. An angel of the Lord kills 185,000 men while they sleep. "And when they arose, behold, they were all dead corpses." [2 Kg.19:35](#)
252. God will "bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." [2 Kg.21:12](#)

1 Chronicles

253. The first nine chapters of First Chronicles are good examples of the "endless genealogies" that Paul tells us to avoid (see [1 Tim.1:4](#) and [Tit.3:9](#)). [Chapters 1-9](#)
254. Seven sons of Zerubbabel are listed, not five as is

- said in this verse. [3:20](#)
255. Five sons of Shemiah are listed, not six as is said in this verse. [3:22](#)
256. The Gadites had faces like lions and could run as fast as deer on the mountains. [12:8](#)
257. According to this verse David's army had 1,100,000 men from Israel and 470,000 men from Judah, Of course, this numbers is ridiculously high for a battle between two tribal armies in 1000 BCE. (The United States had about [1.37 million](#) active duty soldiers in 2001.) [21:5](#)
258. David provides Solomon with a fantastically large amount of gold and silver with which to build the temple: 100,000 talents of gold and 1,000,000 talents of silver. Since a talent was about 60 pounds, this would be about 3,000 tons of gold and 30,000 tons of silver. [22:14](#)
259. "The sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six." But only five are listed. [25:3](#)
260. King David collects ten thousand drams (or darics) for the construction of the temple in Jerusalem. This is especially interesting since darics were coins named after King Darius I who lived some five hundred years after David. [29:7](#)
261. The acts of David are said to be found in the books of Samuel the seer, Nathan the prophet, and Gad the seer. Were these long-lost books supposed to be in the Bible? If so, how could God allow them to be lost? If not, why does God tell us about books that no longer exist (if they ever did)? [29:29](#)

Ezra

262. When Ezra hears of the intermarriages, he tears up his clothes, plucks out his hair and beard, and sits down astonished. [9:3](#)

Nehemiah

263. Nehemiah rebukes the men for marrying "strange wives." To punish them he "contended with them, and cursed them, and smote certain of them, and plucked off their hair." [Neh.13:25-27](#)

Job

264. God asks Satan where he's been. Satan answers, "From going to and fro in the earth, and from walking up and down in it." [Job 1:7](#), [2:2](#)

265. God gives Job to Satan, saying: "Behold, all that he hath is in thy power." [Job 1:12](#), [2:6](#)

266. Satan (or God) smites Job with boils from the "sole of his foot unto his crown." [Job 2:7](#)

Psalms

267. God made the heavens with his fingers. [8:3](#)

268. God has eyelids. [11:4](#)

269. Atheists are fools who never do anything good. [14:1](#), [53:1](#)

270. The earth shakes whenever God really gets mad. [18:7](#)

271. Smoke comes out of God's nose and fire comes out of his mouth. [18:8](#)

272. God's feet. [18:9](#)

273. God rides upon cherubs and can fly. [18:10](#)

274. "The foundations of the world were discovered ... at the blast of the breath of thy nostrils." Apparently, then, the earth is set on firm foundations and does not move -- and God has nostrils. [18:15](#)

275. God saves the author of this psalm "from the horns of the unicorns." He is a lucky guy -- those unicorns are vicious beasts. [22:21](#)

276. God makes Lebanon and Sirion "like a young unicorn." [29:6](#)

277. The meek shall inherit the earth." Will they really? In nature they inherit nothing, but die painful deaths from disease, starvation, and predation. [37:11](#)

278. Wicked people are wicked from birth -- God made them that way. They tell lies immediately after birth (before they can even talk!). [58:3](#)
279. According to the psalmist, snails melt. But they don't, of course, they simply leave a slimy trail as they move along. [58:8](#)
280. They [the heathen] make a noise like a dog Behold, they belch out with their mouths." These are good reasons for God to kill them. [59:6-7](#)
281. The psalmist prays that his enemies be tormented and blinded by God. He asks God to "make their loins continually to shake." [69:22-28](#)
282. God is so strong that he can even break the head of dragons. [74:13](#)
283. "And he [God] smote his enemies in the hinder parts." (He kicked their ass.) [78:66](#)
284. The psalmist has a horn that he'd like God to erect - - "like the horn of a unicorn." [92:10](#)
285. Proud people have hearts that are "fat as grease." [119:69-70](#)
286. "To him that smote Egypt in their first born: for his mercy endures forever." [136:10](#)
287. God "overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever." [136:15](#)
288. God "smote great kings: for his mercy endureth for ever." [136:17-18](#)
289. God is in hell. [139:8](#)
290. This verse says that God satisfies the desires of all of his creatures. But in nature few needs are met and few desires are satisfied. Life is short, hard, cruel, and painful for nearly every living thing. [145:16](#)
291. Even the dragons praise the Lord. [148:7](#)

Proverbs

292. This proverb tells us how to tell the good from the bad: Good people are the ones who get plenty to eat, and wicked are the ones who go hungry. [13:25](#)
293. What is "the candle of the Lord" doing probing about "the inward parts of the belly?" [20:27](#)

294. Don't eat dinner with a person who has an "evil eye." [23:6](#)
295. To follow this proverb you must treat everyone with disrespect. [28:21](#)
296. If you are greedy then you must have an "evil eye." [28:22](#)
297. One of the four "wonderful" things is "the way of a man with a maid." (As a sailor and birdwatcher, though, I have to agree that the way an eagle flies and a ship sails are two of the most wonderful things.) [30:18-19](#)
298. "The wringing of the nose bringeth forth blood." [30:33](#)

Isaiah

299. God "will hiss unto then from the end of the earth." [5:26](#)
300. "The Lord shall hiss for the fly ... and for the bee." [7:18](#)
301. God will shave men's feet, where "feet" and "hair" are biblical euphemisms for males sexual organs and pubic hair, respectively. [7:20](#)
302. Isaiah has sex with a prophetess who conceives and bears a son. (You weren't expecting a daughter, were you?) God then tells Isaiah to call his name Mathershalalhashbaz. (It has a nice ring to it, doesn't it?) [8:3](#)
303. God will "smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked." God must have some pretty bad breath! [11:4](#)
304. "And the weaned child shall put his hand on the cockatrice' den." A cockatrice is a serpent, hatched from a cock's egg, that can kill with a glance. They are rare nowadays. [11:8](#)
305. Dragons will live in Babylonian palaces and satyrs will dance there. [13:21-22](#)
306. This is the only verse in the bible that mentions Lucifer. Although most Christians consider Lucifer to be Satan (the devil), there is little

biblical justification for doing so. In this verse "Lucifer" refers to the king of Babylon (Nebuchadrezzar?) and Lucifer (the light bearer) is also called the "son of the morning" or morning star. The only other person that is referred to in that way is Jesus ([Rev.22:16](#)). Does this mean that Lucifer is Jesus? [14:12](#)

307. Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." What ever happened to these fascinating biblical creatures? [14:29](#)
308. God tells Isaiah to take off all his clothes and to wander about completely naked for three years as a "sign and a wonder." In this way he will be just like the Egyptian captives who will walk about naked "with their buttocks uncovered." [20:2-5](#)
309. Tyre "shall commit fornication with all the kingdoms of the world," and her hire shall be holiness to the Lord." [23:17-18](#)
310. God will punish the leviathan ("that crooked serpent") with his own sword and will kill the sea dragon. [27:1](#)
311. God performs a "marvelous work and a wonder" by destroying wisdom and understanding. [29:14](#)
312. Among the many strange creatures mentioned in the Bible that no longer seem to exist is the "fiery flying serpent." [30:6](#)
313. God's lips, tongue, and breath are described for us. [30:27-28](#)
314. God has bad breath, "like a stream of brimstone." [30:33](#)
315. "And the unicorns shall come down with them." [34:7](#)
316. Dragons and satyrs may not seem real to you, but they did to the author of these verses. [34:13](#)
317. An angel of God kills 185,000 men. "And when they [those killed by the angel?] arose early in the morning, behold, they were all dead men." [37:36](#)
318. God will "go forth as a mighty man" who cries and roars, and "will cry like a travailing woman." After he tires of roaring and crying he'll "destroy

- and devour." What a guy. [42:13](#)
319. Even the dragons honor God. [43:20](#)
320. Some are transgressors "from the womb." But how can a newborn baby transgress? [48:8](#)
321. God shows off his bare arm. [52:10](#)
322. Bad people hatch poisonous cockatrice eggs. Whoever eats the eggs will die, and when the eggs are crushed a viper hatches out of them. [59:5](#)
323. "Thou shalt ... suck the breast of kings." [60:12](#)

Jeremiah

324. God gives Judah "a bill of divorce." [3:8](#)
325. "Behold, their ear is uncircumcised." [6:10](#)
326. God says: "I will send serpents, cockatrices among you, which will not be charmed, and they shall bite you." (A cockatrice is "a legendary serpent with a deadly glance said to be hatched by a reptile from a cock's egg on a dunghill." -- Webster's Dictionary) [8:17](#)
327. God will make Jerusalem "a den of dragons." [9:11](#)
328. Judah will become a desolate den of dragons. [10:22](#)
329. God gives Jeremiah some divine instructions about a girdle. He tells him not to wash it, but to hide it in a rock. Jeremiah does as he's told. But, alas, when he goes to retrieve it, it was ruined. Darn! [13:1-7](#)
330. The wild asses "snuffed up the wind like dragons." [14:6](#)
331. God tells us not to trust anyone, not even our family or friends, by saying: "Cursed be the man that trusteth in man." [17:5](#)
332. God says he will do so much evil to the people that whoever hears of it will have their ears tingle. [19:3](#)
333. And the plagues of God's wrath will make everyone hiss. [19:7-9](#)
334. God swears to himself. [22:5](#)
335. God is really getting into all of this killing. He roars, he mightily roars, and he shouts. [25:30](#)

336. God will send his usual blessings upon his people: "the sword, the famine, and the pestilence." He "will make them like vile figs, that cannot be eaten, they are so evil." [29:17-18](#)
337. God swears to himself. [49:13](#), [51:14](#)
338. Jeremiah predicts that humans will never again live in Hazor, but will be replaced by dragons. But people still live there and dragons have never been seen. [49:33](#)

Ezekiel

339. Ezekiel experiences what some say is the first recorded UFO sighting. [1:4](#)
340. Ezekiel sees creatures that have four faces (human, lion, ox, and eagle), four wings, and straight feet with calf's soles. Well, maybe he'll feel better in the morning. [1:5-10](#)
341. Ezekiel sees God's loins. [1:27](#)
342. God tells Ezekiel to eat a book and to "fill his bowels" with it. He does, and finds it to be as sweet as honey. [2:9](#), [3:1-3](#)
343. God tells Ezekiel to be bound by ropes and then he makes Ezekiel's tongue stick to the roof of his mouth. How this is supposed to help spread the word of God is anyone's guess. [3:24-26](#)
344. God makes Ezekiel lay on his right side for 390 days, and then on his left side for another 40 days. "And thou shalt not turn thee from one side to another, till thou hast ended the days." I'll bet he had some killer bed sores after that! [4:4-8](#)
345. God tells Ezekiel to eat barley cakes that are made with "the dung that cometh out of man." (Yum!) [4:12](#)
346. God trades "cow's dung for man's dung" and then he tells Ezekiel to make bread out of the cow's dung. [4:15](#)
347. God tells Ezekiel to shave his head and beard, divide the cut hair into thirds, burn one portion, smite the second portion about with a knife, and scatter the third in the wind. [5:1-3](#)

348. God makes his presence known by killing people with famine, disease, and war. [6:7-14](#)
349. To Ezekiel the earth is flat and has four corners. [7:2](#)
350. God stands on a wall holding a plumb line while he talks to Amos. [7:7](#)
351. Ezekiel gets to see God's loins again. (See [1:27](#) for the first time.) [8:2-3](#)
352. Ezekiel sees bodies, backs, hands, wings, and wheels that were "full of eyes round about." [10:12](#)
353. God gets mad at a wall and says, "Thus will I accomplish my wrath upon the wall.". [13:15](#)
354. God likes neither woman nor pillows. He says, "Woe to the woman that sew pillows ... Behold, I am against your pillows." [13:18-21](#)
355. God says, "For I have no pleasure in the death of him that dieth." That's funny, because as much killing as he does in this book and in the whole Bible, you'd think he must be getting some kicks out killing people. [18:32](#)
356. God "will cover the sun with a cloud, and the moon shall not give her light." To Ezekiel, the sun is just a little light that can be covered with a cloud, and the moon produces its own light. [32:7](#)
357. God's got a hardcore grudge against the "uncircumcised." [32:21-32](#)
358. The leg bone is connected to the thigh bone... [37:7](#)
359. God shows Ezekiel how to join two sticks together. [37:15-17](#)
360. God says that he will get so darned angry that his fury will come up in his face and that even the fish, birds, beasts, and bugs will shake when they see him. God will throw a tantrum, toppling every wall and mountain. [38:18-20](#)
361. Apparently, if a priest has been in the temple chatting with God, some of God's "holiness" can rub off onto the priest. And, since God doesn't want just anyone getting hold to this "holiness," the priest has to change clothes. [44:19](#)

Daniel

362. Nebuchadnezzar built a statue of gold sixty cubits high and six cubits wide. Taking a cubit to be 18 inches and assuming the depth to also be six cubits, this would give a total volume of 270 cubic yards -- which would have been more than all of the gold that King Nebuchadnezzar possessed, and probably more than all of the gold in all of the kingdoms of the world at that time. [3:1](#)
363. Nebuchadnezzar eats grass, lets his hair grow like eagle feathers and his nails like bird claws. Of course, there is no record in secular history that Nebuchadnezzar suffered any such strange sickness. [4:32-33](#)
364. A detached hand writes upon the wall, and when the king sees it "the joints of his loins were loosed, and his knees smote one against the other." [5:5-6](#)
365. Daniel is literally "Touched By An Angel." [10:16](#)

Hosea

366. God tells Hosea to commit adultery, saying "take ... a wife of whoredoms and children of whoredoms" because the land has "committed great whoredom." So Hosea did as God commanded and "took" a wife named Gomer. [1:2-3](#)
367. God gets jealous when women wear jewelry and pursue relationships with other men. [2:13](#)
368. Because of the Israelites' disobedience, the land mourns, and all the animals are dying. [4:3](#)
369. God, the all-knowing, didn't know about the princes that the Israelites made. [8:4](#)
370. God can roar like a lion. [11:10](#)
371. God will rip humans apart and then eat them like a lion. [13:7-8](#)

Joel

372. The animals are perplexed and cry out to God after he torments them by burning their food and drying up the rivers. [1:18-20](#)

373. "The day of the LORD cometh, for it is nigh at hand." Is every really bad day the "day of the Lord"? And is it always "nigh at hand"? [2:1](#)
374. God says he will repay Israel for the damage the locusts caused -- *which he sent!* And they will "praise the name of the Lord." [2:25-26](#)
375. "The sun shall be turned into darkness, and the moon into blood." These "signs" were a lot more impressive before the causes of solar and lunar eclipses were understood. [2:31](#)
376. The Lord will roar and the heavens and earth will shake. [3:16](#)

Amos

377. The divine pyromaniac threatens to "send fire unto" Hazael, Gaza, Teman, Rabbah, and Moab. [1:4-2:2](#)
378. God predicts that "a man and his father will go in unto the same maid." [2:7](#)
379. On the day of God's wrath, brave men "shall flee away naked." [2:16](#)
380. God afflicts the Israelites with hunger, drought, thirst, blight, plagues and more. And he wonders why they don't turn to him? [4:6-9](#)
381. God sends the pestilence, kills young men with the sword, and makes the "stink of your camps to come up unto your nostrils." And yet God still wonders why the Israelites don't turn to him. [4:10](#)
382. Many Christians look forward to the "day of the Lord," but according to these verses, they shouldn't. [5:18-20](#)
383. "Woe to" musicians. [6:1, 5](#)
384. God stands on a wall holding a plumb line while he talks to Amos. [7:7](#)
385. Amos sees God standing on the altar. [9:1](#)
386. God will kill "the last of them with the sword," and any that try to escape by diving to the bottom of the sea will be bitten, at God's command, by a serpent. God will set his "eyes upon them for evil, not for good." [9:1-4](#)

Obadiah

387. God spreads rumors, destroys wise men and understanding, and slaughters the house of Esau. [1](#)

Jonah

388. Jonah escapes from the omnipresent god by fleeing to Tarshish. [1:3](#)
389. The sailors determine that Jonah is the cause of the storm by casting lots. [1:7](#)
390. Jonah believes that by throwing himself into the sea, the storm will die down. Even more absurd is that it worked. [1:12-15](#)
391. God makes "a great fish" to swallow Jonah. And Jonah stayed in the fish's belly for three days and three nights. [1:17](#)
392. Jonah says a little prayer from the fish's belly. [2:1](#)
393. God talks to the fish, and it vomits out Jonah upon dry land. [2:10](#)
394. *Everyone* in Nineveh (pop. 120,000) turned to God? Jonah must be one hell of a preacher! [3:5](#)
395. God wants the "beasts" to cover themselves with sackcloth and "cry mightily unto God." [3:8](#)
396. God asks Jonah, "Do you have any reason to be angry?" What? Three days in a fish's belly isn't enough? [4:4](#)
397. God prepares a gourd to shade Jonah's head. Then he prepares a worm to destroy the gourd. What a clever guy! [4:6-7](#)
398. God argues for the sparing of Nineveh by saying they "cannot discern between their right hand and their left hand." So, God spares them because they're stupid? [4:11](#)

Micah

399. God will "wail and howl" and "go stripped and naked." [1:8](#)
400. Micah says "woe" to those that devise evil in [2:1](#),

but *only two verses later*, God says he is devising evil against "this family!"

401. Micah says some prophets are playing to the people's desires by only prophesying good things, like wine and "strong drink." I guess Judah liked to party in those days.[2:11](#)
402. Some of God's prophets tell lies. God says that they bite (with their teeth). [3:5](#)
403. God dares ask, "What have I done unto thee? and wherein have I wearied thee?" Ha! Where do I begin?! We'll start with the [Flood](#), there's the famine in [II Kings 8:1](#), King David's deadly census in [I Chronicles 21:7](#) and many, many more. If you want to read a good bit of them check out the list of [Injustices](#). [6:3](#)

Nahum

404. God is jealous, gets furious, and takes vengeance on his adversaries.[1:2](#)
405. The mountains quake, the hills melt, and the earth burns -- all because of God.[1:5](#)
406. There is "much pain in all loins."[2:10](#)
407. God will "discover thy skirts upon thy face, ... show the nations thy nakedness" and "will cast abominable filth upon thee."[3:4-6](#)

Habakkuk

408. God has "horns coming out of his hand." [3:4](#)
409. "Before him [God] went the pestilence, and burning coals at *his feet*." [3:5](#)

Zephaniah

410. God "will punish the princes, and the king's children, and all such as are clothed with strange apparel."[1:8](#)
411. God doesn't have night-vision, so he needs candles when he comes to punish these people that say, "The LORD will not do good, neither will he do

evil": athiests, agnostics, freethinkers, etc. [1:12](#)

Haggai

- 412. God huffs, and he puffs, and he blows the house down![1:9](#)
- 413. In "a little while" God "will shake the heavens, and the earth, and the sea, and the dry land." [2:6](#)
- 414. God claims all the silver and gold for himself.[2:8](#)
- 415. Be careful not to let any holy flesh touch any food or wine, because if you do your flesh won't be holy any more.[2:12](#)
- 416. God brought blight and hail upon the Israelites, and he's mad because they don't turn to him? What the hell did he expect?[2:17](#)

Zechariah

- 417. God's horseman patrols the earth on red colored horses. [1:8-11](#)
- 418. Beginning with this verse, Zechariah is "Touched By An Angel" for much of the first few chapters.[1:9](#)
- 419. Quiet everyone! God's trying to sleep. Now you've done it. He's awake.[2:13](#)
- 420. So, God says, "God rebuke thee, O Satan?" Don't you hate it when people refer to themselves in the third person? [3:2](#)
- 421. God has eyes that "run to and fro through the whole earth." [4:10](#)
- 422. Zechariah sees a 30 foot flying scroll that burns down the houses of thieves and liars. [5:1](#)
- 423. God gets jealous with great jealousy and fury. [8:2](#)
- 424. God says he'll hiss for them. [10:8](#)
- 425. God has a soul? And, it loathed these shepherds? [11:8](#)
- 426. God will "go forth and fight" with "his feet" on the mount of Olives. [14:3](#)

Malachi

427. "Behold, I will corrupt your seed, and spread dung upon your faces." [2:3](#)
428. God gets tired of our whining. [2:17](#)
429. God complains that we are robbing him by not giving him his proper cut in tithes. [3:8](#)

Matthew

430. The gospel of Matthew begins with a boring genealogy like that we are told to avoid in [1 Tim.1:4](#) ("Neither give heed to fables and endless genealogies") and [Tit.3:9](#) ("Avoid foolish questions and genealogies"). [1:1-17](#)
431. Judah "went in unto" his daughter-in-law, Tamar, who was disguised as a prostitute. She conceived and bore Pharez, an ancestor of Jesus. ([Gen.38:2-29](#)) [1:3](#)
432. There are 29 generations listed from David to Jesus in Matthew's genealogy, while Luke's ([3:23-31](#)) has 43. Except for David at one end and Jesus at the other, [there are only three names](#) in the two lists that are the same. [1:6-16](#)
433. The Son of God is led by the Spirit of God to be tempted by the devil. [4:1](#)
434. "But if thine eye be evil" How can an eye be evil? [6:23](#)
435. The devils confess that Jesus is the Son of God. According to [1 Jn.4:15](#) ("Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God"), then, God dwells in the devils and the devils in God. [8:29](#)
436. After Jesus kills the herd of pigs by sending devils into them, the "whole city" asks him to leave. I don't blame them. [8:34](#)
437. Jesus gives his disciples "power against unclean spirits, to cast them out, and to heal all manner of sickness." [10:1](#)
438. Jesus tells his disciples to perform all the usual tricks: "heal the sick, cleanse the lepers, raise the dead, and cast out devils." [10:8](#)

439. "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." According to the gospels ([Mt.26:69-75](#), [Mk.14:66-72](#), [Lk.22:55-62](#), [Jn.15:18-27](#)), Peter denied Jesus three times before men. Therefore Jesus must have denied Peter before God. [10:33](#)
440. John the Baptist is still not sure about Jesus (he's in prison and is soon to die). He sends his disciples to ask, "Art thou he that should come, or do we look for another?" Well, if he isn't sure after seeing and hearing the events at Jesus' baptism, then how can anyone else be? [11:3](#)
441. John the Baptist was the greatest man ever to live (even greater than Jesus), but "he that is least in the kingdom of heaven is greater than he." [11:11](#)
442. Jesus believed in the literal truth of the fish story in Jonah. [12:40](#)
443. Jesus predicts that he will be "in the heart of the earth" for three days and three nights. If by this he meant that he would be in the tomb for three days and three nights, then either he was mistaken or the gospels are in error. Because according to the gospels (this is one of the few things they all seem to agree on), Jesus was in the tomb for only one day and two nights. [12:40](#)
444. When an unclean spirit (whatever that may be) leaves a person's body, he goes out to find another. Not finding any, he comes back with seven other spirits more wicked than himself and repossesses the person. [12:43-45](#)
445. Jesus is rejected by those who know him the best -- the people of his home town of Nazareth. [13:55-57](#)
446. Herod thought Jesus was a resurrected John the Baptist. Apparently, it was a common opinion at the time (See [Mt.16.13-14](#), [Mk.6:14-15](#), [8:27-28](#), [Lk.9:7-8](#), [18-19](#)). If so many of Jesus' contemporaries could be so easily fooled regarding John the Baptist, what does this do to the credibility of Jesus' resurrection? [14:2](#)
447. The disciples wonder where they will get the bread to feed four thousand. But they should know

by now, since Jesus just did the same trick in [14:14-21](#). These stories are probably the result of two oral versions of the same fictitious story.

[15:33](#)

448. Opinions were divided regarding the identity of Jesus, but many thought that he was the risen John the Baptist. The fact that people could be so easily fooled regarding the Baptist's "resurrection" casts doubt on the resurrection of Jesus. [16:14](#)
449. When Peter expressed his dismay when Jesus announced his coming death, Jesus said to him "Get thee behind me, Satan" -- a fine way to address his holiness, the first pope! [16:23](#)
450. Jesus says that Elijah, whom he believes is John the Baptist, will come and "restore all things." But what things did John the Baptist restore? [17:11](#)
451. If your faith is great enough, you can move mountains around. [17:20](#)
452. Jesus tells Peter to pay his taxes with a coin that he'll find in the mouth of the first fish that he catches from the sea. [17:27](#)
453. "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Dangerous words from a guy who recommends cutting of body parts if they cause you to sin ([Mt.5:29-30](#), [Mt.18:8-9](#), [Mk.9:43-48](#)). It might make someone castrate himself so that he could be one of the 144,000 male virgins, who alone will make it to heaven ([Rev.14:3-4](#)). [19:12](#)
454. Jesus lists the "ten commandments," but his list has only six, and the sixth is not one of the ten. The commandments given by Jesus are secular, not religious, in nature. [19:18](#)
455. Jesus tells his apostles, "ye shall sit upon the twelve thrones, judging the twelve tribes of Israel." I wonder which tribe Judas is judging? [19:28](#)
456. Matthew has Jesus ride into Jerusalem sitting on both an ass and a colt (must have taken some practice!). [21:5-7](#)

457. If your faith is great enough, then you can move mountains around. And whatever you ask for your will receive. (O Lord, won't ya buy me a Mercedes-Benz?) [21:21-22](#)
458. "Let them which be in Judea flee into the mountains." Why? Can't God find and kill them there, too? [24:16](#)
459. Jesus says there will be "false Christs" that will "show great signs and wonders." Well, Jesus himself according to [Acts 2:22](#) fits this description. [24:24](#)
460. Jesus tells his disciples to eat his body and drink his blood. [26:26-28](#)
461. The phrase "unto this day" shows that the gospel of Matthew was written long after the events it describes. [27:8](#), [28:15](#)
462. "And the graves were opened; and many bodies of the saints" arose and walked around, appearing to many in Jerusalem shortly after Jesus died. [27:53-54](#)
463. Even some of Jesus' apostles doubted that the allegedly risen Christ was really Jesus. Well if they weren't sure, how could we ever be? [28:17](#)

Mark

464. "Unclean spirits" confess that Jesus Christ is come in the flesh. If [1 Jn.4:2](#) is true, then these "unclean spirits" are of God. [1:23-24](#)
465. Jesus rebukes the "unclean spirit" for saying that Jesus is "the holy one of God." [1:25](#)
466. Jesus casts out more devils and tells them not to reveal who he is. [1:32](#), [34](#)
467. More "unclean spirits" confess that Jesus is "the son of God." [1 Jn.4:2](#) says that all such spirits are of God. [3:11](#)
468. Although the disciples weren't sure about Jesus even after his alleged resurrection, the "unclean spirits" knew that he was "the son of God." But Jesus told them not to tell anyone. [3:11-12](#)
469. Jesus gives his apostles the power to heal sickness

- and "cast out devils." [3:15](#)
470. Jesus' friends think he is insane. [3:21](#)
471. The scribes think that Jesus casts out devils by the power of the prince of devils, Beelzebub. [3:22](#)
472. A man possessed with "an unclean spirit" recognizes Jesus as the son of God. According to [1 Jn.4:2, 15](#), this man must have been "of God." [5:7](#)
473. Jesus is rejected by those who knew him the best, the people from his home town of Nazareth. "And he could do there no mighty work." [6:2-5](#)
474. There was much disagreement and confusion about Jesus' identity. Some thought he was Elijah or one of the prophets. And some (like Herod in this verse) thought he was the risen John the Baptist, even though John had just recently died and the people must have known what he looked like. [6:14-15](#)
475. Watch out for that "evil eye." [7:22](#)
476. Jesus puts his fingers in a deaf man's ears, then spits and touches the deaf man's tongue. [7:33](#)
477. The disciples ought to know by now where they can get enough food to feed a few thousand. After all, Jesus had just done it before ([6:34-44](#)). This "doublet" was probably the result of two oral traditions of the same event. [8:4](#)
478. Jesus spits on a blind man's eyes. Why don't televangelists spit on people when healing them? [8:23](#)
479. There were various opinions about the identity of Jesus. Some thought he was Elijah or one of the prophets. And many thought he was a risen John the Baptist. With credulity like that just about anyone could later be passed off as the risen Christ. [8:27-28](#)
480. Jesus implies that he is neither good nor God. [10:18](#)
481. If you do "not doubt in your heart" you can cast a mountain into the sea (or kill a fig tree, or whatever). [11:23-24](#)
482. "In those days ... the moon shall not give her light,

and the stars of heaven shall fall." Of course this is nonsense. The billions of stars will never fall to earth and the moon does not produce its own light.

[13:24-25](#)

- 483. Jesus says that heaven won't last forever. [13:31](#)
- 484. Jesus tells his disciples to eat his body and drink his blood. [14:22-24](#)
- 485. Jesus first appears to Mary Magdalene "out of whom he had cast seven devils." Now there's a reliable witness for you. [16:9](#)
- 486. The true followers of Christ routinely perform the following tricks: 1) cast out devils, 2) speak in tongues, 3) take up serpents, 4) drink poisons without harm, and 5) cure the sick by touching them. [16:17-18](#)

Luke

- 487. How could an omniscient being "increase in wisdom"? And how could God increase "in favour with God."? [2:52](#)
- 488. In Luke's gospel, God addresses Jesus directly saying, "Thou art my beloved son." But Matthew (3:17) has God speak to those witnessing Jesus' baptism, by saying: "This is my beloved son." Whatever the exact wording, it is strange that after witnessing this even, John the Baptist is still unsure about Jesus ([Mt.11:2-3](#), [Lk.7:19](#)). [3:22](#)
- 489. The devil takes Jesus to the top of a mountain and shows him "all the kingdoms of the world." I guess the world was flat in those days. [4:5](#)
- 490. Jesus heals people that are "vexed with unclean spirits." [6:18](#)
- 491. John the Baptist, who is about to die, is still unsure about Jesus. He sends his disciples to Jesus asking: "Art thou he that should come? or look we for another?" Well, if he's not sure, how can anyone else be? [7:19](#)
- 492. Jesus cures those with "evil spirits." [7:21](#)
- 493. Jesus removes seven devils from the body of Mary Magdalene. [8:2](#)

Acts

494. Sick people were cured by touching the handkerchief or apron of Paul. And the *evil spirits* when out of them." [Acts 19:12](#)
495. Evil spirits know Jesus and Paul. They also jump on people and strip them of their clothes. [Acts 19:15-16](#)

2 Corinthians

496. Saved people smell good to God. [2 Cor.2:15](#)

Colossians

497. Paul, knowing that their faith would crumble if subjected to free and critical inquiry, tells his followers to avoid philosophy. [Col.2:8](#)

1 Timothy

498. Paul, who was something of a couch potato, thought that "bodily exercise profiteth little." [1 Tim.4:8](#)

2 Timothy

499. "All scripture is given by the inspiration of God." Even Judges [19:22-30](#) and [Ezek. 23:20](#)? [2 Tim.32:16](#)

Titus

500. Paul says to disregard Jewish fables. Like the entire Bible, maybe? [Tit.1:14](#)
501. Paul instructs us to "avoid ... genealogies." Like [Gen.10](#), [1 Chr.1-9](#), and [Lk.3](#), [Tit.3:9](#)

Hebrews

502. Paul says we should avoid "strange doctrines." Those who do so will avoid nearly everything that the Bible teaches. [Heb.13:9](#)

James

503. James says that, even in his day, all beasts, birds, serpents, and sea creatures had been tamed by humans. [Jas.3:7](#)

2 Peter

504. Noah was the first drunken preacher . [2 Pet.2:5](#)
505. Peter describes Lot, who in [Gen.19:8](#) offers his two virgin daughters to a crowd of angel rapers and later ([19:30-38](#)) impregnates them, as a "righteous man." [2 Pet.2:8](#)
506. Peter believes the story in Numbers ([22:28-30](#)) about the talking ass. [2 Pet.2:16](#)
507. Peter says that Paul's epistles are hard to understand. And that those who try to understand them, as with the other scriptures, do so "unto their own destruction." [2 Pet.3:16](#)

1 John

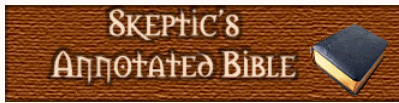
508. John thinks he is living in "the last times." He "knows" this because he sees so many antichrists around. [1 Jn.2:18](#)

Jude

509. Jude informs us that Michael the Archangel argued with the devil about the body of Moses. [Jude 9](#)
510. Jude says Enoch prophesied that God would come with 10,000 of his saints "to execute judgment upon all." But where did he make such a prophecy? It is not recorded in the Bible. [Jude 14](#)

Revelation

511. John believes "the time is at hand," and that the things that he writes about in Revelation will "shortly come to pass." [Rev.1:1, 3](#)
512. Jesus has white hair, eyes of fire, feet of brass, and has a sword sticking out of his mouth. [Rev.1:13-16](#)
513. God has seven spirits. [Rev.3:1, 5:6](#)
514. John has Jesus lie by saying: "Behold, I come quickly." [Rev.3:11](#)
515. God makes some horse-like locusts with human heads, women's hair, lion's teeth, and scorpion's tails. They sting people and hurt them for five months. [Rev.9:7-10](#)
516. An angel tells John to eat a book. He does, and it tastes good, but it makes his belly bitter. [Rev.10:10](#)
517. " And there was a war in heaven: Michael and his angels fought against the dragon." So even in heaven, one can't be safe from war or dragons. [Rev.12:7](#)
518. Only 144,00 celibate men will be saved. (Those who were not "defiled with women.") [Rev.14:3-4](#)
519. The seven vials of wrath: 1) sores, 2) sea turned to blood, 3) rivers turned to blood, 4) people scorched with fire, 5) people gnaw their tongues in pain, 6) Euphrates dries up, 7) thunder, lightning, earthquake, and hail. [Rev.16:1-21](#)
520. Jesus, whose clothes are dipped in blood, has a sharp sword sticking out of his mouth. Thus attired, he treads the winepress of the wrath of God. [Rev.19:13-15](#)
521. John quotes Jesus (1900 years ago) as saying he will come "quickly." [Rev.22:7, 12, 20](#)
522. Anyone who adds to the words in Revelation (or to the rest of the Bible) will be struck with plagues, and anyone that tries to remove anything from it will have his name removed from the book of life. [Rev.22:18-19](#)



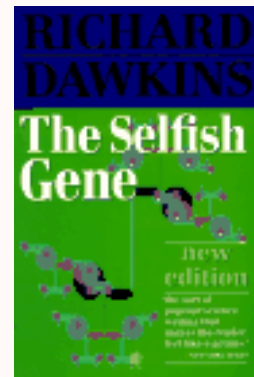
Conflicts with Science and History

Genesis

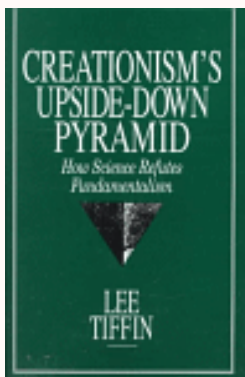
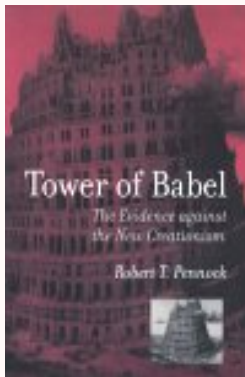
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Books

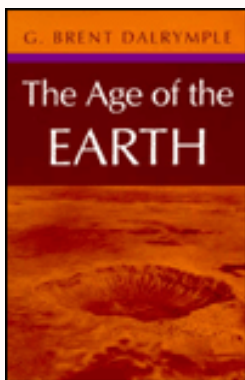


1. The Genesis 1 account also conflicts with the order of events that are known to science. In this account the earth is created before light and stars, birds and whales before reptiles and insects, and flowering plants before any animals. From science, we know the true order of events was just the opposite. [1:1-2:3](#)
2. God creates light and separates light from darkness, and day from night, on the first day. Yet he didn't make the light producing objects (the sun and the stars) until the fourth day ([1:14-19](#)). [1:3-5](#)
3. God spends one-sixth of his entire creative effort (the second day) working on a solid firmament. This strange structure, which God calls heaven, is intended to separate the higher waters from the lower waters. This firmament, if it existed, would have been quite an obstacle to our space program. [1:6-8](#)
4. Plants are made on the third day before there was a sun to drive their photosynthetic processes ([1:14-19](#)). [1:11](#)
5. God makes two lights: "the greater light [the sun] to rule the day, and the lesser light [the moon] to rule the night." But if God made the moon to "rule the night", then why does it spend half of its time moving through the daytime sky? "He made the stars also." God spends a day making light (before



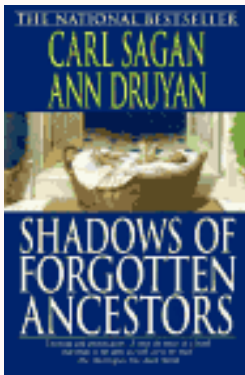
making the stars) and separating light from darkness; then, at the end of a hard day's work, and almost as an afterthought, he makes the trillions of stars. [1:16](#)

6. "And God set them in the firmament of the heaven to give light upon the earth." Really? Then why are only a tiny fraction of stars visible from earth? Under the best conditions, no more than five thousand stars are visible from earth with the unaided eye, yet there are hundreds of billions of stars in our galaxy and a hundred billion or so galaxies. Yet this verse says that God put the stars in the firmament "to give light" to the earth. [1:17](#)
7. All animals were originally herbivores. Tapeworms, vampire bats, mosquitoes, and barracudas -- all were strict vegetarians, as they were created by God. But, of course, we now know that there were carnivorous animals millions of years before humans existed. [1:30](#)
8. In Genesis 1 the entire creation takes 6 days, but we know from modern science that the universe is at least 15 billion years old. [1:31](#)
9. Humans were not created instantaneously from dust and breath as in the Gen.2:7, but evolved over millions of years from simpler life forms. [2:7](#)
10. God makes the animals and parades them before Adam to see if any would strike his fancy. But none seem to have what it takes to please him. (Although he was tempted to go for the sheep.) Note that in these verses, God makes the animals after making Adam, whereas in the first creation story ([1:25-27](#)) the order is reversed. After making the animals, God has Adam name them all. The naming of several million species must have kept



Adam busy for a while. But we know that the animals were not created instantaneously from the ground, but rather that they evolved over millions of years. And we still don't have names for all of them. Ten thousand new species of insects are discovered and named each year. [2:18-22](#)

11. God curses the serpent. From now on the serpent will crawl on his belly and eat dust. One wonders how he got around before -- by hopping on his tail, perhaps? But snakes don't eat dust, do they? [3:14](#)
12. Where are the cherubim, flaming sword moving back and forth, and the tree of life? Surely if they existed, we would have found them. [3:24](#)
13. "There were giants in the earth in those days." Well, I suppose it's good to know that. But why is there no archaeological evidence for the existence of these giants? [6:4](#)
14. Noah is told to make an ark that is 450 feet long. The largest wooden ships ever built were just over 300 feet, and they required diagonal iron strapping for support. Even so, they leaked so badly that they had to be pumped constantly. Are we to believe that Noah, with no shipbuilding knowledge and no shipbuilding tradition to rely upon, was able to construct a wooden ship that was longer than any that has been built since? But not only was the ark too big to be seaworthy, it was far too small to be able to contain the earth's millions of plant and animals species. [6:14-15](#)
15. Whether by twos or by sevens, Noah takes male and female representatives from each species of "every thing that creepeth upon the earth." Now this must have taken some time, along with expert knowledge of taxonomy, genetics,



biogeography, and anatomy. How did Noah manage to collect the endemic species from the New World, Australia, Polynesia, and other remote regions entirely unknown to him? How, once he found them, did he transport them back to his Near Eastern home? How could he tell the male and female beetles (there are more than 500,000 species) apart? How did he know how to care for these new and unfamiliar animals? How did he find the space on the ark? How did he manage to find and care for the hundreds of thousands of parasitic species? How did Noah obtain and care for the hundreds of thousands of species of plants? (Plants are ignored in the Genesis account, but the animals wouldn't last long after if the plants died in the flood.) No, wait, don't tell me. A miracle happened. Millions of them. [7:8](#)

16. All of the animals boarded the ark "in the selfsame day." Since there were several million species involved, they must have boarded at a rate of at least 100/second. How did poor Noah and his family make sure that the correct number of each species entered through the door and then get them all settled into their proper living quarters so efficiently? I wish the airline companies could do as well! [7:13-14](#)
17. The flood covered the highest mountain tops (Mount Everest?) with fifteen cubits to spare. Where did all the water come from? Where did it all go? Why is there no evidence of such a massive flood in the geological record? [7:20](#)
18. Noah sends a dove out to see if there was any dry land. But the dove returns without finding any. Then, just seven days later, the dove goes out again and returns with an olive leaf. But how could an olive tree survive the flood? And if

any seeds happened to survive, they certainly wouldn't germinate and grow leaves within a seven day period. [8:8-11](#)

19. When the animals left the ark, what would they have eaten? There would have been no plants after the ground had been submerged for nearly a year. What would the carnivores have eaten? Whatever prey they ate would have gone extinct. And how did the New World primates or the Australian marsupials find their way back after the flood subsided? [8:19](#)
20. Noah kills the "clean beasts" and burns their dead bodies for God. According to [7:8](#) this would have caused the extinction of all "clean" animals since only two of each were taken onto the ark. [8:20-21](#)
21. God is rightly filled with remorse for having killed his creatures. He even puts the rainbow in the sky so that whenever the animals see it they will remember God's promise not to do it again. But rainbows are caused by the nature of light, the refractive index of water, and the shape of raindrops. There were rainbows billions of years before humans existed. [9:13](#)
22. "The whole earth was of one language." But this could not be true, since by this time (around 2400 BCE) there were already many languages, each unintelligible to the others. [11:1](#)
23. God worries that people could actually build a tower high enough to reach him (them?) in heaven. [11:4](#)
24. According to the Tower of Babel story, the many human languages were created instantaneously by God. But actually the various languages evolved gradually over long periods of time. [11:9](#)
25. In these verses the Philistines are said to have lived in Canaan at the time of

Abraham, yet the Philistines did not live in the region until the period of the Judges, well after the time of Abraham. (See [Britannica.com](http://www.britannica.com), [Philistine](#)) [21:32](#), [26:1](#), [21:32](#), [21:32](#), [8](#), [15](#), [18](#)

26. Jacob displays his (and God's) knowledge of biology by having goats copulate while looking at streaked rods. The result is streaked baby goats. [30:37-39](#)
27. Joseph uses a divining cup. [44:5](#), [44:15](#)

Exodus

28. The Israelite population went from 70 (or 75) to several million in a few hundred years. [1:5,7](#), [12:37](#), [38:26](#)
29. Why are some people born with disabilities? Because God deliberately makes them that way. [4:11](#)

Leviticus

30. The bible says that hares and coney are unclean because they "chew the cud" but do not part the hoof. But hares and coneys are not ruminants and they do not "chew the cud." [11:5-6](#)
31. Bats are birds to the biblical God. [11:13](#), [19](#)
32. Be sure to watch out for those "other flying creeping things which have four feet." (I wish God wouldn't get so technical!) I guess he must mean four-legged insects. You'd think that since God made the insects, and so many of them (at least several million species), that he would know how many legs they have! [11:23](#)

Numbers

33. The Israelite population went from seventy (Ex.1:5) to several million (over 600,000 adult males) in just a few generations! [1:45-46](#)
34. "And there we saw the giants ... And we were in our own sight as grasshopper, and so we were in their sight." According to this description, then, the giants must have been about 300 feet tall. These are the same giants (the Nephilium) that resulted when the "sons of God" mated with "the daughters of men in [Gen.6:4](#). Of course these superhuman god-men should have been destroyed in the flood. So what are they doing still alive? [13:33](#)

Deuteronomy

35. God promises to cast out seven nations including the Amorites, Canaanites, and the Jebusites. But he was unable to fulfill his promise. These nations were "greater and mightier" than the Israelites, who according to [Ex.12:37](#) and [Num.1:45-46](#) already had numbered several million. So the region, according to the bible, must have had a population of more than twenty million! [7:1](#)
36. This verse mistakenly says that the hare chews its cud. [14:7-8](#)
37. To the biblical God, a bat is just another unclean bird. [14:11, 18](#)
38. "Their wine is the poison of dragons." I wonder what genus and species the bible is referring to when it mentions dragons. [32:33](#)

Joshua

39. In [Joshua 8](#) the Israelites destroy Ai and make it a desolate heap. But archaeology has revealed that Ai was an abandoned

city by the time of the Israelites and that this story is nothing more than a myth invented to explain the ruins of an ancient city that the Israelites encountered. See [Archaeology and Biblical Accuracy](#) by Farrell Till.

40. God makes the sun stand still in the sky so that Joshua can get all his killing done before dark. [Joshua 10:12](#)

Judges

[\[jg/sci.html\]](#)

1 Samuel

41. "The pillars of the earth are the LORD's, and he hath set the world upon them. [2:8](#)

1 Kings

42. God's value of Pi is exactly 3. (The actual value is approximately 3.14159.) [7:23](#)
43. God creates droughts by causing "heaven to shut up" as a punishment for sin. [8:35](#)

1 Chronicles

44. In this verse we are told that the earth is stable and does not move. If so, then it must not spin on its axis or travel about the sun. [16:30](#)
45. According to this verse David's army had 1,100,000 men from Israel and 470,000 men from Judah, Of course, this numbers is ridiculously high for a battle between two tribal armies in 1000 BCE. (The United States had about [1.37 million](#) active duty soldiers in 2001.) [21:5](#)
46. King David collects ten thousand drams

(or darics) for the construction of the temple in Jerusalem. This is especially interesting since darics were coins named after King Darius I who lived some five hundred years after David. [29:7](#)

2 Chronicles

47. Since the molten sea in [2 Chr.4:2](#) and [1 Kg.7:23](#) was round with a diameter of ten cubits and a circumference of thirty cubits, we know that the biblical value (God's value) of Pi is exactly 3. But, of course, its actual value is approximately 3.14159.

Job

48. Heaven is set upon pillars that tremble when God gets mad. [Job 26:11](#)

Psalms

49. The earth shakes whenever God really gets mad. [18:7](#)
50. "The foundations of the world were discovered ... at the blast of the breath of thy nostrils." Apparently, then, the earth is set on firm foundations and does not move -- and God has nostrils. [18:15](#)
51. The sun moves around the earth. [19:5-6](#)
52. God saves the author of this psalm "from the horns of the unicorns." He is a lucky guy -- those unicorns are vicious beasts. [22:21](#)
53. God makes Lebanon and Sirion "like a young unicorn." [29:6](#)
54. "The world also is stablished, that it cannot be moved." [93:1](#)
55. "The world also shall be established that it shall not be moved." [96:10](#)

56. God set the earth on firm foundations "that it should not be moved for ever." So, according to the Bible, the earth is stationary and does not orbit the sun [104:5](#)

Isaiah

57. A cockatrice is a serpent, hatched from a cock's egg, that can kill with a glance. They are rare nowadays. [11:8](#)
58. "And the weaned child shall put his hand on the cockatrice' den." A cockatrice is a serpent, hatched from a cock's egg, that can kill with a glance. They are rare nowadays. [11:8](#)
59. God will gather up the people of Judea "from the four corners of the earth." In the Bible's view, the earth is flat with four corners. [11:12](#)
60. According to the Bible, the moon produces its own light and the earth does not move. [13:10](#)
61. When God gets really angry, he causes earthquakes. [13:14](#)
62. Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." What ever happened to these fascinating biblical creatures? [14:29](#)
63. Among the many strange creatures mentioned in the Bible that no longer seem to exist is the "fiery flying serpent." [30:6](#)
64. "And the unicorns shall come down with them." [34:7](#)
65. Dragons and satyrs may not seem real to you, but they did to the author of these verses. [34:13](#)
66. God makes the sun move backwards 10 degrees. Now that's a neat trick! [38:8](#)
67. According to this verse, the earth is a flat disc that God looks down upon from his

throne in heaven. (The NRSV says, "It is he who sits above the circle of the earth....") [40:22](#)

68. Even the dragons honor God. [43:20](#)
69. Bad people hatch poisonous cockatrice eggs. Whoever eats the eggs will die, and when the eggs are crushed a viper hatches out of them. [59:5](#)
70. "Neither for brightness shall the moon give light unto thee." Of course the moon doesn't give off light, but only reflects the light from the sun. [60:19](#)

Jeremiah

71. This verse implies that the earth is on foundations and does not move. But of course we know that the earth is in constant motion as it rotates about the sun. [31:37](#)

Ezekiel

72. To Ezekiel the earth is flat and has four corners. [7:2](#)
73. God "will cover the sun with a cloud, and the moon shall not give her light." To Ezekiel, the sun is just a little light that can be covered with a cloud, and the moon produces its own light. [32:7](#)

Daniel

74. The third year of the reign of Jehoiakim would be 606 BCE, at which time Nebuchadnezzar was not yet king of Babylon. It was 597 BCE that Nebuchadnezzar invaded Jerusalem for the first time (without actually destroying it). By that time Jehoiakim was dead and his son, Jehoiachin, was ruling. (see

[Nebuchadrezzar II, Encyclopedia Britannica](#)) [1:1](#)

75. The stone became "a great mountain" that "filled the whole earth." This could only be possible on a flat, disc-shaped earth. [2:35](#)
76. Daniel's tree is tall enough to see "to the end of the earth." Only on a flat earth would this be possible. [4:10-11, 20](#)
77. Nebuchadnezzar eats grass, lets his hair grow like eagle feathers and his nails like bird claws. Of course, there is no record in secular history that Nebuchadnezzar suffered any such strange sickness. [4:32-33](#)
78. Apparently, the author of Daniel knew of only two Babylonian kings during the period of the exile: Nebuchadnezzar and Belshazzar, who he wrongly thought was the son of Nebuchadnezzar. But Nebuchadnezzar died in 562 BCE and was succeeded by his son, Awil-Marduk (referred to in the bible as "Evilmerodach" [see [2 Kg.25:27](#) and [Jer.52:31](#)]). In 560 BCE, Amel-Marduk was assassinated by his brother-in-law, Nergal-shar-usur. The next and last king of Babylon was Nabonidus who reigned from 556 to 539, when Babylon was conquered by Cyrus. It was Nabonidus, and not Belshazzar, who was the last of the Babylonian kings. Belshazzar was the son and viceroy of Nabonidus. But he was not a king, and was not the son (or any other relation) of Nebuchadnezzar. (See [The Neo-Babylonian Empire, Encyclopedia Britannica](#)). [5:2,11,18,22](#)
79. Darius the Median is a fictitious character whom the author perhaps confused with Darius I of Persia, who came to the throne in 521 BCE, 17 years after the fall of Babylon. The author of Daniel incorrectly

makes him the successor of Belshazzar instead of Cyrus. (See [biblical literature, Daniel, Encyclopedia Britannica](#)) [5:31](#)

Joel

80. "The sun shall be turned into darkness, and the moon into blood." These "signs" were a lot more impressive before the causes of solar and lunar eclipses were understood. [2:31](#)

Jonah

81. A human being cannot survive three days and nights in a fish's (or whale's) belly. [1:17](#)

Micah

82. The earth is set upon strong foundations and therefore does not move. [6:2](#)

Habukkuk

83. "The sun and moon stood still in their habitation." This verse apparently refers to [Joshua 10:12-13](#), where God makes the sun stand still. Of course, this could only be possible if the sun moves around the earth. [3:11](#)

Matthew

84. Herod kills all boys in and around Bethlehem that are two years old and under. Such a massacre would certainly have been noted by contemporary historians. Yet not even Josephus, who documented Herod's life in detail, mentioned this event. [2:16](#)

85. The devil kidnaps Jesus and takes him up to the top of the temple, and then to the top of "an exceedingly high mountain," high enough to see "all the kingdoms of the world." I guess the earth was flat in those days. [4:8](#)
86. According to Matthew, people who cannot speak are possessed by the devil. [9:32-33](#)
87. Jesus casts out a devil from a man who was blind and dumb (blind and dumb people are possessed by devils). [12:22](#)
88. Jesus is incorrect when he says that the mustard seed is the smallest seed. And since there are no trees in the mustard family, mustard seeds do not grow into "the greatest of all trees." [13:31-32](#)
89. Jesus cures an epileptic "lunatic" by "rebuking the devil." (Epilepsy is caused by devils.) [17:15-18](#)
90. "The moon shall not give her light, and the stars shall fall from heaven."
Apparently, Jesus believed that the moon produces its own light, and that the stars are lights held in place by a firmament only a few miles above our heads. [24:29](#)

Mark

91. Jesus is incorrect when he says that the mustard seed is the smallest seed. [4:31](#)
92. Jesus heals a boy with "a dumb spirit" by saying, "Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him." (Sounds like a script from Monty Python, doesn't it?) But how could a deaf spirit hear the words spoken to it? And how could a dumb spirit cry out? [9:17, 25](#)
93. "In those days ... the moon shall not give her light, and the stars of heaven shall fall." Of course this is nonsense. The

billions of stars will never fall to earth and the moon does not produce its own light. [13:24-25](#)

Luke

94. The devil takes Jesus to the top of a mountain and shows him "all the kingdoms of the world." I guess the world was flat in those days. [Lk.4:5](#)

John

95. "These things were done in *Bethabara* beyond Jordan, where John was baptizing." [Jn.1:28](#)
But no such site is known in history. Some translations (ASV, NAB, NIV, RSV, NRSV) rename Bethabara as Bethany, but Bethany is a suburb of Jerusalem and, therefore, not "beyond the Jordan."

Romans

96. "Wherefore, as by one man sin entered into the world, and death by sin." But, of course, death didn't enter the world a few thousand years ago because of Adam's sin. Death has been a part of life since life first arose (on this planet, at least) a few billion years ago. [Romans 5:12](#)

1 Timothy

97. Paul instructs Timothy to avoid science, especially that which disagrees with him ("science falsely so called"). Other versions translate this phrase as "false knowledge", which may be more correct. However many fundamentalist Christians

still use this verse ("[science falsely so called](#)") to justify their rejection of any idea, scientific or otherwise, that they believe contradicts the bible.

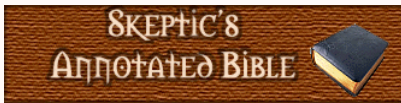
James

98. If you are sick, don't go to a medical doctor -- rely on the power of prayer. [Jas.5:14-15](#)
99. By praying, Elias was able to keep it from raining for three and a half years. [Jas.5:17](#)

Revelation

100. In the book of Revelation ([7:1](#)), John "saw four angels standing on the four corners of the earth." Well, I guess that settles it: the earth is flat and square-shaped, or at least quadrilateral in shape.
101. "*And there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.*" [Rev.8:10](#)
In the bible, stars are just lights that can fall to the ground from the sky.
([Rev.1:16](#), [6:13](#), [12:4](#))





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Contradictions

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2. [Was Abraham justified by faith or by works?](#)
3. [How many sons did Abraham have?](#)
4. [Was Abiathar the father or the son of Ahimelech?](#)
5. [Who was Abijam's maternal grandmother?](#)
6. [How long was the ark of the covenant at Abinadab's house?](#)
7. [How many sons did Absalom have?](#)
8. [The two contradictory creation accounts.](#)
9. [Who was Achan's father?](#)
10. [How many of Adin's offspring returned from Babylon?](#)
11. [How many of Adonikam's offspring returned from Babylon?](#)
12. [Is it wrong to commit adultery?](#)
13. [When did Ahaziah begin to reign?](#)
14. [How old was Ahaziah when he began to reign?](#)
15. [To whom were the cities of Aijalon and Gathrimmon given?](#)
16. [Is it OK to drink alcohol?](#)
17. [Does God want some to go to hell?](#)
18. [Did Jesus tell his disciples everything about his Father?](#)
19. [Was David alone when asking for the holy bread at Nob?](#)
20. [Did Jesus say he would always be with his disciples?](#)
21. [Who was Amasa's father?](#)
22. [How long does God's anger last?](#)
23. [Should you answer a fool according to his folly?](#)
24. [What were the names of the apostles?](#)

25. [Where did Jesus first appear after the resurrection?](#)
26. [How many of Arah's offspring returned from Babylon?](#)
27. [What was in the ark of the covenant?](#)
28. [Did Asa remove the high places?](#)
29. [How many of Asaph's offspring returned from Babylon?](#)
30. [On what did Jesus ride into Jerusalem?](#)
31. [How many of Azgad's offspring returned from Babylon?](#)
32. [When did Baasha die?](#)
33. [How many languages were there before the Tower of Babel was built?](#)
34. [How many of Bani's offspring returned from Babylon?](#)
35. [In whose name is baptism to be performed?](#)
36. [Did Jesus baptize anyone?](#)
37. [Did Jesus tell his apostles to go barefoot and without a staff?](#)
38. [Who was Bashemath's father?](#)
39. [How many baths did Solomon's temple have?](#)
40. [How many of Bebai's offspring returned from Babylon?](#)
41. [Who named Beersheba?](#)
42. [Should we believe everything?](#)
43. [How many believers were there at the time of the ascension?](#)
44. [How old was Benjamin when his clan migrated to Egypt?](#)
45. [Who were the sons of Benjamin?](#)
46. [Did Jesus ascend from Bethany or Mount Olivet?](#)
47. [How many of Bethlehem and Netophah's offspring returned from Babylon?](#)
48. [How many of Bezai's offspring returned from Babylon?](#)
49. [How many of Bigvai's offspring returned from Babylon?](#)
50. [How many blind men were healed near Jericho?](#)

51. [Does God desire animal sacrifices?](#)
52. [Should every man bear his own burden?](#)
53. [On what day did the temple burn?](#)
54. [Did God command the Israelites to make him burnt offerings?](#)
55. [What became of Cain?](#)
56. [Who was Caleb's father?](#)
57. [How many did God kill for worshipping Aaron's golden calf?](#)
58. [Will those who call on the Lord be delivered?](#)
59. [Was the woman with the possessed daughter a Canaanite or a Greek?](#)
60. [Can God do anything?](#)
61. [Does God approve of capital punishment?](#)
62. [How long was the Egyptian Captivity?](#)
63. [Centurion's Story](#)
64. [What did the Centurion call Jesus when he died?](#)
65. [How high was the chapter?](#)
66. [How many men did David kill?](#)
67. [Is it a a good thing to be childish?](#)
68. [Does God want children to die?](#)
69. [How did Jesus respond when questioned by the high priest?](#)
70. [Is circumcision required?](#)
71. [To whom were the cities of Exhtaol and Zoreah given?](#)
72. [Did the cock crow before or after Peter's denial?](#)
73. [What color was Jesus' robe?](#)
74. [Did Jesus forewarn the apostles of his death and resurrection?](#)
75. [Is God the author of confusion?](#)
76. [Is it OK to covet?](#)
77. [Is it OK to curse people?](#)
78. [Will God curse the earth?](#)
79. [Are those who obey the law cursed?](#)
80. [Who carried Jesus' cross?](#)
81. [Generations from David to the Babylonian Captivity](#)

82. [How did David kill Goliath?](#)
83. [Who were David's sons?](#)
84. [Did David sin?](#)
85. [When did the women \(or woman\) arrive at the sepulchre?](#)
86. [Did Adam die on the day he ate from the tree of the knowledge of good and evil?](#)
87. [Is there to be a resurrection from the dead?](#)
88. [How many of Delaiah, Tobiah, and Nekoda's offspring returned from Babylon?](#)
89. [To whom did Peter deny knowing Jesus?](#)
90. [Is the devil tied up or free to roam?](#)
91. [Must everyone die?](#)
92. [Is divorce ever permissible?](#)
93. [When did the earth dry after the flood?](#)
94. [Does God dwell in darkness or in light?](#)
95. [Will the earth last forever?](#)
96. [What kind of animals may we eat?](#)
97. [How should the Edomites be treated?](#)
98. [Did Jesus, Mary, and Joseph go to Egypt or Nazareth?](#)
99. [Was John the Baptist Elijah?](#)
100. [When will the end of the world come?](#)
101. [How should we treat our enemies?](#)
102. [Has anyone ever ascended into heaven?](#)
103. [Will Ephraim return to Egypt?](#)
104. [Is everyone descended from Adam and Eve?](#)
105. [Do evildoers prosper?](#)
106. [Is Salvation by faith alone?](#)
107. [Is it possible to fall from grace?](#)
108. [How many years of famine?](#)
109. [Is it OK to call your father \(or anyone else\) father?](#)
110. [Did Moses fear the king?](#)
111. [Should we look for signs in the heavens?](#)
112. [Should we fear God?](#)
113. [Who bought the potter's field?](#)
114. [When did the cursed fig tree die?](#)

115. [Was Jesus the first to rise from the dead?](#)
116. [How long was the ark afloat?](#)
117. [How long did the flood last?](#)
118. [Will the righteous flourish?](#)
119. [Is it OK to call someone a fool?](#)
120. [Is it good to be foolish?](#)
121. [Can God be found?](#)
122. [From what were the fowls created?](#)
123. [Were the disciples frightened or gladdened when they saw Jesus?](#)
124. [Does God ever get furious?](#)
125. [Genealogy of Jesus \(Mt.1 vs Lk.3\)](#)
126. [Genealogy of Jesus \(Mt.1 vs 1 Chr.\)](#)
127. [When was the Holy Ghost given?](#)
128. [Does God ever lie?](#)
129. [Does God know what is everyone's heart?](#)
130. [How many gods are there?](#)
131. [How much gold, silver, and clothing did the people give?](#)
132. [Who was greater: Jesus or Solomon?](#)
133. [Was Paul without guile?](#)
134. [Is it OK for men to have long hair?](#)
135. [Is it good to be happy?](#)
136. [Who hardened the Pharaoh's heart?](#)
137. [Should we follow our own heart?](#)
138. [When was heaven created?](#)
139. [Does God help in times of need?](#)
140. [How many talents of gold did Hiram send Solomon?](#)
141. [Is only God holy?](#)
142. [Who sent the Holy Ghost?](#)
143. [Where did Aaron die?](#)
144. [How many horsemen did David take?](#)
145. [At what time of day was Jesus Crucified?](#)
146. [Does God approve of human sacrifices?](#)
147. [Were humans created before or after the other animals?](#)
148. [Which tribe was Hiram from?](#)

149. [Was Zechariah Iddo's son or grandson?](#)
150. [Is it OK to make images?](#)
151. [Which came first: the calling of Peter and Andrew or the imprisonment of John the Baptist?](#)
152. [Is incest forbidden?](#)
153. [Are we punished for the sins of others?](#)
154. [Did Saul inquire of the Lord?](#)
155. [Were the men or angels inside or outside the tomb when the women arrived?](#)
156. [How old was Ishmael when he was abandoned by Abraham?](#)
157. [What were the twelve tribes of Israel?](#)
158. [Who bought the sepulchre in Sechem from the sons of Hamor?](#)
159. [Where was Jacob buried?](#)
160. [How many were in Jacob's family when they came into Egypt?](#)
161. [Was Jarius' daughter alive when Jesus was approached?](#)
162. [Did Jeconiah have any sons?](#)
163. [When did Jehoash become king of Israel?](#)
164. [How old was Jehoachin when he began to reign?](#)
165. [Who succeeded Jehoiakim as king?](#)
166. [Did Jehoiakim die in Babylon or near Jerusalem?](#)
167. [Did Jehoshaphat remove the high places?](#)
168. [Was Jehu the son or grandson of Nimshi?](#)
169. [How many sons did Jesse have?](#)
170. [Was Joseph the father of Jesus?](#)
171. [Is Jesus God?](#)
172. [Did Jesus know everything?](#)
173. [If Jesus bears witness for himself, is his witness true?](#)
174. [What will happen to Jews when they die?](#)
175. [Where was Joash buried?](#)
176. [Who was Joseph's father?](#)
177. [Where did Josiah die?](#)
178. [How did King Josiah die?](#)
179. [How did Judas die?](#)

180. [To judge or not to judge.](#)
181. [Does Jesus judge people?](#)
182. [Was Keturah Abraham's wife or concubine?](#)
183. [To kill or not to kill.](#)
184. [Who was the father of Kish?](#)
185. [Does God know and see everything?](#)
186. [Who was Laban's father?](#)
187. [What were the last words of Jesus?](#)
188. [Should we obey human or divine law?](#)
189. [Is it wrong to lie?](#)
190. [What is the human lifespan?](#)
191. [Was Jesus a lamb or a lion?](#)
192. [How many of Lod, Hadid, and Ono's offspring returned from Babylon?](#)
193. [Was Lot Abraham's brother or nephew?](#)
194. [Should we love or hate our brother?](#)
195. [Was Mahli the son of Levi?](#)
196. [Will everyone see the majesty of God?](#)
197. [Did Elisha receive Elijah's mantle before or after Elijah is taken up into heaven?](#)
198. [Is marriage a good thing?](#)
199. [Should Christians be concerned with material things?](#)
200. [Is God merciful?](#)
201. [Who was Methuselah's father?](#)
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204. [Where did Joseph's brothers find their money?](#)
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206. [When did Nebuchadnezzar come to Jerusalem?](#)
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208. [If God likes you, will everyone else like you too?](#)
209. [Is it OK to take oaths?](#)
210. [How many officers did Solomon have?](#)
211. [How old was Abraham when he left Haran?](#)
212. [Was the tomb opened or closed when the women arrived?](#)
213. [Do Christians need to obey Old Testament laws?](#)

214. [How many overseers did Solomon have?](#)
215. [How many of Pahathmoab, Jeshua, and Joab's offspring returned from Babylon?](#)
216. [How should parents be treated?](#)
217. [How many days is unleavened bread to be eaten during the passover?](#)
218. [Is God warlike or peaceful?](#)
219. [Has there ever been a just or perfect person?](#)
220. [Can women be church leaders?](#)
221. [How high were the pillars?](#)
222. [Were plants created before or after humans?](#)
223. [How many children of the porters returned from Babylon?](#)
224. [How many men were possessed with devils?](#)
225. [What did Jesus do after his baptism?](#)
226. [How much power did Jesus have?](#)
227. [Do Christians know how to pray?](#)
228. [When David fled to Nob, what was the priest's name?](#)
229. [On what day of the month was Jehoiachin released from prison?](#)
230. [Should Christians pray in public?](#)
231. [Is every word of God pure?](#)
232. [Was Rahab saved by faith or works?](#)
233. [Who raised Jesus from the dead?](#)
234. [Can God be found through reason alone?](#)
235. [Did the Mary Magdalene recognize Jesus when he first appeared to her?](#)
236. [Should we rejoice when we see our enemies suffer?](#)
237. [Does God repent?](#)
238. [Does God respect anyone?](#)
239. [Did both thieves revile Jesus?](#)
240. [Is wealth a sign of righteousness or of wickedness?](#)
241. [Is it necessary to keep the sabbath?](#)
242. [Must sacrifices be made by Levites near the tabernacle?](#)

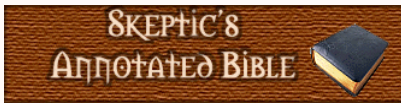
243. [Who was the father of Salah?](#)
244. [Did the Samaritans receive Jesus?](#)
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246. [Who was Samuel's firstborn son?](#)
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248. [When did Satan enter Judas?](#)
249. [How did Saul die?](#)
250. [Did Saul's family die with him?](#)
251. [When did David meet Saul?](#)
252. [Were the Israelites to spare the trees in the countries they invaded?](#)
253. [Is all scripture inspired by God?](#)
254. [Should we let others see our good works?](#)
255. [Will Jesus' second coming be visible to all?](#)
256. [Can God be seen ?](#)
257. [How many of Senaah's offspring returned from Babylon?](#)
258. [Should you serve God alone?](#)
259. [How should a man who has sex with a menstruating woman be punished?](#)
260. [Do bad things happen to good people?](#)
261. [What did the sign over Jesus' head say?](#)
262. [Did Jesus perform many signs and wonders?](#)
263. [How many males were in the tribe of Simeon?](#)
264. [Do Christians sin?](#)
265. [How many singing men and women returned from Babylon?](#)
266. [Does God sleep?](#)
267. [How many soldiers?](#)
268. [Who brought Joseph into Egypt?](#)
269. [How many sons did God have?](#)
270. [Was Jesus silent during his trial before Pilate?](#)
271. [Does God have a body?](#)
272. [How many stalls did Solomon have?](#)
273. [Is it wrong to steal?](#)
274. [Did Jesus come to bring peace?](#)
275. [When was the tabernacle set up?](#)
276. [Where did Jesus tell his disciples to go after his](#)

[resurrection?](#)

277. [Did the women immediately tell the disciples?](#)
278. [Did Jesus say, "Destroy this temple, and in three days I will raise it up"?](#)
279. [Can God be tempted?](#)
280. [Who tempted David to number Israel?](#)
281. [Has God ever tempted anyone?](#)
282. [How did God address Jesus at his baptism?](#)
283. [For How much did David by the threshing floor?](#)
284. [Was it OK to touch the risen Jesus before his ascension?](#)
285. [When when did the transfiguration occur?](#)
286. [May Adam eat from any tree?](#)
287. [How many animals of each kind did Noah take into the ark?](#)
288. [Is there an unforgivable sin?](#)
289. [Where did God kill Uzza?](#)
290. [What did the soldiers give Jesus to drink?](#)
291. [Did the men with Paul hear the voice?](#)
292. [Does God ever tire?](#)
293. [Was Jonah swallowed by a fish or a whale?](#)
294. [Does God destroy both the righteous and the wicked?](#)
295. [Do the wicked live long?](#)
296. [Is wisdom a good thing?](#)
297. [Does wisdom make people happy?](#)
298. [How many men were in the king's presence?](#)
299. [Who is for or against Jesus?](#)
300. [Whom did the women see at the tomb?](#)
301. [How many women came to the sepulchre?](#)
302. [Where did the women watching the crucifixion stand?](#)
303. [Can only God work wonders?](#)
304. [How are people judged by God?](#)
305. [How many of Zattu's offspring returned from Babylon?](#)
306. [Who was Zechariah's father?](#)
307. [How was Zedekiah related to Nebuchadnezzar?](#)

308. [Did Zedekiah see the king of Babylon?](#)
 309. [Who was Zerubbabel's father?](#)
 310. [Where does God dwell?](#)
-





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Cruelty and Violence in the Bible

Genesis

1. God is angry. He decides to destroy all humans, beasts, creeping things, fowls, and "all flesh wherein there is breath of life." He plans to drown them all. [6:7, 17](#)
2. God repeats his intention to kill "every living substance ... from off the face of the earth." But why does God kill all the innocent animals? What had they done to deserve his wrath? It seems God never gets his fill of tormenting animals. [7:4](#)
3. God drowns everything that breathes air. From newborn babies to koala bears -- all creatures great and small, the Lord God drowned them all. [7:21-23](#)
4. Noah kills the "clean beasts" and burns their dead bodies for God. According to [7:8](#) this would have caused the extinction of all "clean" animals since only two of each were taken onto the ark. "And the Lord smelled a sweet savor." [8:20](#)
5. God tells Abram to kill some animals for him. The needless slaughter makes God feel better. [15:9-10](#)
6. Lot refuses to give up his angels to the perverted mob, offering his two "virgin daughters" instead. He tells the bunch of angel rapers to "do unto them [his daughters] as is good in your eyes." This is the same man that is called "just" and "righteous" in [2 Pet.2:7-8, 19:7-8](#)
7. God kills everyone (men, women, children, infants, newborns) in Sodom and Gomorrah by raining "fire and brimstone from the Lord out of heaven." Well, almost everyone -- he spares the

- "just and righteous" Lot and his family. [19:24](#)
8. God orders Abraham to kill Isaac as a burnt offering. Abraham shows his love for God by his willingness to murder his son. But finally, just before Isaac's throat is slit, God provides a goat to kill instead. [22:2-13](#)
 9. Dinah, the daughter of Jacob, is "defiled" by a man who seems to love her dearly. Her brothers trick all of the men of the town and kill them (after first having them all circumcised), and then take their wives and children captive. [34:1-31](#)
 10. "The terror of God was upon the cities that were round about them." I don't know what the "terror of God" is, but I'll bet it isn't pleasant. [35:5](#)
 11. "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him." What did Er do to elicit God's wrath? The Bible doesn't say. Maybe he picked up some sticks on Saturday. [38:7](#)
 12. After God killed Er, Judah tells Onan to "in unto they brother's wife." But "Onan knew that the seed should not be his; and ... when he went in unto his brother's wife ... he spilled it on the ground.... And the thing which he did displeased the Lord; wherefore he slew him also." This lovely Bible story is seldom read in Sunday School, but it is the basis of many Christian doctrines, including the condemnation of both masturbation and birth control. [38:8-10](#)
 13. After Judah pays Tamar for her services, he is told that she "played the harlot" and "is with child by whoredom." When Judah hears this, he says, "Bring her forth, and let her be burnt." [38:24](#)
 14. Joseph interprets the baker's dream. He says that the pharaoh will cut off the baker's head, and hang his headless body on a tree for the birds to eat. [40:19](#)

Exodus

15. Moses murders an Egyptian after making sure that no one is looking. [2:11-12](#)
16. God threatens to kill the Pharaoh's firstborn son. [4:23](#)
17. God decides to kill Moses because his son had not yet been circumcised. [4:24-26](#)
18. God tells Moses and Aaron to smite the river and turn it into blood. [7:17-24](#)
19. The fifth plague: all cattle in Egypt die. [9:2-6](#)
20. The sixth plague: boils and blains upon man and beast. [9:9-12](#)
21. God kills all Egyptian cattle with hail. [9:19-20](#)
22. The seventh plague is hail. "And the hail smote throughout the land of Egypt all that was in the field, both man and beast." [9:22-25](#)
23. These verses clearly show that the mass murder of innocent children by God was premeditated. [11:4-6](#) (see [12:29-30](#))
24. God explains to Moses that he intends to "smite all the firstborn in the land of Egypt, both man and beast. [12:12](#)
25. After God has sufficiently hardened the Pharaoh's heart, he kills all the firstborn Egyptian children. When he was finished "there was not a house where there was not one dead." Finally, he runs out of little babies to kill, so he slaughters the firstborn cattle, too. [12:29](#)
26. To commemorate the divine massacre of the Egyptian children, Moses instructs the Israelites to "sacrifice to the Lord all that openeth the matrix" -- all the males, that is. God has no use for dead, burnt female bodies. [13:2](#), [12](#), [15](#)
27. After hardening Pharaoh's heart a few more times, God drowns Pharaoh's army in the sea [14:4-28](#)
28. "The Lord is a man of war." Indeed, judging from his acts in the Old Testament, he is a vicious warlike monster. [15:3](#)
29. God's right hand dashes people in pieces. [15:6](#)
30. Joshua, with God's approval, kills the Amalekites "with the edge of the sword." [17:13](#)

31. "The Lord has sworn [God swears!] that the Lord will have war with Amalek from generation to generation." [17:14-16](#)
32. Any person or animal that touches Mt. Sinai shall be stoned to death or "shot through." [19:12-13](#)
33. God gives instructions for killing and burning animals. He says that if we will make such "burnt offerings," he will bless us for it. What kind of mind would be pleased by the killing and burning of innocent animals? [20:24](#)
34. A child who hits or curses his parents must be executed. [21:15, 17](#)
35. An eye for an eye and a tooth for a tooth. [21:24-25](#)
36. If an ox gores someone, then both the ox and its owner must die. [21:28-29](#)
37. "Thou shalt not suffer a witch to live." Thousands of innocent women have suffered excruciating deaths because of this verse. [22:18](#)
38. "Whosoever lieth with a beast shall surely be put to death." Is it really necessary to kill such people? Couldn't we just send them to counseling or something? [22:19](#)
39. "He who sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." If this commandment is obeyed, then the four billion people who do not believe in the biblical god must be killed. [22:20](#)
40. If you make God angry enough, he will kill you and your family with his own sword. [22:24](#)
41. "The firstborn of thy sons thou shalt give unto me." (As a burnt offering?) [22:29](#)
42. God promises to "send his fear before the Israelites" and to kill everyone that they encounter when they enter the promised land. [23:27](#)
43. Moses has some animals killed and their dead bodies burned for God. Then he sprinkles their blood on the altar and on the people. This makes God happy. [24:5-8](#)

44. Get some animals, kill them, chop up their bodies, wave body parts in the air, burn the carcasses, and sprinkle the blood all around -- in precisely the way God tells you. It may well make you sick, but it makes God feel good. [29:11-37](#)
45. Have you killed and offered your bullock for a sin offering today? How about the two lambs you are supposed to offer each day? [29:36-39](#)
46. Wash up or die. [30:20-21](#)
47. Whoever puts holy oil on a stranger shall be "cut off from his people." [30:33](#)
48. Those who break the Sabbath are to be executed. [31:14](#)
49. God asks to be left alone so that his "wrath may wax hot." [32:10](#)
50. God orders the sons of Levi (Moses, Aaron, and the other members of their tribe that were "on the Lord's side") to kill "every man his neighbor." "And there fell of the people that day about 3000 men." [32:27-28](#)
51. But God wasn't satisfied with the slaughter of the 3000, so he killed some more people with a plague. [32:35](#)
52. If you can't redeem him, then just "break his neck." Hey, it's all for the glory of God. [34:20](#)
53. Whoever works, or even kindles a fire, on the Sabbath "shall be put to death." [35:2-3](#)

Leviticus

54. God gives detailed instructions for performing ritualistic animal sacrifices. such bloody rituals must be important to God, judging from the number of times that he repeats their instructions. Indeed the entire first nine chapters of Leviticus can be summarized as follows: Get an animal, kill it, sprinkle the blood around, cut the dead animal into pieces, and burn it for a "sweet savor unto the Lord." [Chapters 1 - 9](#)
55. Wringing off the heads of pigeons for God. [5:8-9](#)

56. The holy law of trespass offering: Find an animal; kill it; sprinkle the blood around; offer God the fat, rump, kidneys, and caul; burn and eat it in the holy place, for "it is most holy." [7:1-6](#)
57. Be careful what you eat during these animal sacrifices. Don't eat fat or blood -- these are for God. (And he doesn't like to share!) [7:18-27](#)
58. God gives instructions for "wave offerings" and "heave offerings." He says these offerings are to be made perpetually "by a statute for ever." Have you made your heave offering today? [7:30-36](#)
59. Moses does it all for God. First he kills an animal; wipes the blood on Aaron's ears, thumbs, and big toes. Then he sprinkles blood round about and waves the guts before the Lord. Finally he burns the whole mess for "a sweet savour before the Lord." [8:14-32](#)
60. More killing, sprinkling of blood, waiving animal parts, and burning carcasses "before the Lord." [9:8-21](#)
61. Two of the sons of Aaron "offered strange fire before the Lord" and "there went out fire from the Lord, and devoured them, and they died before the Lord." [10:1-2](#)
62. If priests misbehave by uncovering their heads or tearing their clothes, then God will kill them and "all the people." [10:6](#)
63. God's treatment for leprosy: Get two birds. Kill one. Dip the live bird in the blood of the dead one. Sprinkle the blood on the leper seven times, and then let the blood-soaked bird fly off. Next find a lamb and kill it. Wipe some of its blood on the patient's right ear, thumb, and big toe. Sprinkle seven times with oil and wipe some of the oil on his right ear, thumb and big toe. Repeat. Finally kill a couple doves and offer one for a sin offering and the other for a burnt offering. [14:2-32](#)
64. God explains the use of scapegoats. It goes like this: Get two goats. Kill one. Wipe, smear, and sprinkle the blood around seven times. Then take

- the other goat, give it the sins of all the people, and send it off into the wilderness. [16:6-28](#)
65. If you upset God, he'll cause the land to vomit you out. [18:25](#)
 66. "Whosoever shall commit any of these abominations ... shall be cut off from among their people." I'm not sure what being "cut off" means exactly, but I bet it isn't any fun. [18:29](#), [19:8](#)
 67. Kill anyone who "gives his seed" to Molech. If you refuse, God will cut you and your family off. [20:2-5](#)
 68. "For every one that curseth his father or his mother shall surely be put to death." Couldn't we try spanking first? [20:9](#)
 69. Both parties in adultery shall be executed. [20:10](#)
 70. "And the man that lieth with his father's wife ... both of them shall be put to death." Which? The man and his father? The father and his wife? Or the man and his father's wife? Oh heck, just kill all three. [20:11](#)
 71. If a man "lies" with his daughter-in-law, then both must be killed. [20:12](#)
 72. Homosexuals must be executed. [20:13](#)
 73. If you "lie" with your wife and your mother-in-law (now that sounds fun!), then all three of you must be burned to death. [20:14](#)
 74. If a man or woman "lie with a beast" both the person and the poor animal are to be killed. [20:15-16](#)
 75. People with "familiar spirits" (witches, fortune tellers, etc.) are to be stoned to death. [20:27](#)
 76. A priest's daughter who "plays the whore" is to be burned to death. [21:9](#)
 77. God gives us more instructions on killing and burning animals. I guess the first nine chapters of Leviticus wasn't enough. He says we must do this because he really likes the smell -- it is "a sweet savour unto the Lord." [22:12-14, 18](#)
 78. Don't do any work on the day of atonement or God will destroy you. [23:29-30](#)

79. Anyone who blasphemes or curses shall be stoned to death by the entire community. [24:14-23](#)
80. God tells the Israelites to "chase" their enemies and make them "fall before you by the sword." He figures five of the Israelites will be able to "chase" a hundred of their enemies, and a hundred will be able to "put ten thousand to flight." [26:7-8](#)
81. God describes torments that he has planned for those who displease him. The usual stuff: plagues, burning fevers that will consume the eyes, etc. but he reserves the worst for the little children. He says "ye shall sow your seed in vain, for your enemies shall eat it", "I will send wild beasts among you, which shall rob you of your children", and "ye shall eat the flesh of your sons .. daughters." [26:16-39](#)
82. All "devoted" things (both man and beast) "shall surely be put to death." [27:28-29](#)

Numbers

83. God displays his hospitality with the admonition: "The stranger that cometh nigh shall be put to death." [1:51](#)
84. Two of Aaron's sons are killed by God for "offering strange fire before the Lord." [3:4](#)
85. God repeats his order (see [1:51](#)) to kill any strangers who happen to come near. [3:10](#)
86. Once again (see [1:51](#) and [3:10](#)) God tells his favorite people to kill any strangers that come near. [3:38](#)
87. Don't touch or "go in to see when the holy things are covered." God kills people who touch or look at uncovered holy things. [4:15](#), [4:20](#)
88. "And when the people complained, it displeased the Lord: and the Lord heard it." (He had his hearing aid on.) He then burns the complainers alive. That'll teach them. [11:1](#)
89. "And wile the flesh [of the quails] was yet

between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. "The Bible isn't too clear about what these poor folks did to upset God so much; all it says is that they had "lusted." [11:33](#)

90. More plagues and pestilence sent by God. God repeats one of his favorite promises: "your carcasses shall fall in this wilderness." [14:12](#), [29](#), [14:32-37](#)
91. God gives more instructions for the ritualistic killing of animals. The smell of burning flesh is "a sweet savour unto the Lord." [15:3](#), [13-14](#), [24](#)
92. The Israelites find a man picking up sticks on the sabbath. God commands them to kill him by throwing rocks at him. [15:32-36](#)
93. Because of a dispute between Korah and Moses, God makes the ground open up and it swallows Korah and his family. And then, just for the hell of it, God has a fire burn 250 men (friends of Korah?) to death. [16:20-49](#)
94. After God killed Korah, his family, and 250 innocent bystanders, the people complained saying, "ye have killed the people of the Lord." So God, who doesn't take kindly to criticism, sends a plague on the people. And "they that died in the plague were 14,700." [16:41-50](#)
95. God threatens to kill those who murmur. To which the people reply, "Behold, we die, we perish, we all perish Shall we be consumed with dying?" [17:12-13](#)
96. According to this verse, it is wise to stay away from holy things and places -- like churches. God will kill you if you get too close. [18:3](#)
97. God shows us how to make new friends by saying : "The stranger that cometh nigh shall be put to death." [18:7](#)
98. God describes once again the procedure for ritualistic animal sacrifices. such rituals must be extremely important to God, since he makes their performance a "statute" and "covenant" forever. Why, then don't Bible-believers perform these

sacrifices anymore? Don't they realize how God must miss the "sweet savour" of burning flesh? Don't they believe God when he says "forever"? [18:17-19](#)

99. Don't get near holy things or "pollute" them. If you do, God will kill you. [18:22](#), [32](#)
100. The purification of the unclean. These absurd rituals, cruel sacrifices, and unjust punishments are vitally important to God. He even insists that they are to be "a perpetual statute" to all humankind. [19:1-22](#)
101. "And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." This verse demonstrates the power of prayer: If you ask God, he will destroy entire cities for you. [21:3](#)
102. God sends "fiery serpents" to bite his chosen people, and many of them die. [21:6](#)
103. God delivers the Amorites into Moses' hands. (You're in God hands with Moses.) So Moses does the usual thing, killing everyone "until their was none left alive." [21:34-35](#)
104. God's people will kill like a lion and then "drink the blood of the slain." [23:24](#)
105. God, who is as strong as a unicorn, will eat up the nations, break their bones, and then pierce them through with his arrows. What a guy! [24:8](#)
106. After the people "commit whoredom with the daughters of Moab," Moses has them all killed. Then God tells Moses to hang their dead bodies up in front of him; God says that this will satisfy him. [25:1-5](#)
107. When one of the Israelite men brings home a foreign woman, "Phinehas (Aaron's grandson) sees them and throws a spear "through the man .. and the woman through her belly." This act pleases God so much that "the plague was stayed from the children of Israel." But not before 24,000 had died. [25:6-9](#)
108. God tells Moses how to care for his neighbors by saying: "Vex the Midianites, and smite them." [25:16-17](#)

109. The ground swallow Korah and his companions and a fire consumes 250 men. [26:10](#)
110. "And Nadab and Abihu died when they offered strange fire before the Lord." When you go camping avoid making any unusual fires. [26:61](#)
111. In these chapters, God provides ridiculously detailed instructions for the ritualistic sacrifice of animals. The burning of their dead bodies smells great to God. Eleven times in these two chapters God says that they are to him a "sweet savour."
112. Under God's direction, Moses' army defeats the Midianites. They kill all the adult males, but take the women and children captive. When Moses learns that they left some live, he angrily says: "Have you saved all the women alive? Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." So they went back and did as Moses (and presumably God) instructed, killing everyone except for the virgins. In this way they got 32,000 virgins -- Wow! [Even God gets some of the booty -- including the virgins. ([31:28-29](#))]
[31:1-54](#) [28-29](#)
113. God killed all the Egyptian firstborn. [33:4](#)
114. "The revenger of blood" must murder the murderer just as soon as he sees him. [35:19, 21](#)
115. When a murder is committed the blood pollutes the land. The only way to cleanse it is to spill more blood by killing the killer. [35:33](#)

Deuteronomy

116. "The Lord destroyed them before them" -- the general treatment of the people who were supposedly displaced by the Israelites. [2:21-22](#)
117. God hardened the heart of the king of Heshbon and so that he could have him and all of his people killed. [2:30](#)
118. At God's instructions, the Israelites "utterly destroyed the men, women, and the little ones"

- leaving "none to remain." [2:33-36](#)
119. Again the Israelites kill everyone: "men, women, and children, of every city." [3:3,6](#)
120. When going to war, don't be afraid. God is on your side; "he shall fight for you." [3:22](#)
121. God destroyed the followers of Baalpeor. [4:3](#)
122. If you worship the wrong god, God will get jealous and kill you. [6:15](#)
123. God instructs the Israelites to kill, without mercy, all the inhabitants (strangers) of the land that they conquer. [7:2](#)
124. If you do show any mercy to such strangers, "give your daughters to any of them, or "take" any of their daughters, then you'll get God so angry that he'll "destroy thee suddenly." [7:4](#)
125. God will kill those who hate him. [7:10](#)
126. God commands his people to "consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity on them." [7:16](#)
127. God will send hornets to kill your enemies, "for the Lord thy God is among you, a mighty God and terrible." [7:20-23](#)
128. God is "a consuming fire" that destroys people. [9:3](#)
129. "The blood of sacrifices shall be poured out ... and thou shalt eat the flesh." Isn't this the sort of thing that satanists are accused of doing? [12:27](#)
130. Prophets and dreamers are to be executed if they say or dream the wrong things. [13:1-5](#)
131. If your brother, son, daughter, wife, or friend tries to get you to worship another god, "thou shalt surely kill him, thine hand shall be first upon him to put him to death." If Bible-believers followed this one, they would have to kill many of their own family and friends. [13:6-10](#)
132. If you hear of a city where another god is worshiped, then destroy everyone in the city (even the cattle) and burn it down. (Watch out Salt Lake!) [13:12-16](#)
133. Kill everyone who has religious beliefs that are different from your own. [17:2-7](#)

134. Anyone who will not listen to a priest or a judge must be executed. [17:12-13](#)
135. False prophets are to be (you guessed it) executed. How do you know who is a false prophet? By whether or not their predictions come true. (Watch out Jehovah's Witnesses!) [18:20](#)
136. Murderers and perjurers are to be executed -- "and thine eye shall not pity" them. [19:11-13](#), [18-21](#)
137. God travels with people and fights in their wars. [20:4](#)
138. In the cities that god "delivers into thine hands" you must kill all the males (including old men, boys, and babies) with "the edge of the sword But the women ... shalt thou take unto yourself." [20:13](#)
139. "But of the cities ... which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth." Kill the old men and women, the sick and the dying, the blind and the lame, pregnant mothers, nursing mothers, infants, toddlers, and babies. [20:16](#)
140. If you find a dead body and don't know the cause of death, then get all the elders together, cut off the head of a heifer, wash your hands over its body, and say our hands have not shed this blood. (That'll do it!) [21:1-8](#)
141. If you have a "stubborn and rebellious son," then you and the other men in your neighborhood "shall stone him with stones that he die." [21:18-21](#)
142. Hang on trees the bodies of those who are "accursed of God." They make nice decorations. [21:22](#)
143. If a man marries, then decides that he hates his wife, he can claim she wasn't a virgin when they were married. If her father can't produce the "tokens of her virginity" (bloody sheets), then the woman is to be stoned to death at her father's doorstep. [22:13-21](#)
144. "If a man be found lying with a woman married

to a husband, then they shall both of them die."

[22:22](#)

145. If a betrothed virgin is raped in the city and doesn't cry out loud enough, then "the men of the city shall stone her to death." [22:23-24](#)
146. If two men fight and the wife of one grabs the "secrets" of the other, "then thou shalt cut off her hand" and "thy eye shall not pity her." [25:11-12](#)
147. God commands the Israelites to "blot out the remembrance of Amalek from under heaven." A few hundred years later God orders Saul to kill of the Amalekites "both man and woman, infant and suckling." ([1 Sam.15:2-3](#)) [25:19](#)
148. "Cursed shall be the fruit of thy body." [28:18](#)
149. If you misbehave, god will send you "cursing, vexing, the pestilence, consumption, fever, inflammation, extreme burning, the sword, blasting, and mildew." [28:20-22](#)
150. "And thy carcass shall be meat to all the fowls of the air." [28:25-26](#)
151. "The Lord will smite thee with the botch of Egypt, and the emerods [hemorrhoids], and with the scab, and with the itch, whereof thou canst be healed. The Lord will smite thee with madness, and blindness, and astonishment of heart." [28:27-28](#)
152. "Thine ox shall be slain before thine eyes." [28:31](#)
153. Thy sons and thy daughters shall be given unto another people." [28:32](#)
154. You will be enslaved and driven mad in another country. [28:33-34](#)
155. "The Lord will smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head." [28:35](#)
156. You will be ruled by other nations, forced to serve other gods, become a laughingstock among your neighbors, have your crops destroyed by locusts, your vines eaten by worms, and have fruitless olive trees. [28:36-40](#)
157. "Thou shalt beget sons and daughters, but thou

- shall not enjoy them; for they shall go into captivity." [28:41](#)
158. "All these curses shall come upon thee ... and upon thy seed for ever." [28:48-49](#)
159. God will enslave you and destroy you with hunger, thirst, hardship, and all kinds of deprivation. [28:48-52](#)
160. "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters." [28:53-55](#)
161. "The tender and delicate woman" will be forced to eat her own children "that cometh out from between her feet." [28:56-57](#)
162. If you don't do as God says he'll send plagues to torment and destroy you. [28:58-67](#)
163. God will have you sold to your enemies -- but even they won't buy you. [28:68](#)
164. God, in his jealousy, "will not spare him and will smite him with "all the curses that are in this book." [29:20](#)
165. "And the Lord will put all these curses upon thine enemies." See [Dt.28:16-64](#) for some of the curses God has in mind. [30:7](#)
166. When God gets mad -- watch out! He'll starve you to death, burn you with fire, and send vicious beasts to devour you. He'll "destroy both the young man and the virgin, the suckling also with the man of gray hairs." Not even the helpless and innocent are spared by this psychotic God. [32:21-26](#)
167. God says, "To me belongeth vengeance, and recompense ... for the day of their destruction is at hand." God's attitude seems to be: "Go ahead, make my day." [32:35](#)
168. God says, "I kill ... I wound ... I will make my arrows drunk with blood, and my sword shall devour flesh." Someone should take his sword and arrows away, at least until he's feeling better. [32:39-43](#)

Joshua

169. Joshua killed "everything that breathed" in each of the cities that he conquered, "as the Lord God of Israel commanded." [Jos.6:21](#), [8:24-26](#), [10:28-29](#), [10:32-33](#), [10:35](#), [10:37](#), [10:38](#), [10:40](#), [11:8](#), [11:11](#), [11:12](#), [11:14](#), [11:21](#)
170. If you happen to see "the accursed thing," don't touch it. If you do, you, your family, and all of your animals must be burned. [Jos.7:1-26](#)
171. God gets right in and fights with the Israelites. He "slew them with a great slaughter" and even "chased them along the way." What a guy. [Jos.10:10](#)
172. God threw down "great stones from heaven" so that he could kill even more people than the Israelites "slew with the sword." [Jos.10:11](#)
173. "The Lord fought for Israel." [Jos.10:14](#)

Judges

174. God appoints Judah to succeed Joshua. The Lord delivers his foes into his hands and another 10,000 are slain. In the process, they capture Adonibezek and "cut off his thumbs and great toes." Nice guys. [1:2-7](#)
175. "They slew the Canaanites that inhabited Zephath, and utterly destroyed it ... And the Lord was with Judah." (You can tell by the number of innocent people he killed.) [1:17, 19](#)
176. Ehud delivers a "message from God" to the king of Moab. God's message consists of a knife thrust so deeply into the king's belly that it could not be extracted, "and the dirt came out." Just another lovely Bible story. [3:15-22](#)
177. God "delivers" more folks into the hands of his chosen people. "And they slew of Moab ... about 10,000 men ... and their escaped not a man." [3:28-29](#)
178. Shamgar kills 600 Philistines with an ox goad. Praise God. [3:31](#)
179. "The Lord discomfited Sisera ... with the edge of the sword ... and there was not a man left." [4:15-](#)

[16](#)

180. Jael (our heroine) offers food and shelter to a traveler (Sisera, Jabin's captain), saying "turn in my Lord ... fear not." Then after giving him a glass of milk and tucking him in, she drives a tent stake through his head. "So God subdued on that day Jabin by Jael." [4:17-23](#)
181. For murdering her guest while he slept, Jael is "blessed above women." (Hail Jael, full of grace, the Lord is with thee. Blessed art thou among women....?) [5:24-26](#)
182. "So let all thine enemies perish, O Lord." (Let them all have their temples pierced by blessed women.) [5:31](#)
183. When Gideon and his water-lapping companions blow their trumpets, God forces all the enemy soldiers to kill each other. [7:22](#)
184. Two princes are killed and their heads are brought to Gideon. [7:25](#)
185. For refusing to feed him and his army, Gideon tears the flesh off the elders of Succoth and kills the men of the city. [8:7](#), [16](#)
186. Gideon orders his son to kill two kings, but he refuses. So Gideon has to do it himself since his son isn't "man" enough to do it. [8:20](#)
187. Abimelech kills 70 brothers "upon one stone." (He was trying to get in the Guinness Book of World Records.) [9:5](#)
188. God sends evil spirits that cause humans to deal treacherously with each other. [9:23-24](#)
189. When "the spirit of the Lord" comes upon Jephthah, he makes a deal with God: If God will help him kill the Ammonites, then he (Jephthah) will offer to God as a burnt offering whatever comes out of his house to greet him. God keeps his end of the deal by providing Jephthah with "a very great slaughter." But when Jephthah returns, his nameless daughter comes out to greet him (who'd he expect, his wife?). Well, a deal's a deal, so he delivers her to God as a burnt offering -- after letting her spend a couple of months going up and down on the mountains

- bemoaning her virginity. [11:29-39](#)
190. 42,000 men are killed because someone mispronounces "shibboleth." [12:6](#)
191. Samson rips up a young lion when "the spirit of the Lord came mightily upon him." Later, when going to "take" his Philistine wife he notices a swarm of bees and honey in the lion's carcass (a Divine miracle -- or just rotting flesh and maggots?). [14:5-8](#)
192. "And the spirit of the Lord came upon him [Samson], and he ... slew thirty men." (Samson might have been a decent person if he could have kept the spirit of the Lord off him.) [14:19](#)
193. Samson catches 300 foxes, ties their tails together, and sets them on fire; the Philistines burn Samson's ex-wife and father-in-law; and Samson smites them "hip and thigh with a great slaughter." [15:4-8](#)
194. "The spirit of the Lord came mightily upon" Samson and "he found a new jawbone of an ass ... and took it, and slew 1000 men therewith." [15:14-15](#)
195. Samson, with God's help, kills himself and 3000 Philistine men and women by causing a roof to collapse. [16:28-30](#)
196. After taking in a traveling Levite, the host offers his virgin daughter and his guest's concubine to a mob of perverts (who want to have sex with his guest). The mob refuses the daughter, but accepts the concubine and they "abuse her all night." The next morning she crawls back to the doorstep and dies. The Levite puts her dead body on an ass and takes her home. Then he chops her body up into twelve pieces and sends them to each of the twelve tribes of Israel [19:22-30](#)
197. God tells the Israelites to send the tribe of Judah into battle and 22,000 men were killed by the Benjamites. [20:18, 21](#)
198. God tells them to go to battle again and another 18,000 are killed. [20:23, 25](#)
199. Finally, God enters the fray and kills 25,100 Benjamites. [20:35, 37](#)

200. To find wives for the Benjamites (they were unwilling to use their own daughters), the other tribes attacked and killed all occupants of a city except for the young virgins. These virgins were then given to the Benjamites for wives. [21:7-23](#)

1 Samuel

201. "The Lord killeth ..." -- every chance he gets. [2:6](#), [2:25](#)
202. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." If God doesn't like you, he'll send a thunderstorm your way to break your body into little pieces. [2:10](#)
203. If you're not careful God will cut off your arm, consume your eyes, grieve your heart, and kill your sons and grandfathers. [2:31-34](#)
204. God smites the people of Ashdod with hemorrhoids "in their secret parts." [5:6](#), [9](#), [12](#)
205. for there was a deadly destruction throughout all the city; the hand of God was very heavy there. [5:11](#)
206. God kills 50,070 men for looking into the ark. "And the people lamented, because the Lord had smitten many of the people with a great slaughter." [6:19](#)
207. "I make a covenant with your, that I may thrust out all your right eyes." Deals like this can only be found in the Bible. [11:2](#)
208. "And the spirit of God came upon Saul ... and he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coast of Israel [just as the Levite did to his concubine in Jg.19:22-30]". People do the darnedest things when the spirit of God comes upon them! [11:6-7](#)
209. "Saul ... slew the Ammorites unto the heat of the day." Then he probably took a little break. After all, killing is hard work. [11:11](#)
210. God delivers the Philistines into Johathan's hand. And his very "first slaughter ... was about twenty men." Not bad for a first slaughter. [14:12](#)

211. Under God's influence, the Philistines killed each other. [14:20](#)
212. But later, Saul and his army kill all of those who had not already been killed. [14:36](#)
213. God orders Saul to kill all of the Amalekites: men, women, infants, sucklings, ox, sheep, camels, and asses. Why? Because God remembers what Amalek did hundreds of years ago. What did this have to do with the present situation? Nothing. God just wanted to some more innocent people killed. [15:2-3](#)
214. Saul killed everyone but Agag (the king) and the best of the animals. But still God was furious with Saul for not killing everything as he had been told to do. He said, "it repenteth me that I have se Saul up to be king." [15:7-26](#)
215. To please God, Samuel hacks Agag in pieces "before the Lord" [I bet God enjoyed that!] -- after Agag pleads with him saying, "surely the bitterness of death has past." [15:32-34](#)
216. David kills Goliath with his sling, beheads him, and carries the head back to Jerusalem. [17:51, 54](#)
217. David and Saul have a contest to see who can kill the most people for God, and the women act as cheerleaders saying, "Saul has killed his thousands, and David his tens of thousands." [18:6-7](#)
218. David kills 200 Philistines and brings their foreskins to Saul to buy his first wife (Saul's daughter Michal). Saul had only asked for 100 foreskins, but David was feeling generous. [18:25-27](#)
219. "David went out, and fought with the Philistines, and slew them with a great slaughter." [19:8](#)
220. Saul kills 85 priests of Nob and all men, women, children, and animals in the city of Nob. [22:18-19](#)
221. "David inquires of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines ... So David smote them with a great slaughter." [23:2-4](#)

222. David vows to kill "any that pisseth against the wall." [25:22, 34](#)
223. "And it came to pass about ten days after, that the Lord smote Nabal, that he died." This was convenient for David who then stole his property and his wife, Abigail. [25:38](#)
224. "And David smote the land and left neither man nor woman alive." (No wonder God liked David so much!) [27:8-11](#)
225. Saul visits a woman with a "familiar spirit" and she brings Samuel back from the dead. Samuel once again explains that God is angry at Saul for not killing all of the Amelekites. He says God is going to deliver all of Israel into the hands of the Philistines. (Since Saul refused to slaughter innocent people, God will slaughter the Israelites. Fair is fair.) [28:8-19](#)
226. David spends the day killing more of those pesky Amalekites. They are completely wiped out again. (See [1 Sam.15:7-8, 20](#) and [27:8-9](#) for the last two times that they were exterminated.) [30:17](#)

2 Samuel

227. Smiting "under the fifth rib." [2 Sam.2:23](#), [3:27](#), [4:6](#), [20:10](#)
228. David has his "young men" kill people, cut off their hands and feet, and hang them up over a pool. [2 Sam.4:12](#)
229. Whoever kills the lame and the blind "that are hated of David's soul" shall be made "chief and captain." [2 Sam.5:8](#)
230. Uzzah is killed by God for trying to protect the ark from falling. [2 Sam.6:6](#)
231. To punish David for having Uriah killed, God kills David's newborn son. [2 Sam.12:15, 18](#)
232. David tortures people with saws, axes, and fire. [2 Sam.12:31](#)
233. Hanging dead bodies up "unto the Lord." [2 Sam.21:6, 9](#)

234. God kills a couple hundred thousand people to punish David for having a census. [2 Sam.24:15](#)

1 Kings

235. In David's last words, he commands his son Solomon to murder Joab. [2:5-9](#)
236. Solomon has his brother (Adonijah) murdered. [2:24-25](#)
237. Solomon carries out the deathbed instructions of his father David by having Joab murdered. [2:29-34](#)
238. Solomon justifies the murder of Joab by saying that Joab also was a murderer, and that the blood of Joab's victims "shall therefore return upon the head of Joab, and upon the head of his seed for ever." [2:33](#)
239. But Solomon is not done murdering yet. He has Shimei murdered -- or as Solomon put it, "The Lord shall return thy wickedness upon thine own head." [2:44, 46](#)
240. When the ark of the covenant was brought into the temple, Solomon killed more animals than could be numbered. [8:5](#)
241. When dedicating the temple, Solomon kills 22,000 oxen and 120,000 sheep. All this blood and gore must have made God very happy. [8:63](#)
242. Joab (David's captain) spent six months killing every male in Edom. [11:16](#)
243. King Josiah is prophesied to sacrifice the priests of the "high places" on their altars. And he does so in 2 Kg.23:20. Note that this is a guy who "did what was right in the eyes of the Lord" ([2 Kg.22:2](#)). [13:2](#)
244. God withers the hand of king Jeroboam. [13:4](#)
245. God promises to "bring evil upon the house of Jerobaom" and says he will "cut off" anyone "that pisseth against the wall." God further explains that after he kills them, their dead bodies will be eaten by dogs (if they are city dwellers) or fowls (if they are country folk).

[14:10-12](#)

246. Baasha kills "all of the house of Jeroboam" leaving none "to breath." This slaughter was done "according to the word of the Lord." [15:29](#)
247. God says that "him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat." [16:4](#)
248. Zimri kills everyone "that pisseth against a wall ... according to the word of the Lord." [16:11-12](#)
249. When Hiel rebuilds Jericho, he lays the foundation with the body of his oldest son and sets up the gates with his youngest son's body "according to the word of the Lord." [16:34](#)
250. Elijah orders the people to kill all prophets of Baal. [18:40](#)
251. God delivers the Syrians into the Israelites hands, and 100,000 were killed in one day. Of those that escaped, 27,000 were crushed by a falling wall. (Hey it can happen.) [20:28-30](#)
252. God sends a lion to devour a man for refusing to strike another man. [20:35](#)
253. The prophet tells king Ahab that he, and his people, shall be punished for releasing Ben-ha'dad: "Your life shall go for his life, and your people for his people." [20:42](#)
254. Naboth is stoned to death for blaspheming god and the king. [21:13](#)
255. "Thus saith the Lord, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." [21:19](#)
256. God says again that those that die in the city will be eaten by dogs, while those dying in the country will be eaten by fowls. [21:24](#)
257. Jehoshaphat "did that which was right in the eyes of the Lord" and "took" the homosexuals (sodomites) "out of the land," or as the RSV says, "he exterminated" them. [22:43, 46](#)

2 Kings

258. Elijah proves that he is a man of God by burning

- to death 102 men. [2 Kg.1:10, 12](#)
259. God sends two bears to rip up 42 little children for making fun of Elisha's bald head. [2 Kg.2:23-24](#)
260. Elisha makes his servant (Gehazi) and all of his descendants lepers forever. [2 Kg.5:27](#)
261. God answers Elisha's prayer by smiting his adversaries with blindness. [2 Kg.6:18](#)
262. Mothers boiling and eating their own children. [2 Kg.6:28-29](#)
263. God sends a famine on the people that lasts for seven years. [2 Kg.8:1](#)
264. God has Jezebel thrown off a wall and feeds her body to the dogs. [2 Kg.9:33-37](#)
265. The 70 sons of Ahab are killed and their heads are put in baskets. [2 Kg.10:7-8](#)
266. Jehu shows off his "zeal for the Lord" by murdering everyone in Samaria. [2 Kg.10:16-17](#)
267. God, the divine physician, strikes king Azariah with leprosy. [2 Kg.15:5](#)
268. God sends lions to devour the Samaritans because "they knew not the manner of the God of the land." [2 Kg.17:25-26](#)
269. An angel of the Lord kills 185,000 men while they sleep. "And when they awoke, behold, they were all dead corpses." [2 Kg.19:35](#)

1 Chronicles

270. God killed Er for being "evil in the sight of the Lord." [2:3](#)
271. God kills Uzza for trying to keep the ark from falling. [13:9-10](#)
272. David kills 7000 men in chariots and 40,000 footmen. [19:18](#)
273. David tortures all the inhabitants of several cities "with saws, and with harrows of iron, and with axes." [20:3](#)
274. God kills 70,000 men because David had a census. [21:7](#)

2 Chronicles

275. Solomon kills 22,000 oxen and 120,000 sheep when dedicating the temple. [2 Chr.7:5](#)
276. God kills the king of Israel and helps Abijah kill 500,000 Israelites. [2 Chr.13:15-20](#)
277. In the largest single God-assisted massacre in the bible, Asa kills one million Ethiopians. [2 Chr.14:8-13](#)
278. Whoever does not seek the God of Israel should be executed. [2 Chr.15:13](#)
279. God killed the women and children of Judah and smote the men with an incurable disease of the bowels until their "bowels fell out." [2 Chr.21:14-19](#)
280. Amaziah, with God's help, kills 10,000 people; another 10,000 he leaves alive so that he can throw them off a cliff and break them in pieces. [2 Chr.25:11-12](#)
281. God makes Uzziah a leper for burning incense without a license. [2 Chr.26:19-21](#)
282. Pekah kills 120,000 people in one day "because they had forsaken the Lord God of their fathers." [2 Chr.28:6, 8](#)
283. God sends the king of the Chaldees to kill all the "young men with the sword." He had "no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand." [2 Chr.36:16-17](#)

Esther

284. Esther has two men "hanged on a tree." [2:23](#)
285. Esther has another man (Haman) hung. [7:6, 10](#)
286. Our heroine (queen Esther) suggests that the ten sons of Haman should also be hanged. So "they hanged Haman's ten sons." [9:13-14](#)
287. The Jews kill 75,000. [9:16](#)

Job

- 288. God (or Satan) kills Job's children in a windstorm. [Job 1:19](#)
- 289. Satan (or God) smites Job with boils from the "sole of his foot unto his crown." [Job 2:7](#)

Psalms

- 290. God will hit heathens with a rod of iron and "dash them in pieces." [2:8](#)
- 291. Christians often say that one should love the sinner but hate the sin. Perhaps, but God hates sinners and plans to destroy them. [5:5-6](#)
- 292. God will rain fire and brimstone on "wicked" folks. [11:6](#)
- 293. The God of peace teaches us how to kill our neighbors in war. [18:34](#)
- 294. If God doesn't like you, he will burn you to death. [21:9-10](#)
- 295. A sweet prayer for the destruction of one's enemies: Let their way be dark and slippery: and let the angel of the LORD persecute them.... Let destruction come upon him at unawares." [35:6,8](#)
- 296. If you forget God, God will tear you into pieces. [50:22](#)
- 297. If you don't trust in God, he'll kill you and while you're dying the "righteous" will laugh at you. [52:5-7](#)
- 298. The psalmist devoutly prays: "Break their teeth, O God, in their mouth, ... let them be cut in pieces." He says that "the righteous" will rejoice when he sees "the wicked" being dismembered by God. He'll even get a chance to "wash his feet in the blood of the wicked." Now that's entertainment! [58:6-10](#)
- 299. The psalmist asks God to kill all "the heathen" and not show them any mercy. [59:5](#)
- 300. God will laugh at the heathen as he kills them. [59:8](#)
- 301. "Consume them in thy wrath, consume them ..." - more sweet prayers to a savage god. [59:13](#)
- 302. God will "wound the head of his enemies" so

that the righteous can dip their feet in blood. And the dogs will lick the blood of God's enemies.

[68:21, 23](#)

303. The psalmist prays that his enemies be tormented and blinded by God. He asks God to "make their loins continually to shake." [69:22-28](#)
304. The psalmist asks God to "do unto them as unto the Midianites ... which became as dung for the earth." [83:9-18](#)
305. God gives the lions their meat. The cruelty and brutality of nature is all part of God's plan. [104:21](#)
306. The psalmist recounts God's treatment of the Egyptians: "He smote the firstborn in their land." See [Ex.12:29-30](#) for the gory details. [105:29-36](#)
307. God is praised for the creative ways that he kills people: by drowning, earth-swallowing, and burning. [106:11-19](#)
308. God will "fill the places with dead bodies." [110:6](#)
309. God is praised for slaughtering kings, nations, and little babies. [135:8, 10](#)
310. "To him that smote Egypt in their first born: for his mercy endures forever." [136:10](#)
311. God "overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever." [136:15](#)
312. God "smote great kings: for his mercy endureth for ever." [136:17-18](#)
313. Happiness is smashing your little children against the rocks. [137:9](#)
314. The psalmist excels at hating. He hates people with a "perfect hatred." [139:19-22](#)
315. A prayer that God will burn people to death. [140:10](#)
316. The God of Peace teaches us to kill each other in war. [144:1](#)

Proverbs

317. Beating your children with a rod is a sure sign of parental love. [13:24](#)

318. Beat your children and don't stop just because they cry. [19:18](#)
319. How could "the blueness of a wound" or "stripes [on] the inward parts of the belly" cleanse away evil? [20:30](#)
320. Beating your children will make them less foolish. Have you beaten your child today? [22:15](#)
321. Beat your children hard and often. Don't worry about hurting them. You may break a few bones and cause some brain damage, but it isn't going to kill them. And even if they do die, they'll be better off. They'll thank you in heaven for beating the hell out of them. [23:13-14](#)
322. Whip horses, bridle asses, and strike the backs of foolish people with rods. [26:3](#)
323. Beating your children will make them wise. [29:15](#)
324. Beat your servants (slaves), as though they were your children. [29:19](#)
325. If you mock your father or disobey your mother, the ravens will pick out your eyeballs and the eagles will eat them. [30:17](#)
326. "The wringing of the nose bringeth forth blood." [30:33](#)

Isaiah

327. If you associate or gird yourself, God will break you in pieces. [8:9](#)
328. God will make every man kill his brother and then force him to eat "the flesh of his own arm." [9:19-20](#)
329. God will "smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked." [11:4](#)
330. On God's day he will kill sinners with great anger, wrath, and cruelty. [13:6-9](#)
331. If God can find you, he will "thrust you through," smash your children "to pieces" before your eyes, and rape your wife. He will have no mercy, but will even kill your little children.

[13:15-18](#)

332. God will slaughter children "for the iniquity of their fathers." [14:21](#)
333. The God of Peace will set brother against brother and kingdom against kingdom. Then he'll make the survivors seed the counsel of "wizards," and subject them to a "cruel lord." [19:2](#)
334. God is furious at everyone and is ready to kill them all. Or as Isaiah so delicately puts it: "Their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." [34:2-3](#)
335. God's sword "will be bathed in heaven." Sounds like a place to stay away from to me. [34:5](#)
336. God's sword is "filled with blood," and he fully intends to use it. He'll kill so many people with it that the "land shall be soaked with blood." [34:6-8](#)
337. An angel of God kills 185,000 men. "And when they [those killed by the angel?] arose early in the morning, behold, they were all dead men." [37:36](#)
338. God will "go forth as a mighty man" who cries and roars, and "will cry like a travailing woman." After he tires of roaring and crying he'll "destroy and devour." What a guy. [42:13](#)
339. God "will do his pleasure on Babylon." That is, he will mercilessly slaughter the Babylonians. [48:14](#)
340. God will make the bad guys eat "their own flesh" and then make them "drunken with their own blood." [49:26](#)
341. God's clothes will get stained with the blood of humans. [63:2-6](#)
342. God will "plead with all flesh" with fire and sword, "and the slain of the Lord shall be many." [66:16](#)
343. The carcasses of those killed by God will be piled high. They will rot and burn forever. And although their stench will be revolting to humans, it will be a sweet savour unto the Lord.

[66:24](#)

Jeremiah

344. God tries to "correct" people by killing their children. [2:30](#)
345. Jeremiah says that we have a choice: either cut off "the foreskins" of our hearts or be burnt to death by God. [4:4](#)
346. God will bring evil to destroy cities and wipe out all of the inhabitants. [4:6-7](#)
347. What was once fruitful is now barren. Birds have fled, people are gone, towns are in ruins. All "by his (God's) fierce anger." [4:25-26](#)
348. God sends plagues and violence to correct people. [5:3](#)
349. God will send lions and leopards to tear people into little bitty pieces. [5:6](#)
350. God again talks of bringing a foreign nation to destroy his chosen ones and their lands. [5:15-17](#)
351. "I am full of the fury of the Lord; I am weary of holding it in." He's anxious to "pour it out" on children, young men, husbands, wives, and old people. [6:11-12](#)
352. God plans to kill pretty much everyone: Fathers and sons, family, friends, and neighbors. God plans to kill them all after laying a stumbling block before them, just to make sure. [6:21](#)
353. God will send soldiers from the north that will kill everyone and have no mercy. [6:22-23](#)
354. God will pour out his anger on both man and beast. Not even the trees will be spared from his wrath. And the ground itself will burn forever. [7:20](#)
355. God will feed the people to the birds and the beasts, "and none shall fray them away." [7:33](#)
356. God will cover the earth with dead bodies that will not be buried. "They shall be for dung upon the face of the earth." [8:2](#)
357. People will choose to kill themselves, rather than be killed by their vicious God. [8:3](#)

358. God will give the people bad food and water, and then kill them with a sword. [9:15-16](#)
359. God will kill children and young men, and the dead bodies "shall fall as dung and none shall gather them." [9:21-22](#)
360. "Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised." I guess that'd include just about everyone -- well, all the men anyway. [9:25-26](#)
361. Jeremiah prays for the destruction of the people that don't know God or call on God's name. [10:25](#)
362. God "will bring evil upon" people from which they will not be able to escape. And if they cry out to him for help, he will not help them. [11:11](#)
363. God forbids others from praying for his victims. Such prayers would go unanswered anyway, he says, because he "will not hear them in their time of trouble." [11:14](#)
364. God will punish the people by killing their young men in war and starving their children to death. [11:22](#)
365. Jeremiah asks God to drag away his enemies like "sheep for the slaughter." [12:3](#)
366. God's sword will "devour" everyone until "no flesh shall have peace." [12:12](#)
367. If any nation does not listen to God, he "will utterly pluck up and destroy that nation." [12:17](#)
368. God plans to make everyone in the kingdom drunk and then "dash the fathers and the sons together." The merciful God of Peace vows to "not pity, nor spare, nor have mercy, but destroy them." What a guy. [13:13-14](#)
369. God will ignore the peoples' prayers and sacrifices, promising to kill them all instead by war, starvation, and disease. [14:12](#)
370. God will destroy by famine and sword those who are misled by the prophets, as well as the prophets themselves. [14:15-16](#)
371. God plans to do four things to his people: 1) kill

them with swords, 2) tear their flesh with dogs, 3) have the birds, and 4) the beasts eat their bodies. Why will he do these terrible things? Because of something some former king did.

[15:2-4](#)

372. God again threatens Jerusalem with mass destruction. Here are some of the highlights: He will kill children, make more widows than there are grains of sand, terrorize cities, and then kill the survivors. [15:7-9](#)
373. God will have you enslaved and, if you make him mad enough, he will burn you to death. [15:14](#)
374. God has ordained that everyone "shall die of grievous deaths," and that they shall neither "be lamented" nor even buried, but "they shall be as dung upon the face of the earth." [16:3-7](#)
375. God will kill children if their parents worship other gods. [16:10-11](#)
376. If you don't honor the Sabbath, God will burn you to death unquenchable fire. [17:28](#)
377. God admits that he does evil things to people. [18:11](#)
378. Jeremiah asks God to kill the young men in war and the children by starvation. [18:21](#)
379. God will do so much evil to the people that whoever hears of it will have their ears tingle. [19:3](#)
380. God will make parents eat their own children, "and they shall eat everyone the flesh of his friend." [19:7-9](#)
381. After Jeremiah is roughed up and arrested on the orders of Pashur the priest, he threatens Pashur *and* his friends, family and all of Judah with captivity and slaughter. Because of the actions of one man. [20:4](#)
382. God will break those who worship other gods as though they were made of clay, killing so many that there will not be enough room to bury them all. [19:11-13](#)
383. God will fight and kill everyone "both man and beast," "with a strong arm" and a great

- pestilence. [21:4-6](#)
384. God will deliver Zedekiah and those that survive the famine, disease, and war into Nebuchadrezzar's hand, and "he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. [21:7](#)
385. God tells the Judeans to either surrender to the Babylonians and become their slaves or die. "Behold, I am against thee." No kidding. [21:9-13](#)
386. God will have Jeconiah's enemies kill him and his mother and then ensure that he die without leaving any sons. [22:25-30](#)
387. God promises to kill everyone by war, starvation, and disease. [24:10](#)
388. God will force "all the kingdoms of the world" to drink "and be drunken". Then he'll kill "all the inhabitants of the earth" with a sword. [25:26](#)
389. God kills so many people that the entire earth will be covered with their dead bodies. No one is to mourn them or even bury them; "they shall be dung upon the ground." [25:31-33](#)
390. God will destroy "the peaceable habitations" and make the land desolate "because of his fierce anger." [25:37-38](#)
391. Anyone who disobeys King Nebuchadnezzar will be punished "with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." [27:8](#)
392. God kills Hananiah for prophesying falsely. [28:16-17](#)
393. God will send his usual blessings upon his people: "the sword, the famine, and the pestilence." He "will make them like vile figs, that cannot be eaten, they are so evil." [29:17-18](#)
394. God will deliver Ahab and Zedekiah into the hands of Nebuchadrezzar "and he shall slay them before your eyes" and Ahab will be "roasted in the fire." [29:21-22](#)
395. "Behold, the whirlwind of the Lord ..." More fury, pain, and fierce anger from the peaceful God of love. [30:23](#)
396. God litters the ground "with the dead bodies of

men" that he has killed in his anger and fury.
[33:5](#)

397. God threatens again to send his people the sword, pestilence, and famine, saying he'll feed their dead bodies to the fowls and beasts of the earth. [34:17-20](#)
398. All those who move to Egypt will die by the sword, famine, or pestilence. None "shall escape from the evil" that comes directly from God. [42:15-18, 22](#)
399. When God pours forth his fury and his anger, entire cities are destroyed. [44:6](#)
400. God's not finished with Judah. He will bring more evil upon them. Even those Jews that flee to Egypt will not be spared. God will hunt them down and kill them all with war, famine, and disease. [44:11-13](#)
401. "I will watch over them for evil, and not for good<." [44:27-28](#)
402. God says he will bring evil upon all flesh. [45:5](#)
403. The day of the Lord will be "a day of vengeance." On that day God's sword will become drunk with blood. [46:10](#)
404. God plans to drown the Philistines in a flood, and "all the men shall cry, and all the inhabitants of the land shall howl." [47:2-4](#)
405. God plans to kill just about everybody. "No city shall escape." [48:8](#)
406. "Cursed by he that keepeth back his sword from blood." [48:10](#)
407. God's not through with Moab. The people that flee will fall into "the pit," fire burns their heads, and sons and daughters are taken captive. [48:42-47](#)
408. God will cause the daughters of Rabbah to be burned with fire. [49:2](#)
409. God will send such marvelous plagues on Edom that everyone will hiss in astonishment. [49:17](#)
410. God plans to "bring evil upon" the people of Elam. He says he'll kill them all with a sword. [49:37](#)

411. God says to do the usual thing to the inhabitants of "the land of Merathaim": kill them all. [50:21](#)
412. God commands that all Babylonian bullocks be slaughtered, that archers shoot all Babylonians, and that all their men be killed in war. [50:27-30](#)
413. God, the pyromaniac, will personally set the fires that will burn to death the inhabitants of entire cities. [50:32](#)
414. God plans to kill all the Babylonian horses, and to make the Babylonian men "become like women." (A fate worse than death to a misogynous god.). [50:37](#)
415. God will "break in pieces" nations and kingdoms, horse and rider, man and woman, old and young, young man and maid, the shepherd and his flock, husbandman and his yoke of oxen, captain and kings. It seems that God intends to break us all into pieces. [51:21](#)
416. God will get the Babylonians drunk and then kill them all, leading them "like lambs to the slaughter." [51:39-40](#)

Lamentations

417. God tramples "as in a winepress" mighty men, young men, and virgins. [1:15-16](#)
418. More details on how God has afflicted the writer and his people. This includes breaking bones, breaking teeth with stones, and so on. [3:1-17](#)
419. God is like a bear or a lion who secretly pursues you and then tears you apart. [3:10-11](#)
420. Once more the good God "accomplishes his fury" by making women eat their children. Praise God. [4:10-11](#)

Ezekiel

421. God will cause the fathers to eat their sons and the sons to eat their fathers. [5:10](#)
422. God says that he will mercilessly slaughter everyone by killing one third with plagues, one

third with famines, and one third with wars. If any somehow survive, he'll send "evil beasts" to devour them. Finally, after he's done killing, he "will be comforted." [5:11-17](#)

423. God plans to decorate the land with human bones and dead bodies. [6:4-5](#)
424. God makes his presence known by killing people with famine, disease, and war. [6:7-14](#)
425. God repeats his plan to pour out his fury on everyone, promising again to have pity on no one. By so doing he says that "ye shall know that I am the Lord that smiteth." Indeed, who would behave so viciously? [7:3-9](#)
426. God says plague and famine will grip the city while war rages outside. And anyone who tries to escape will live a shameful life and be robbed blind by people sent from God. Then, a wicked nation will invade, taking their homes, desecrating the temples and humbling the leaders. No matter what, they're screwed. [7:13-28](#)
427. God promises again to slaughter everyone. He says that he will ignore them when they plead with him for mercy. [8:18](#)
428. God sends a "man clothed with linen" to mark the foreheads of the men who will be saved. Apparently only men are considered good enough to keep, the others (unmarked men, "maids", little children, and women) are to be slaughtered. God says he'll "fill the courts with the slain" and will have pity on no one. [9:4-10](#)
429. God says that when you fall by the sword, then you'll know that he is the Lord. [11:8-12](#)
430. When God kills everyone in the city, then you'll know that he is the Lord. (Who else would be so cruel?) [12:15-16, 20](#)
431. God gets mad at a wall and says, "Thus will I accomplish my wrath upon the wall," and many people will be destroyed with it. [13:14-15](#)
432. When really bad things happen (like you get eaten by wild beasts, get killed in war, get sick and die, etc.), then you'll know that it was God

- that did it to you. [14:8, 13, 15, 17, 19, 21](#)
433. God dresses up Jerusalem, cleans off the blood that she was wallowing in, and then watches her open her "feet to everyone that passeth by." She made "images of men" and committed "whoredom with them." God's really angry about it and says that she will be stoned "with stones and thrust through" with swords. [16:6-41](#)
434. Here we are told that God will kill everyone -- both the just and the unjust. [21:3-5](#)
435. God waxes rhapsodic about swords and slaying again. [21:8-17](#)
436. God continues to dream about how he will kill people, but he just can't seem to come up with any new ways. [21:31-32](#)
437. God will gather all of Israel and consume them in the fires of his anger. [22:20-22](#)
438. God couldn't find anyone to stand up to him, so he's going to destroy everyone. [22:30-31](#)
439. Two sisters were guilty of "committing whoredoms" by pressing their breasts and bruising "the teats of their virginity." As a punishment, one sister's nakedness was discovered, her children were taken from her, and she was killed by the sword. And the fate of the surviving sister was even worse: Her nose and ears were cut off, she was made to "pluck off" her own breasts, and then after being raped and mutilated, she is stoned to death. Praise God. [23:1-49](#)
440. God gets all excited about cooking with "scum" and human flesh, saying "kindle the fire, consume the flesh, and spice it well, and let the bones be burned ... Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it." And finally, "her great scum went not forth out of her: her scum shall be in the fire." [24:3-14](#)
441. God kills Ezekiel's wife and then tells him not to mourn her. [24:15-18](#)
442. God kills pretty much everyone in sight. He does this to let everyone know that he is the Lord.

[25:7-16](#)

443. God explains that he will have the "daughters which are in the field be slain by the sword" so that "they shall know that I am the Lord." [26:6, 8](#)
444. In railing against Tyre, God says there will be slaughter, stealing, destruction, ... everything anyone would need to know "I am the Lord." [26:7-21](#)
445. Now God has singled out the king of Tyre for his tirades. [28:7-10, 18-19](#)
446. Watch out or God will make you "die the deaths of the uncircumcised," which is, no doubt, a most unpleasant death. [28:10](#)
447. God says that Zidon will know that he is the Lord when he sends "pestilence and blood into her streets." [28:22-23](#)
448. God tells Ezekiel to prophesy against the pharaoh and against all Egypt. God says he will feed the Egyptians to the birds and beasts. [29:2-5](#)
449. God makes "all their loins to be at a stand." When this is achieved, God will get out his sword and "cut off man and beast out of thee." Ouch! [29:7-9](#)
450. God will punish Egypt by sending Nebuchadrezzar to "fill the land with the slain." God will top it off by making "the rivers dry," selling the land to "the wicked," making "the land waste," lighting fires, and having the young men "fall by the sword." [30:8-26](#)
451. God says he will treat Pharaoh like a whale fished out of the sea. Every bird and beast in the world will feed upon him. [32:3-6](#)
452. God wants people to get to know him better. That's why he kills so many people. He just wants them to know that he is the Lord. [32:13-15](#)
453. God's got a hardcore grudge against the "uncircumcised." [32:21-32](#)
454. God plans some more killing by the sword, beasts, and the pestilence. [33:27-29](#)
455. God "will fill his mountains with his slain men." [35:3-15](#)

- 456. God will cause each man's sword to be against his brother; he will send disease and make it rain fire and brimstone. He says that by doing this he'll magnify and sanctify himself and let everyone know that he is the Lord. [38:21-23](#)
- 457. God will have "ravenous birds" and "beasts" eat human flesh and drink human blood until they are full and drunken of "my sacrifice, which I have sacrificed for you." [39:4, 17-20](#)
- 458. God is preparing a feast for the animals. He's going to have them eat human flesh until they are full and drink human blood until they are drunk. What a guy! [39:17-20, 28](#)

Daniel

- 459. Nebuchadnezzar, after first trying to burn to death the three Hebrews, now decrees that everyone who says anything against the Hebrew god "shall be cut in pieces, and their houses shall be made a dunghill." This is an example of the loving kindness and tolerance that supernatural belief inspires in humans. [3:29](#)
- 460. King Darius, after trying to feed Daniel to the lions, orders those who accused Daniel (and their wives and children) to be cast into the lion den. "And the lions ... brake all their bones in pieces." [6:24](#)

Hosea

- 461. God's going to tear up Ephraim like a lion so "in their affliction they will seek me." That's nice. [5:14](#)
- 462. God plays the control freak again, "woeing" them with destruction. [7:13](#)
- 463. For their ungratefulness, God says the princes "shall fall by the sword." [7:16](#)
- 464. God will burn the cities of Israel and Judah. [8:14](#)
- 465. God will induce miscarriages and kill the children of Ephraim. [9:11-12](#)

466. In another "pro-life" passage, Hosea says: "Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts." [9:14](#)
467. In answering Hosea's tender prayer, God swears he will "slay even the beloved fruit of their womb." [9:16](#)
468. God plans on punishing Israel the same way Beth-Arbel was destroyed; including the "dashing" of mothers and children. [10:14-15](#)
469. The blame for Ephraim's bloody destruction falls on Ephraim, not on God. Even though God is the one who brings it about. [12:14](#)
470. God will rip humans apart and then eat them like a lion. [13:7-8](#)
471. Because the Samaritans chose to worship another deity, God promises to dash their infants to pieces and their "women with child shall be ripped up." [13:16](#)

Joel

472. God plans to "sell your sons and your daughters." [3:8](#)
473. God commands you to "prepare for war" by beating "your plowshares into swords, and your pruning hooks into spears." [3:10](#)

Amos

474. The divine pyromaniac threatens to "send fire unto" Hazael, Gaza, Teman, Rabbah, and Moab. [1:4-2:2](#)
475. God will "slay all the princes" of Moab. [2:3](#)
476. God sends the pestilence, kills young men with the sword, and makes the "stink of your camps to come up unto your nostrils," and nearly destroys them (ala Sodom & Gomorrah). And yet God still wonders why the Israelites don't turn to him. [4:10](#)
477. God threatens to diminish the Israelite's numbers and says warns that there is no refuge. Because

he'll destroy those places too by "breaking out like a fire." [5:3-6](#)

478. After ordered to stop prophesying, Amos gets nasty with the Amaziah the priest, telling him his wife will become a whore, his kids will be killed, and he'll die in a pagan country. [7:17](#)
479. His wrath continues with lots of dead people, trembling lands, mourning and wailing. [8:3, 8, 10](#)
480. God will kill "the last of them with the sword," and any that try to escape by diving to the bottom of the sea will be bitten, at God's command, by a serpent. God will set his "eyes upon them for evil, not for good." [9:1-4](#)
481. It doesn't pay to be the "chosen people" in Amos, because God's at it again. This time, he's threatening to virtually wipe them out and kill everyone who thinks they got away. [9:8-10](#)

Obadiah

482. God spreads rumors, destroys wise men and understanding, and slaughters the house of Esau. [9, 18](#)

Micah

483. Plucking off skin, flesh from bones, eating human flesh, flaying off skin, breaking bones, chopping bodies in pieces, making human stew. [3:2-3](#)
484. More ranting from a demented god. He plans to destroy cities, tear gentiles in pieces, and "execute vengeance in anger and fury upon the heathen, such as they have not heard." Praise God. [5:6-15](#)

Nahum

485. The mountains quake, the hills melt, and the earth burns -- all because of God. [1:5](#)

486. "There is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses." Now that's a lot of dead people.[3:3](#)
487. God says that "the fire shall devour thee, the sword shall cut thee off, it shall eat thee up like the cankerworm."[3:15](#)
488. "There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee." [3:19](#)

Habakkuk

489. Habakkuk sings the praises of God's slaughter of his enemies. [3:13-14](#)

Zephaniah

490. God plans to kill every living thing.[1:2-3](#)
491. God will "bring distress upon men" so that they "walk like blind men." He will pour out their blood like dust and "their flesh as dung."[1:17](#)
492. God plans to kill all the inhabitants of the sea coast.[2:5](#)
493. God threatens to destroy Moab and Ammon in the same way that he did Sodom and Gomorrah.[2:9](#)
494. God will kill the Ethiopians with his own sword.[2:12](#)
495. God brags about destroying a city and killing all of its inhabitants.[3:6](#)
496. "All of the earth shall be devoured with the fire" of God's jealousy.[3:8](#)

Haggai

497. God will make the horses and their riders be killed by "the sword of his brother."[2:22](#)

Zechariah

498. God "set all men one against his neighbor."[8:10](#)
499. God will mercilessly "feed the flock of slaughter" by making every one kill his neighbor.[11:6](#)
500. God wants everyone to eat "the flesh of another."[11:9](#)
501. God wants this shepherd, whom he himself raised, to be hacked up and blinded.[11:17](#)
502. God will open his eyes and smite "every rider with madness ... and every horse ... with blindness."[12:4](#)
503. A prophet must be killed by his own parents by "thrusting him through when he prophesieth."[13:3](#)
504. God will see to it that Jerusalem "shall be taken ... and the women ravished."[14:2](#)
505. God will smite the people with plagues that will cause their flesh, eyes, and tongues to rot away.[14:12](#)
506. God will make everyone fight and kill his neighbor.[14:13](#)
507. God sends his plagues on animals too. [14:15](#)
508. God will "smite the heathen" with a plague.[14:18](#)

Malachi

509. God continues to demand cruel animal sacrifices. And not just any animals will do. He is insulted when blind, lame, or sick animals are killed for him. [1:8](#), [13-14](#)
510. God wants the good folks to "tread down the wicked." [4:3](#)
511. The Old Testament ends fittingly with these ten words: "lest I come and smite the earth with a curse." [4:6](#)
512. In a preview of the Christian hell, God plans to burn those that he considers wicked. [4:1](#)

Matthew

513. Jesus strongly approves of the law and the

prophets. He hasn't the slightest objection to the cruelties of the Old Testament. [5:17](#)

514. Jesus recommends that to avoid sin we cut off our hands and pluck out our eyes. This advice is given immediately after he says that anyone who looks with lust at any women commits adultery. [5:29-30](#)
515. Jesus says that most people will go to hell. [7:13-14](#)
516. "the children of the kingdom [the Jews] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." [8:12](#)
517. Jesus shows no compassion for the bereaved, saying to a man who had just lost his father: "Let the dead bury the dead." [8:21](#)
518. Jesus sends some devils into a herd of pigs, causing them to run off a cliff and drown in the waters below. [8:32](#)
519. Cities that neither "receive" the disciples nor "hear" their words will be destroyed by God. It will be worse for them than for Sodom and Gomorrah. And you know what God supposedly did to those poor folks (see [Gen.19:24](#)). [10:14-15](#)
520. Families will be torn apart because of Jesus (this is one of the few "prophecies" in the Bible that has actually come true). "Brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death." [10:21](#)
521. Jesus says that we should fear God who is willing and "able to destroy both soul and body in hell." [10:28](#)
522. Jesus condemns entire cities to dreadful deaths and to the eternal torment of hell because they didn't care for his preaching. [11:20-24](#)
523. Jesus will send his angels to gather up "all that offend" and they "shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." [13:41-42, 50](#)
524. Jesus is criticized by the Pharisees for not washing his hands before eating. He defends himself by attacking them for not killing

disobedient children according to the commandment: "He that curseth father or mother, let him die the death." (See [Ex.21:15](#), [Lev.20:9](#), [Dt.21:18-21](#)) So Jesus thinks that children who curse their parents should be killed. [15:4-7](#)

525. Jesus advises his followers to mutilate themselves by cutting off their hands and plucking out their eyes. He says it's better to be "maimed" than to suffer "everlasting fire." [18:8-9](#)
526. God will come when people least expect him and then he'll "cut them asunder." And "there shall be weeping and gnashing of teeth." [24:50-51](#)
527. The servant who kept and returned his master's talent was cast into the "outer darkness" where there will be "weeping and gnashing of teeth." [25:30](#)
528. Jesus tells us what he has planned for those that he dislikes. They will be cast into an "everlasting fire." [25:41](#)
529. Jesus says the damned will be tormented forever. [25:46](#)

Mark

530. Jesus becomes angry at those who said that he had "an unclean spirit," so he announces the unforgivable sin: "blasphemy against the Holy Ghost." [3:29](#)
531. Jesus sends the devils into 2000 pigs, causing them to jump off a cliff and be drowned in the sea. When the people hear about it, they beg Jesus to leave. [5:12-13](#)
532. Any city that doesn't "receive" the followers of Jesus will be destroyed in a manner even more savage than that of Sodom and Gomorrah. [6:11](#)
533. Jesus criticizes the Jews for not killing their disobedient children as required by Old Testament law. (See [Ex.21:15](#), [Lev.20:9](#), [Dt.21:18-21](#)) [7:9-13](#)

- 534. Jesus tells us to cut off our hands and feet, and pluck out our eyes to avoid going to hell. [9:43-49](#)
- 535. Jesus says that those that believe and are baptized will be saved, while those who don't will be damned. [16:16](#)

Luke

- 536. God strikes Zacharias dumb for doubting the angel Gabriel's words. [Lk.1:20](#)
- 537. John the Baptist says that Christ will burn the damned "with fire unquenchable." [Lk.3:17](#)
- 538. Jesus says that entire cities will be violently destroyed and the inhabitants "thrust down to hell" for not "receiving" his disciples. [Lk.10:10-15](#)
- 539. Jesus says that we should fear God since he has the power to kill us and then torture us forever in hell. [Lk.12:5](#)
- 540. All of the vicious Old Testament laws will be binding forever. [Lk.16:17](#)
- 541. "Bring them [those who preferred not to be ruled by Jesus] hither, and slay them before me." [Lk.19:22-27](#)

John

- 542. Those who, for whatever reason, do not believe in Jesus are tormented forever in hell. [Jn.3:18](#)
- 543. Jesus says that the wrath of God" is on all unbelievers. [Jn.3:36](#)
- 544. Those who do not believe in Jesus will be cast into a fire to be burned. [Jn.15:6](#)

Acts

- 545. God will torture forever those who don't know the password to heaven. [Acts 4:12](#)
- 546. Peter and God scare Ananias and his wife to death for not forking over all of the money that they made when selling their land. [Acts 5:1-10](#)

547. The "angel of the Lord" killed Herod by having him "eaten of worms" because "he gave not God the glory." [Acts 12:23](#)
548. Paul and the Holy Ghost conspire together to make Elymas (the sorcerer) blind. [Acts 13:8-11](#)

Romans

549. "The wrath of God" is on all unbelievers. [Rom.1:18-20](#)
550. Homosexuals (those "without natural affection") and their supporters (those "that have pleasure in them") are "worthy of death" and should be killed. [Rom.1:31-32](#)
551. "He that doubteth is damned ... Whosoever is not of faith is sin." [Rom.14:23](#)

Galatians

552. Those who disagree with Paul's religious views are damned. [Gal.1:8-9](#)

2 Thessalonians

553. Jesus will take "vengeance on them that know not God" by burning them forever "in flaming fire." [2 Th.1:7-9](#)
554. Jesus will "consume" the wicked "with the spirit of his mouth." [2 Th.2:8](#)
555. God will cause us to believe lies so that he can damn our souls to hell. [2 Th.2:11-12](#)

Jude

556. God makes people evil and then condemns them to hell. [Jude 4](#)
557. Jude reminds us that God destroys those who don't believe in him. [Jude 5](#)

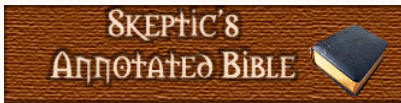
Revelation

558. God gave power to someone sitting on a red horse "to take from the earth ... that they should kill one another." [Rev.6:4](#)
559. God gives Death and Hell the task of indiscriminately killing one quarter of the earth's human population with the sword, starvation, and "with the beasts of the earth." [Rev.6:8](#)
560. God makes some horse-like locusts with human heads, women's hair, lion's teeth, and scorpion's tails. They sting people and hurt them for five months. [Rev.9:7-10](#)
561. Four angels, with an army of 200 million, killed a third of the earth's population. [Rev.9:15-19](#)
562. God will have people killed by fire, plagues, and beasts. There will be dead bodies rotting, unburied everywhere. And those that are not killed by God (the Christians?) will "rejoice over them [the dead nonchristians?] and make merry, and shall send gifts to one another." [Rev.11:5-10](#)
563. God will send an earthquake that will kill 7000 people. [Rev.11:13](#)
564. Those who receive the mark of the beast will "drink of the wine of the wrath of God ... and shall be tormented with fire and brimstone ... and the smoke of their torment ascendeth up for ever and ever." [Rev.14:10-11](#)
565. "The great winepress of the wrath of God ... was trodden ... and the blood cam out of the winepress, even unto the horses bridles." [Rev.14:19](#)
566. The seven vials of wrath: 1) sores, 2) sea turned to blood, 3) rivers turned to blood, 4) people scorched with fire, 5) people gnaw their tongues in pain, 6) Euphrates dries up, 7) thunder, lightening, earthquake, and hail. [Rev.16:1-21](#)
567. The great harlot is described as being "full of abominations and filthiness of her fornication." She has a rather large and prominent sign on her forehead, will be made "desolate and naked," and her flesh will be eaten and burned with fire. [Rev.17:1-16](#)
568. Jesus, whose clothes are dipped in blood, has a

sharp sword sticking out of his mouth. Thus attired, he treads the winepress of the wrath of God. [Rev.19:13-15](#)

569. An angel calls all the fowls to feast upon dead human bodies, or as the angel calls it "the supper of the great God." [Rev.19:17-18](#)
570. The beast and the false prophet are cast alive into a lake of fire. The rest were killed with the sword of Jesus. "And all the fowls were filled with their flesh." [Rev.19:20-21](#)
571. God will send fire from heaven to devour people. [Rev.20:9-10](#)
572. Whoever isn't found listed in the book of life will be cast into the lake of fire. [Rev.20:15](#)
573. Those who are fearful or unbelieving will be cast into "the lake which burneth with fire and brimstone." [Rev.21:8](#)





- [False Prophecy SAB forum](#)
- [The Fabulous Prophecies of the Messiah](#)
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False Prophecies, Broken Promises, and Misquotes

Genesis

1. God says that if Adam eats from the tree of the knowledge of good and evil, then the day that he does so, he will die. But later Adam eats the forbidden fruit ([3:6](#)) and yet lives for another 930 years ([5:5](#)). [2:17](#)
2. As a punishment for killing Abel, God says Cain will be "a fugitive and a vagabond." Yet in just a few verses ([4:16-17](#)) Cain will settle down, marry, have a son, and build a city. This is not the activity one would expect from a fugitive and a vagabond. [4:12](#)
3. God promises Abram and his descendants all of the land of Canaan. But both history and the bible ([Acts 7:5](#) and [Heb.11:13](#)) show that God's promise to Abram was not fulfilled. [13:15](#), [15:18](#), [17:8](#), [28:13-14](#)
4. How long was the Egyptian captivity? This verse says 400 years, but [Ex.12:40](#) and [Gal.3:17](#) say 430 years. [15:13](#)
5. "In the fourth generation they [Abraham's descendants] shall come hither again." But, if we count Abraham, then their return occurred after seven generations: Abraham, Issac ([Gen.21:1-3](#)), Jacob ([Gen.25:19-26](#)), Levi ([Gen.35:22-23](#)), Kohath ([Ex.6:16](#)), Amramn ([Ex.6:18](#)), and Moses ([Ex.6:20](#)). [15:16](#)
6. God renames Jacob for the first time (See [35:10](#) for the first renaming). God says that Jacob will henceforth be called Israel, but the Bible continues to call him Jacob anyway. And even God himself calls him Jacob in [46:2](#), [32:28](#), [35:10](#)

7. God promises to bring Jacob safely back from Egypt, but Jacob dies in Egypt ([Gen.47:28-29](#))
[46:3-4](#)
8. The tribe of Judah will reign "until Shiloh," but Israel's first king (Saul) was from the tribe of Benjamin ([Acts 13:21](#)), and most of the time after this prophecy there was no king at all. [49:10](#)

Exodus

9. God promises to cast out many nations including the Canaanites and the Jebusites. But he was unable to fulfill his promise. [33:2](#)
10. In this verse God says he will write on the stone tablets, but in [34:27](#) he tells Moses to do the writing. [34:1](#)

Deuteronomy

11. God promises to cast out seven nations including the Amorites, Canaanites, and the Jebusites. But he was unable to fulfill his promise. [7:1](#)
12. God says that the Israelites will destroy all of the peoples they encounter. But according to Joshua ([15:63](#), [16:10](#), [17:12-13](#)) and Judges ([1:21](#), [27-36](#), [3:1-5](#)) there were some people they just couldn't kill. [7:24](#)
13. Prophets and dreamers are to be executed if they say or dream the wrong things. [13:1-5](#)
14. False prophets are to be (you guessed it) executed. How do you know who is a false prophet? By whether or not their predictions come true. (Watch out Jehovah's Witnesses!) [18:20](#)
15. [Misquoted](#) in [Rom.10:8](#). [30:14](#)
16. God promises to "destroy these nations before thee." But he didn't fulfill his promise. [31:3-6](#)

Joshua

17. Joshua ([8:28](#)) says that Ai would never again be

occupied after it was destroyed by Joshua. But Nehemiah ([7:32](#)) lists it among the cities of Israel at the time of the Babylonian captivity.

Judges

18. God promised many times that he would drive out all the inhabitants of the lands they encountered. But these verses show that God failed to keep his promise since he was unable to drive out the Canaanites. [1:21](#), [27-30](#)
19. God promised many times that he would drive out all the inhabitants of the lands they encountered. But these verses show that God failed to keep his promise since he was unable to drive out the Canaanites. [3:1-5](#)

2 Kings

20. In [2 Kg.22:20](#) God promises Josiah that he will have a peaceful death. But Josiah's death was anything but peaceful. ([2 Kg.23:29-30](#), [2 Chr.35:23-24](#))

Psalms

21. [Misquoted](#) in [Heb.10:5-6](#). [40:6](#)
22. [Misquoted](#) in [Mt.13:35](#). [78:2-3](#)
23. "I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." But the Davidic line of Kings ended with Zedekiah; there were none during the Babylonian captivity, and there are none today. [89:3-4](#), [34-37](#)

Isaiah

24. God told Isaiah to tell Ahaz, the King of Judah, not to be concerned about Rezin (the king of Syria) or Pekah (the king of Israel). But according to [2 Chr.28:5-6](#) "God delivered him [Ahaz] into

the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter." [7:5](#)

25. The King James Version mistranslates the Hebrew word "almah", which means "young woman" as "virgin". (The Hebrew word, "bethulah", means "virgin".) In addition, the young woman referred to in this verse was living at the time of the prophecy. And Jesus, of course, was called Jesus -- and is not called Emmanuel in any verse in the New Testament. [7:14](#)
26. These verses falsely predict that Babylon will never again be inhabited. [13:19-20](#)
27. This verse prophesies that Damascus will be completely destroyed and no longer be inhabited. Yet Damascus has never been completely destroyed and is one of the oldest continuously inhabited cities. [17:1](#)
28. The river of Egypt (identified as the Nile in RSV) shall dry up. This has never occurred. [19:5](#)
29. This verse predicts that there shall be five cities in Egypt that speak the Canaanite language. But that language was never spoken in Egypt, and it is extinct now. [19:18](#)
30. These verses predict that the Egyptians will worship the Lord (Yahweh) with sacrifices and offerings. But Judaism has never been an important religion in Egypt. [19:18-21](#)
31. These verses predict that there will be an alliance between Egypt, Israel, and Assyria. But there has never been any such alliance, and it's unlikely that it ever will since Assyria no longer exists. [19:23-24](#)
32. "The priest and the prophet have erred through strong drink." You can't even trust a drunken prophet anymore. [28:7](#)
33. [Misquoted in Rom.9:33. 28:16](#)
34. "Henceforth there shall no more come into thee [Jerusalem] the uncircumcised and the unclean." But many uncircumcised people have visited and

occupied Jerusalem after this prophecy was made.

[52:1](#)

35. Nations that do not serve Israel will perish. [60:12](#)

Jeremiah

36. Jeremiah prophesies that all nations of the earth will embrace Judaism. This has not happened.

[3:17](#)

37. Apparently, prophets that preach good news and tidings anger God. So he will kill them. [5:12-13](#)

38. "The prophets prophesy falsely." Unfortunately, we're not told how to differentiate between the true and false prophets. [5:31](#)

39. God will make Jerusalem "a den of dragons." [9:11](#)

40. Judah will become a desolate den of dragons.

[10:22](#)

41. God complains that "the prophets prophesy lies" in his name. Does this mean that Isaiah, Daniel, and Jeremiah were all prophesying lies? [14:14](#)

42. God will destroy by famine and sword those who are misled by the prophets, as well as the prophets themselves. [14:15-16](#)

43. Matthew ([1:12](#)) lists Jeconiah as an ancestor of Jesus -- which, according to this prophecy, disqualifies Jesus as the Messiah. [22:28-30](#)

44. God finds some wicked prophets and priests. Like Jeremiah, maybe? [23:11](#)

45. God says he is going to punish Nebuchadnezzar and the Babylonians for what they have done to his people -- even though God Himself is the one who made the Babylonians attack and enslave Judah! As part of the punishment God will take the land of the Babylonians and "make it perpetual desolations." A false prophecy, since present-day Iraq is quite occupied. [25:12](#)

46. God kills Hananiah for prophesying falsely. [28:16-17](#)

47. Matthew ([2:17-18](#)) quotes this verse, claiming that it was a prophecy of King Herod's alleged slaughter of the children in and around Bethlehem

after the birth of Jesus. But this passage refers to the Babylonian captivity, as is clear by reading the next two verses (16 and 17), and, thus, has nothing to do with Herod's massacre. [31:15](#)

48. [Misquoted](#) in [Heb.8:9](#). [31:32](#)
49. "David shall never want a man to sit upon the throne of the house of Israel." But the Davidic line of Kings ended with Zedekiah; there were none during the Babylonian captivity, and there are none today. [33:17](#)
50. God lies to Zedekiah again by telling him that he will die in peace and be buried with his fathers. But later ([2 Kg.25:7](#) and [Jer.52:10-11](#)) he dies a violent death in a foreign land. [34:5](#)
51. The beginning of the end for Zedekiah. Despite God's earlier assurances ([34:5](#)) that he would die peacefully at home, here Zedekiah watches as his children are killed and then has his eyes put out and he is shackled and taken to Babylon. Also, the city is burned and those remaining are enslaved. [39:6-9](#)
52. All those who move to Egypt will die by the sword, famine, or pestilence. None "shall escape from the evil" that comes directly from God. But many, including Jews, have moved to Egypt and most seem to have escaped from God's promised evil. [42:15-18, 22](#)
53. Jeremiah predicts that humans will never again live in Hazor, but will be replaced by dragons. But people still live there and dragons have never been seen. [49:33](#)
54. God prophesies that Babylon will never again be inhabited. But it has been inhabited constantly since the prophecy was supposedly made, and is inhabited still today. [50:39](#)
55. God says that Babylon will be desolate and uninhabited forever. He says that only dragons will live there. But Babylon has been dragon-free and continuously inhabited since then. [51:26, 29, 37, 43, 62, 64](#)
56. God promised Zedekiah ([Jer.34:5](#)) that he would die peacefully and be buried with his fathers. But

here we see that he died a miserable death in foreign land. [52:10-11](#)

Lamentations

57. So the prophets are no longer hearing from God? Is that a permanent thing or what? [2:9](#)
58. Prophets have vain and foolish visions. [2:14](#)

Ezekiel

59. God says, "The days are at hand, and the effect of every vision." So the days are near when all of the visions will come to pass? Hasn't happened yet. There's much left unfulfilled. Then, in the next verse, another falsehood: "For there shall be no more any vain vision nor flattering divination within the house of Israel." As for "vain visions," the Bible is loaded with them, before and after Ezekiel's time. [12:23-24](#)
60. Ezekiel Prophecies (in the 6th century BCE) that Ammonites will not be remembered any more. They continued to exist until the 2nd century CE. (And they are still remembered in the Bible.) [21:28-32](#)
61. Ezekiel prophecies that Tyrus will be completely destroyed by Nebuchadrezzar and will never be built again. But it wasn't destroyed, as evidenced by the visits to Tyre by Jesus and Paul ([Mt.15:21](#), [Mk.7:24, 31](#), [Acts 21:3](#)). [26:14,21](#)
62. Ezekiel repeats the false prophecy of the destruction and perpetual desolation of Tyrus. (See [Mt.15:21](#), [Mk.7:24, 31](#), [Acts 21:3](#)). [27:36](#)
63. Once more Ezekiel repeats the false prophecy of the complete destruction of Tyrus and its perpetual desolation. [28:19](#)
64. Ezekiel conveys God's promise that Israel will reside in their homeland safely, never again to be tormented by neighboring nations. One need only look to the newspaper for evidence that this has not been fulfilled. Israelites continued to be

scattered from the area and tormented by other powers, including the Romans and Turks. In the 20th century, they were given a large portion of their homeland back, only to have the recent residents (Palestinians) revolt. After that, the surrounding Arab nations invaded Israel, though they were turned back. Israel has had nothing near a peaceful existence, nor does it appear they'll enjoy one anytime soon. [28:24-26](#)

65. Ezekiel makes another false prophecy: that Egypt would be uninhabited by humans or animals for forty years after being destroyed by Nebuchadrezzar. But there was never a time when Egypt was uninhabited. Humans and animals have lived there continuously since Ezekiel's prophecy. [29:10-13](#)
66. Egypt "shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." But Egypt remained an important and often powerful nation. During the Tulunid dynasty (868-905 CE), for example, Egypt was the center of a small empire and conquered Syria. [29:14-15](#)
67. The rivers of Egypt (identified as the Nile in NIV, NASB, and RSV) shall dry up. This has never occurred. [30:12](#)
68. Once again, Ezekiel prophesies God will protect the Israelites from invasion and plunder as a shepherd protects his flock. Again, we know this has not happened. [34:28-29](#)

Daniel

69. Despite the knowledge that the writer of Daniel most likely lived well after the events he writes about, modern day Armageddonists, or Endtimers, use the vision of the four beasts to bolster their claim that the end is near. They say the lion, bear, leopard, and horned beast represent Europe, Russia, Israel and the U.S., respectively. And, in the battle between the ram and the one-horned

goat, some believe this represents a battle between Christianity and Islam. For more information on the Endtimer's beliefs, visit this link page: [The Ultimate Site on Armageddon, Apocalypse, Millennium, Rapture, Doomsday, Tribulation and Revelation 7:3, 8:3-6](#)

70. To many endtimers, these verses describe the coming Antichrist. However, it is more likely that they describe a tyrant king of Syria, Antiochus IV. He reigned around 170 BCE and persecuted the Jews, sparking the Maccabean revolt. This information gives even more credence to the train of thought that has Daniel's writer living in the second century BCE, than in the sixth. Which wouldn't make these verses prophecy; they would be contemporary history. [8:23-25](#), [11:21-45](#)
71. If you want to be confused out of your gourd, check out [The 70th. week of Daniel; Revelation Unsealed, By James D. Shade](#). This tries to link the time frame and descriptions in Daniel to the same type of passages in Revelation. [9:25-27](#)

Hosea

72. "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." This may be the verse referred to in [Luke 18:31-33](#) and [1 Corinthians 15:3-4](#). However, Hosea 6:2 refers to the people living at the time (hence "us") who were to be torn up by God and therefore cannot be fulfilled by the the death and resurrection of Jesus. [6:2](#)
73. The prophet is a fool, the spiritual man is mad." Wow, Hosea and I finally agree on something! [9:7](#)
74. "When Israel was a child, then I loved him, and called my son out of Egypt." Matthew ([2:15](#)) claims that the flight of Jesus' family to Egypt is a fulfillment of this verse. But Hosea 11:1 is not a prophecy at all. It is a reference to the Hebrew exodus from Egypt and has nothing to do with Jesus. Matthew tries to hide

this fact by quoting only the last part of the verse ("Out of Egypt I have called my son"). [11:1](#)

Joel

75. "The day of the LORD cometh, for it is nigh at hand." Is every really bad day the "day of the Lord"? And is it always "nigh at hand"? [2:1](#)

Amos

76. Despite this promise, the Jews have been continually uprooted and their lives disrupted over the ages. Even today, their land ownership falls into question. [9:15](#)

Obadiah

77. "For the day of the Lord is near upon all the heathen." If so, then it must have come and past, unnoticed, long before the birth of Christ. [15](#)

Jonah

78. Jonah prophesies that in forty days Nineveh shall be overthrown. But it didn't happen because God repented ([Jonah 3:10](#)). [3:4](#)

Micah

79. Micah says some prophets are playing to the people's desires by only prophesying good things, like wine and "strong drink." I guess Judah liked to party in those days. [2:11](#)
80. Some of God's prophets tell lies. God says that they bite (with their teeth). [3:5](#)
81. "The prophets thereof divine for money." Some things never change. [3:11](#)
82. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler

in Israel; whose goings forth have been from of old, from everlasting."

The gospel of Matthew ([2:5-6](#)) claims that Jesus' birth in Bethlehem fulfils this prophecy. But this is unlikely for two reasons.

1. "Bethlehem Ephratah" in Micah 5:2 refers not to a town, but to a clan: the clan of Bethlehem, who was the son of Caleb's second wife, Ephrathah ([1 Chr.2:18](#), [2:50-52](#), [4:4](#)).
2. The prophecy (if that is what it is) does not refer to the Messiah, but rather to a military leader, as can be seen from verse [5:6](#). This leader is supposed to defeat the Assyrians, which, of course, Jesus never did.

It should also be noted that Matthew altered the text of Micah 5:2 by saying: "And thou Bethlehem, in the land of Juda" rather than "Bethlehem Ephratah" as is said in Micah 5:2. He did this, intentionally no doubt, to make the verse appear to refer to the town of Bethlehem rather than the family clan.[5:2](#)

Zephaniah

83. Zephaniah prophesies that "the great day of the Lord is near." But we're still waiting, 2600 years later. [1:14-18](#)

Haggai

84. In "a little while" God "will shake the heavens, and the earth, and the sea, and the dry land." [2:6](#)

Zechariah

85. The gospels (especially [Mt.21:4-5](#) and [Jn.12:14-15](#)) claim that Jesus fulfils the prophecy of [Zech.9:9](#). But the next few verses ([9:10-13](#)) show that the person referred to in this verse is a military king that would rule "from sea to sea".

Since Jesus had neither an army or a kingdom, he could not have fulfilled this prophecy. [9:9](#)

86. The river of Egypt (identified as the Nile in NIV, NASB, and RSV) shall dry up. This has never occurred. [10:11](#)
87. Matthew ([27:9](#)) quotes this verse, but incorrectly attributes it to Jeremiah. [11:12](#)

Matthew

88. The prophecy given in [Is.7:14](#) referred not to a virgin but to a young woman, living at the time of the prophecy. And Jesus, of course, was called Jesus -- and is not called Emmanuel in any verse in the New Testament. [1:23](#)
89. Matthew claims that Jesus' birth in Bethlehem fulfils the prophecy in [Micah 5:2](#). But this is unlikely for two reasons.
- o "Bethlehem Ephratah" in Micah 5:2 refers not to a town, but to a clan: the clan of Bethlehem, who was the son of Caleb's second wife, Ephrathah ([1 Chr.2:18](#), [2:50-52](#), [4:4](#)).
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90. "Out of Egypt I have called my son," Matthew claims that the flight of Jesus' family to Egypt is a fulfilment of [Hosea 11:1](#). But Hosea 11:1 is not a prophecy at all, as is clear when the entire verse is quoted ("When Israel was a child, then I loved him, and called my son out of

Egypt."). It is a reference to the Hebrew exodus from Egypt and has nothing to do with Jesus. Matthew tries to hide this fact by quoting only the last part of the verse. [2:15](#)

91. Matthew quotes [Jeremiah 31:15](#), claiming that it was a prophecy of King Herod's alleged slaughter of the children in and around Bethlehem after the birth of Jesus. But this verse refers to the Babylonian captivity, as is clear by reading the next two verses (16 and 17), and, thus, has nothing to do with Herod's massacre. [2:17-18](#)
92. "He shall be called a Nazarene." Matthew claims this was a fulfillment of prophecy, yet such a prophecy is not found anywhere in the Old Testament. [2:23](#)
93. The devil correctly quotes scripture ([Ps.91:11-12](#)), while Jesus misquotes Deuteronomy by adding "only" to [Dt.6:13](#). [4:6, 10](#)
94. Jesus tells his disciples that he will return before they can "go over the cities of Israel." Later (24:14) he says he will not come until the gospel is preached throughout the world. Well, his disciples went over the cities of Israel and then died waiting for the "return of the Lord." Now, nearly 2000 years later, and long after the gospel had been preached throughout the world, his followers still wait. [10:23](#)
95. When Jesus and his disciples are accused of breaking the sabbath, he excuses himself by referring to a scripture in which priests who "profaned the sabbath" were blameless. But there is no such passage in the Old Testament. [12:5](#)
96. [Misquote](#) of Ps.78:2 [13:35](#)
97. Jesus visits Tyre which according to Ezekiel ([26:14, 21](#); [27:36](#), [28:19](#)) was not supposed to exist. [15:21](#)
98. Jesus mistakenly tells his followers that he will return and establish his kingdom within their lifetime. [16:28](#)
99. This verse claims that Jesus fulfils the prophecy in [Zechariah 9:9](#). But this cannot be since the person

referred to in Zechariah (see verses [10-13](#)) was both a military leader and the king of an earthly kingdom. [21:4](#)

100. Jesus predicts the end of the world within the lifetime of his listeners. [23:36](#)
101. Jesus says the gospel will be preached to all nations "and then shall the end come. Well according to Paul the gospel has been preached to everyone ([Rom.10:18](#)) yet the end hasn't come. [24:14](#)
102. Jesus is a false prophet, since he predicts that the end of the world will come within the lifetimes of his disciples. The world of course didn't end then, and according to [Ec.1:4](#) it never will end. [24:34](#)
103. "But all this was done, that the Scriptures of the prophets might be fulfilled." What scriptures? What prophets? There is no such prophecy in the Old Testament. [26:54-46](#)
104. Jesus falsely prophesies that the high priest would see his second coming. [26:64](#)
105. This is not a quote from Jeremiah, [but a misquote](#) of Zechariah ([11:12-13](#)). [27:9](#)

Mark

106. Ezekiel ([26:14, 21, 27:36](#)) prophesied that Tyre would be completely destroyed, never to be built again. But it wasn't destroyed and continued to exist, as shown by this verse in which Jesus visits Tyre. [7:24, 31](#)
107. Jesus falsely prophesies that the end of the world will come within his listeners' lifetimes. [9:1](#)
108. Jesus shows that he is a false prophet by predicting his return and the end of the world within the lifetime of his listeners. [13:30](#)
109. Jesus falsely prophesies that the high priest would see his second coming. [14:62](#)

Luke

110. Jesus falsely predicts that some of his listeners

would live to see him return and establish the kingdom of God. [Lk.9:27](#)

111. Jesus says that all that he describes (his return, signs in the sun, moon, and stars, etc.) will occur within the lifetime of his listeners. [Lk.21:32](#)

John

112. In [John 7:38](#), Jesus quotes "the scripture" as saying that those who believe in him will have living waters flowing out of their bellies. Well, that sounds like fun, but [there is no such scripture](#). (The closest are [Ezek.47:1](#) and [Zech.14:8](#), but they aren't very close.)
113. [John 19:33](#) says that during Jesus' crucifixion, the soldiers didn't break his legs because he was already dead. Verse 36 claims that this fulfilled a prophecy: "Not a bone of him shall be broken." But there is no such prophecy. It is sometimes said that the prophecy appears in [Exodus 12:46](#), [Numbers 9:12](#) and [Psalm 34:20](#). This is not correct. Exodus 12:46 and Numbers 9:12 are not prophecies, they are commandments. The Israelites are told not to break the bones of the Passover lamb, and this is all it is about. And Psalm 34:20 seems to refer to righteous people in general (see verse 19, where a plural is used), not to make a prophecy about a specific person.
114. Jesus implies that he will return to earth during the lifetime of John. [Jn.21:22](#)

Philippians

115. Paul thought that the end was near and that Jesus would return soon after he wrote these words. [Phil.4:5](#)

1 Thessalonians

116. Paul thought he would live to see the rapture. [1 Th.4:17](#)

117. Paul prays that the Thessalonians will be good until Jesus returns. Of course this implies that he expected this to happen within their lifetimes. [1 Th.5:23](#)

Hebrews

118. The author of Hebrews believed that he was living in the "last days" ([Heb.1:2](#)) and that Jesus would come "in a little while," and would "not tarry." [Heb.10:37](#)

James

119. James quotes "the Scripture" as saying, "The spirit that dwelleth in us lusteth to envy." But there is no such scripture in the Old Testament. [Jas.4:5](#)
120. James thought that Jesus would return soon. [Jas.5:8](#)

1 Peter

121. Peter wrongly believed that he was living in the "last times" and that "the end of all things is at hand." [1 Pet.1:20](#) ,[4:7](#)

1 John

122. John thinks he is living in "the last times." He "knows" this because he sees so many antichrists around. [1 Jn.2:18](#)
123. John says that the antichrist was already present at the time 1 John was written. [1 Jn.4:3](#)

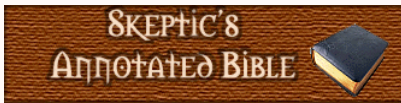
Jude

124. Jude says Enoch prophesied that God would come with 10,000 of his saints "to execute judgment upon all." But where did he make such a prophecy? It is not recorded in the Bible. [Jude 14-15](#)

Revelation

125. John believes "the time is at hand," and that the things that he writes about in Revelation will "shortly come to pass." [Rev.1:1, 3](#)
126. [Rev.1:7](#) says that "every eye shall see him," including those who executed him. But millions have lived and died without ever seeing him coming "with clouds."
127. John quotes Jesus (1900 years ago) as saying he will come "quickly." [Rev.3:11](#), [22:7](#), [12](#), [20](#)





- [Family Values SAB forum](#)



Family Values

Genesis

1. Lamech is the first of a long line of biblical men with more than one wife. It seems that God approves of such marriages. [4:19](#)
2. The "just and righteous" Noah (6:9, 7:1) plants a vineyard, gets drunk, and lies around naked in his tent. His son, Ham, happens to see his father in this condition. When Noah sobers up and hears "what his young son had done unto him" (what did he do besides look at him?), he curses not Ham, who "saw the nakedness of his father," but Ham's son, Canaan. "A servant of servants shall he [Canaan] be unto his brethren." [9:20-25](#)
3. Abram makes his wife lie for him, by telling the Egyptians that she is his sister. But at least it was half-true, since she was his half-sister. Such incestuous marriages are condemned elsewhere in the Bible, but God makes an exception for Abram and Sarai. (See [Gen.17:15-16](#) where God blesses their marriage.) [12:13](#)
4. Sarai is the first of a long line of barren women who were desperate for children. (In the Bible, it is the women who are barren, never the men.) She sends Abram into her handmaid, Hagar, so that she can "obtain children by her." Abram gladly complies. [16:1-4](#)
5. Hagar conceives, making Sarai jealous. Abram tells Sarai to do to Hagar whatever she wants. "And when Sarai dealt hardly with her, she fled." [16:6](#)
6. Lot refuses to give up his angels to the perverted mob, offering his two "virgin daughters" instead. He tells the bunch of angel rapers to "do unto them [his daughters] as is good in your eyes." This

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is the same man that is called "just" and "righteous" in [2 Pet.2:7-8](#). [19:8](#)

7. Lot's nameless wife looks back, and God turns her into a pillar of salt. [19:26](#)
8. Lot and his daughters camp out in a cave for a while. The daughters get their "just and righteous" father drunk, and have sexual intercourse with him, and each conceives and bears a son (wouldn't you know it!). Just another wholesome family values Bible story. [19:30-38](#)
9. Honest Abe does the same "she's my sister" routine again, for the same cowardly reason. And once again, the king just couldn't resist Sarah -- even though by now she is over 90 years old. (See [Gen.12:13-20](#) for the first, nearly identical, episode.) [20:2](#)
10. Abraham married his sister, and God blessed their marriage ([Gen.17:15-16](#)). [20:12](#)
11. Sarah, after giving birth to Isaac, gets angry again at Hagar (see [Gen.16:5-6](#)) and tells Abraham to 'cast out this bondwoman and her son.' God commands Abraham to "hearken unto her voice." So Abraham abandons Hagar and Ishmael, casting them out into the wilderness to die. [21:10-14](#)
12. God orders Abraham to kill Isaac as a burnt offering. Abraham shows his love for God by his willingness to murder his son. But finally, just before Isaac's throat is slit, God provides a goat to kill instead. [22:2-13](#)
13. Abraham had several concubines. [25:6](#)
14. Isaac uses the same "she's my sister" lie that his father used so effectively (see [Gen.12:13](#), [20:2](#)). [26:7](#)
15. Jacob, with coaching from his mother, obtains Isaac's blessing by lying. God seems to have been fooled as well. [27:19](#)
16. "Give me children or else I die." Rachel considers herself worthless if she cannot produce children for her husband. But luckily she has an idea. She says to Jacob, "Behold my maid Bilhah, go in unto her." She solved the problem the same way as did Sarah. ([16:2](#)) "And Jacob went in unto her." [30:1-](#)

4

17. Leah, not to be outdone, gives Jacob her maid (Zilpah) "to wife." And Zilpah "bare Jacob a son." [30:9](#)
18. Rachel trades her husband's favors for some mandrakes. And so, when Jacob came home, Leah said: "Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night." Presumably God, by telling us this edifying story, is teaching us something about sexual ethics. [30:15-16](#)
19. "Then Jacob ... set his ... wives upon camels." Jacob had four wives (or two wives and two concubines -- this distinction is not clear in the Bible): Rachel, Leah, Billah, and Zilpah. There is no indication that God disapproves of this arrangement. (See also [Gen.32:22](#)) [31:17](#)
20. "Reuben went and lay with his father's concubine." I wonder why God wants to tell us about it. Maybe he figures that "inquiring minds want to know." [35:22](#)
21. Esau (Isaac's son) had several wives (continuing the tradition of polygamy, with no editorial comment from the Bible). [36:2, 6](#)
22. "And Judah saw there a daughter of a certain Canaanite ... and he took her, and went in unto her. And she conceived, and bare a son; and she called his name Er. And she conceived again [I guess Judah must have went in unto her again] and bare a son; and she called his name Onan." [38:2-4](#)
23. After God killed Er, Judah tells Onan to "go in unto thy brother's wife." But "Onan knew that the seed should not be his; and ... when he went in unto his brother's wife ... he spilled it on the ground.... And the thing which he did displeased the Lord; wherefore he slew him also." This lovely Bible story is seldom read in Sunday School, but it is the basis of many Christian doctrines, including the condemnation of both masturbation and birth control. [38:8-10](#)
24. Tamar (the widow of Er and Onan, who were

killed by God) dresses up as a prostitute and Judah (her father-in-law) propositions her, saying: "Let me come in unto thee And he ... came in unto her, and she conceived by him." [38:13-18](#)

25. After Judah pays Tamar for her services, he is told that she "played the harlot" and "is with child by whoredom." When Judah hears this, he says, "Bring her forth, and let her be burnt." [38:24](#)

Exodus

26. God threatens to kill the Pharaoh's firstborn son. [4:23](#)
27. Moses was the product of an incestuous marriage. [6:20](#)
28. God tells Moses that he intends to "smite all the firstborn in the land of Egypt, both man and beast." [12:12](#)
29. After God has sufficiently hardened the Pharaoh's heart, he kills all the firstborn Egyptian children. When he was finished "there was not a house where there was not one dead." [12:29](#)
30. God says it's okay for slave owners to split up slave families. [21:4](#)
31. How to sell your daughter -- and what to do if she fails to please her new master. [21:7-8](#)
32. A child who hits or curses his parents must be executed. [21:15, 17](#)
33. If you "entice" an "unmarried maid" to "lie" with you, then you must marry her, unless the father refuses to give her to you, in which case you must pay him the going price for virgins. [22:16-17](#)
34. If you make God angry enough, he will kill you and your family with his own sword. [22:24](#)
35. "The firstborn of thy sons thou shalt give unto me." (As a burnt offering?) [22:29](#)

Leviticus

36. "And Aaron held his peace." Aaron just watched as his sons were burnt to death by God.

37. "For every one that curseth his father or his mother shall surely be put to death." Couldn't we try spanking first? [20:9](#)
38. If you "lie" with your wife and your mother-in-law (now that sounds fun!), then all three of your must be burned to death. [20:14](#)
39. A priest's daughter who "plays the whore" is to be burned to death. [21:9](#)
40. God describes torments that he has planned for those who displease him. The usual stuff: plagues, burning fevers that will consume the eyes, etc. but he reserves the worst for the little children. He says "ye shall sow your seed in vain, for your enemies shall eat it", "I will send wild beasts among you, which shall rob you of your children", and "ye shall eat the flesh of your sons .. daughters." [26:16-39](#)

Numbers

41. The Law of Jealousies. If a man suspects his wife of being unfaithful, he reports it to the priest. The priest then makes her drink some "bitter water." If she is guilty, the water makes her thigh rot and her belly swell. If innocent, no harm done -- the woman is free and will "conceive seed." In any case, "the man shall be guiltless from iniquity, and this woman shall bear her iniquity." [5:11-31](#)

Deuteronomy

42. At God's instructions, the Israelites "utterly destroyed the men, women, and the little ones" leaving "none to remain." [2:33-36](#)
43. Again the Israelites kill everyone: "men, women, and children, of every city." [3:3,6](#)
44. If your brother, son, daughter, wife, or friend tries to get you to worship another god, "thou shalt surely kill him, thine hand shall be first upon him to put him to death." If Bible-believers followed this one, they would have to kill many of their own family and friends. [13:6-10](#)

45. In the cities that god "delivers into thine hands" you must kill all the males (including old men, boys, and babies) with "the edge of the sword But the women ... shalt thou take unto yourself." [20:13](#)
46. "But of the cities ... which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth." Kill the old men and women, the sick and the dying, the blind and the lame, pregnant mothers, nursing mothers, infants, toddlers, and babies. [20:16](#)
47. If you see a pretty woman among the captives and would like her for a wife, then just bring her home and "go in unto her." Later, if you decide you don't like her, you can "let her go." [21:11-14](#)
48. Rules for those who have two wives: "one beloved, and another hated." [21:15](#)
49. If you have a "stubborn and rebellious son," then you and the other men in your neighborhood "shall stone him with stones that he die." [21:18-21](#)
50. If a man marries, then decides that he hates his wife, he can claim she wasn't a virgin when they were married. If her father can't produce the "tokens of her virginity" (bloody sheets), then the woman is to be stoned to death at her father's doorstep. [22:13-21](#)
51. If a betrothed virgin is raped in the city and doesn't cry out loud enough, then "the men of the city shall stone her to death." [22:23-24](#)
52. If a man rapes an unbetrothed virgin, he must pay her father 50 shekels of silver and then marry her. [22:28-29](#)
53. If two men fight and the wife of one grabs the "secrets" of the other, "then thou shalt cut off her hand" and "thy eye shall not pity her." [25:11-12](#)
54. "Cursed shall be the fruit of thy body." [28:18](#)
55. "Thou shalt betroth a wife, and another man shall lie with her." [28:30](#)
56. "Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity." [28:41](#)
57. "All these curses shall come upon thee ... and

upon thy seed for ever." [28:48-49](#)

58. "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters." [28:53-55](#)
59. "The tender and delicate woman" will be forced to eat her own children "that cometh out from between her feet." [28:56-57](#)

Judges

60. When "the spirit of the Lord" comes upon Jephthah, he makes a deal with God: If God will help him kill the Ammonites, then he (Jephthah) will offer to God as a burnt offering whatever comes out of his house to greet him. God keeps his end of the deal by providing Jephthah with "a very great slaughter." But when Jephthah returns, his nameless daughter comes out to greet him (who'd he expect, his wife?). Well, a deal's a deal, so he delivers her to God as a burnt offering -- after letting her spend a couple of months going up and down on the mountains bewailing her virginity. [11:29-39](#)
61. After taking in a traveling Levite, the host offers his virgin daughter and his guest's concubine to a mob of perverts (who want to have sex with his guest). The mob refuses the daughter, but accepts the concubine and they "abuse her all night." The next morning she crawls back to the doorstep and dies. The Levite puts her dead body on an ass and takes her home. Then he chops her body up into twelve pieces and sends them to each of the twelve tribes of Israel. [19:22-30](#)

1 Kings

62. When Hiel rebuilds Jericho, he lays the foundation with the body of his oldest son and sets up the gates with his youngest son's body "according to the word of the Lord." [16:34](#)

1 Chronicles

63. "And David took more wives..." with the apparent approval of God. [14:3](#)

Ezra

64. Ezra tells the men that they must abandon their wives and children if they are to avoid God's wrath. [10:2-3, 10-12](#)

Esther

65. Our heroine (queen Esther) suggests that the ten sons of Haman should also be hanged. So "they hanged Haman's ten sons. [9:13-14](#)

Job

66. God (or Satan) sends a wind that kills Job's sons and daughters. [Job 1:19](#)
But it all works out OK because later he is given an even better set of kids ([Job 42:13-15](#))

Psalms

67. God is praised for slaughtering little babies. [135:8, 136:10](#)
68. "To him that smote Egypt in their first born: for his mercy endures forever." [136:10](#)
69. Happiness is smashing your little children with rocks. [137:9](#)

Proverbs

70. Beating your children with a rod is a sure sign of parental love. [13:24](#)
71. Beat your children and don't stop just because they cry. [19:18](#)
72. Beating your children will make them less foolish. Have you beaten your child today? [22:15](#)

73. Beat your children hard and often. Don't worry about hurting them. You may break a few bones and cause some brain damage, but it isn't going to kill them. And even if they do die, they'll be better off. They'll thank you in heaven for beating the hell out of them. [23:13-14](#)
74. Beating your children will make them wise. [29:15](#)
75. If you mock your father or disobey your mother, the ravens will pick out your eyeballs and the eagles will eat them. [30:17](#)

Isaiah

76. If God can find you, he will "thrust you through," smash your children "to pieces" before your eyes, and rape your wife. He will have no mercy, but will even kill your little children. [13:15-18](#)
77. God will slaughter children "for the iniquity of their fathers." [14:21](#)

Jeremiah

78. "Therefore will I give their wives unto others." [8:10](#)
79. "Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine." [11:22](#)
80. God plans to make everyone in the kingdom drunk and then "dash the fathers and the sons together." [13:13-14](#)
81. God will kill children and make widows as numerous as grains of sand. [15:7-8](#)
82. God has ordained that everyone (mothers and daughters, fathers and sons) "shall die of grievous deaths," and that they shall neither "be lamented" nor even buried, but "they shall be as dung upon the face of the earth." [16:3-7](#)
83. Jeremiah asks God to kill the young men in war and the children by starvation. [18:21](#)
84. God will make parents eat their own children and

friends each other. [19:7-9](#)

85. God will have Jeconiah's enemies kill him and his mother and then ensure that he die without leaving any sons. [22:25-30](#)

Lamentations

86. God gets angry and mercilessly torments and kills everyone, young and old. He even causes women to eat their children. [2:20-22](#)
87. Once more the good God "accomplishes his fury" by making women eat their children. Praise God. [4:10-11](#)

Ezekiel

88. God will cause the fathers to eat their sons and the sons to eat their fathers. [5:10](#)

Hosea

89. God tells Hosea to commit adultery, saying "take ... a wife of whoredoms and children of whoredoms" because the land has "committed great whoredom." So Hosea did as God commanded and "took" a wife named Gomer. [1:2-3](#)
90. Hosea tells his kids to talk to their mother, "For she is not my wife." Then God continues to rant about "whoredoms" and "adulteries from between her breasts." He threatens to "strip her naked and set her as in the day she was born." [2:2-3](#)
91. God "will not have mercy upon her children for they be the children of whoredoms. For their mother hath played the harlot." [2:4-5](#)
92. God tells Hosea to "love a woman beloved of her friend, yet an adulteress." [3:1](#)
93. If you misbehave, God will make your daughters "commit whoredom" and your wife "commit adultery." [4:13](#)
94. God will induce miscarriages and kill the children

of Ephraim. [9:11-12](#)

95. In another "pro-life" passage, Hosea says: "Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts." [9:14](#)
96. In answering Hosea's tender prayer, God swears he will "slay even the beloved fruit of their womb." [9:16](#)
97. God plans on punishing Israel the same way Beth-
Arbel was destroyed; including the "dashing" of
mothers and children. [10:14-15](#)
98. Because the Samaritans chose to worship another
deity, God promises to dash their infants to pieces
and their "women with child shall be ripped
up." [13:16](#)

Zechariah

99. A prophet must be killed by his own parents by
"thrusting him through when he prophesieth." [13:3](#)

Matthew

100. Jesus shows no compassion for the bereaved,
saying to a man who had just lost his father: "Let
the dead bury the dead." [8:21](#)
101. Families will be torn apart because of Jesus (this
is one of the few "prophecies" in the Bible that has
actually come true). "Brother shall deliver up the
brother to death, and the father the child: and the
children shall rise up against their parents, and
cause them to be put to death. [10:21](#)
102. Jesus says that he has come to destroy families by
making family members hate each other. He has
"come not to send peace, but a sword." [10:34-36](#)
103. Jesus warns us not to love our parents or children
too much. We have to make sure that we always
love him (who we don't even know existed) more
than our family. [10:37](#)
104. When Jesus' mother and brothers want to see him,
Jesus rudely asks, "Who is my mother? Who are
my brothers?" So much for Jesus' family values.

[12:47-49](#)

105. Jesus is criticized by the Pharisees for not washing his hands before eating. He defends himself by attacking them for not killing disobedient children according to the commandment: "He that curseth father or mother, let him die the death." (See [Ex.21:15](#), [Lev.20:9](#), [Dt.21:18-21](#)) So Jesus thinks that children who curse their parents should be killed. [15:4-7](#)
106. Abandon your wife and children for Jesus and he'll give you a big reward. [19:29](#)
107. Jesus tells us to "call no man your father upon the earth." Not even dear old dad? [Was it OK for Elisha](#) to cry out "father, father" as Elijah ascended into heaven? ([2 Kg.2:12](#)) And how can we "honor our father" if we refuse to call him our father? ([Ex.20:12](#), [Dt.5:16](#)) [23:9](#)
108. "Woe unto them that are with child, and to them that give suck in those days." Why? Does God especially hate pregnant and nursing women? [24:19](#)

Mark

109. Jesus shows disrespect for his mother and family by asking, "Who is my mother, or my brethren?" when he is told that his family wants to speak with him. [3:31-34](#)
110. Jesus will reward men who abandon their wives and families. [10:29-30](#)

Luke

111. When Jesus' parents begin the long trip from Jerusalem to Nazareth, the twelve year old Jesus stays behind, without even asking for their permission. Mary and Joseph search for him for three days and when they finally find him, Jesus doesn't apologize. Rather, he blames them for not knowing that he was doing his real father's business. [Lk.2:43-49](#)

112. Jesus, when told that his mother and brothers want to see him, ignores and insults them by saying that his mother and brothers are those who hear the word of God and do it. [Lk.8:20-21](#)
113. Jesus won't even let his followers bury their dead parents or say farewell to their families before abandoning them. [Lk.9:59-62](#)
114. Jesus prophesies that families will be divided because of him and his teachings. Sadly, this is one prophecy that has been fulfilled. [Lk.12:53](#)
115. Jesus says that his disciples must hate their families (mothers, fathers, brothers, sisters, husbands, wives, children) and themselves. [Lk.14:26](#)
116. Jesus says that everyone in heaven is single. Does that mean that married people can't go there, that they must get a divorce once they arrive, or what? [Lk.20:35](#)

John

117. Jesus speaks rudely to his mother, saying: "Woman, what have I to do with thee?" [Jn.2:4](#)

James

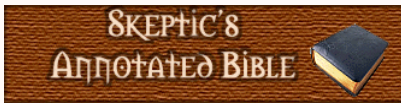
118. James says Rahab the harlot was saved by works. [Jas.2:25](#)
By her works as a prostitute or by lying? ([Jos.2:1-5](#)) Either way it's another swell lesson for the kids.

1 Timothy

119. You should help a widow only if she: 1) is over 70 years old, 2) had only one husband, 3) has raised children, 4) has lodged strangers, 5) has "washed the saints feet," 6) has relieved the afflicted, and 7) has "diligently followed very good work." Otherwise, let them starve. "But the younger widows refuse [to help]: for ... they will marry;

having damnation." Besides the young widows are always idle tattlers -- "busybodies, spreading things which they ought not." He adds that "some are already turned aside after Satan." [1 Tim.5:9-16](#)





- [Sex and Language SAB forum](#)



Foul Language

Leviticus

1. Long, tiresome, and disgusting instructions regarding the treatment of men who have a "running issue" out of their "flesh." Very enlightening. "And if he that hath the issue spit upon him that is clean ..." [15:2-15](#)
2. God's law for wet dreams. [15:16-18](#), [32](#)
3. Don't "uncover the nakedness" of any of your relatives or neighbors. Just ask them to keep their clothes on while you are around. [18:6-18](#), [20](#)
4. "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is apart for her uncleanness," Don't even look at a menstruating woman. [18:19](#)
5. Don't "lie with any beast." You probably weren't planning on doing this, but now you know just in case you get the urge sometime. [18:23](#)
6. If you upset God, he'll cause the land to vomit you out. [18:25](#)
7. Don't "go a whoring" after Molech or "commit adultery with him." (Don't you love it when God talks dirty?) [20:5](#)
8. Stay away from people with familiar spirits and don't "go a whoring" after them either. [20:6](#)
9. A man with damaged testicles must not "come nigh to offer the bread of his God." [21:20](#)
10. A man who has a "running issue" or "whose seed goeth from him" ... "shall not eat of the holy things, until he be clean." [22:3-5](#)

Numbers

11. God promises to give them "flesh to eat," not for just a few days, but "for a whole month, until it

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come out of your nostrils, and it be loathsome to you." Yuck. [11:20](#)

12. "And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?" Perhaps. But shouldn't God be ashamed for including such vulgarity in the Bible? [12:14](#)
13. The people "commit whoredom with the daughters of Moab." [25:1](#)

Deuteronomy

14. Here is some good advice from God: "Circumcise the foreskin of your heart." [10:16](#)
15. God won't let bastards attend church. Neither can the sons or daughters of bastards "even to the tenth generation." So if you plan to attend church next Sunday be ready to prove that your genitals are intact and don't forget your birth certificate and genealogical records for at least the last ten generations. Don't laugh. This stuff is important to God. [23:2](#)
16. God gives us instructions for defecating. He says to carefully cover up all feces "for the Lord walketh in the midst of thy camp." (You wouldn't want the divine foot to step in your shit, would you?) [23:12-14](#)
17. God says not be bring any whore, sodomite, or dog into the house of the Lord. For "these things are an abomination to the Lord." Sodomites and dogs are biblical names for homosexuals. [23:17-18](#)

Judges

18. They went a whoring after other gods...." [2:17](#)
19. Gideon made an Ephod out of camel necklaces that caused "all Israel" to "go a whoring after i [8:27](#)

1 Samuel

20. God smites the people of Ashdod with hemorrhoids "in their secret parts." [5:6, 9, 12](#)
21. After striking the Philistines with hemorrhoids "in their secret parts," he demands that they send him five golden hemorrhoids as a "trespass offering." [6:5, 11, 17](#)
22. David vows to kill "any that pisseth against the wall." [25:22, 34](#)

1 Kings

23. God promises to "bring evil upon the house of Jerobaom" and says he will "cut off" anyone "that pisseth against the wall." God further explains that after he kills them, their dead bodies will be eaten by dogs (if they are city dwellers) or fowls (if they are country folk). [14:10-12](#)
24. Zimri kills everyone "that pisseth against a wall ... according to the word of the Lord." [16:11-12](#)
25. God promises to "bring evil upon thee" and to "cut off" all those "that pisseth against the wall." God becomes furious when he sees people urinating on walls. [21:21](#)

2 Kings

26. Eating dung and drinking piss. [2 Kg.18:27](#)

Psalms

27. The author of this psalm allegedly is David. If so, then it's not surprising that his "loins" would be "filled with a loathsome disease." After all, his promiscuity was legendary, and he probably didn't practice safe sex. [38:5, 7](#)
28. The psalmist prays that his enemies be tormented and blinded by God. He asks God to "make their loins continually to shake." [69:22-28](#)
29. The psalmist asks God to "do unto them as unto the Midianites ... which became as dung for the earth." [83:9-18](#)

Proverbs

30. Watch out for those evil, strange, and whorish women. [6:24-26](#)
31. "Whores" and "strange women" lie around waiting to trap innocent men. [23:27-28](#)
32. "As a dog returneth to his vomit..." [26:11](#)

Isaiah

33. God "will discover their secret parts." [3:16-17](#)
34. "And ... instead of a sweet smell there shall be stink." [3:24](#)
35. God will shave men's feet, where "feet" and "hair" are biblical euphemisms for males sexual organs and pubic hair, respectively. [7:20](#)
36. God causes the Egyptians to err "as a drunken man staggereth in his vomit." [19:14](#)
37. "All tables are full of vomit and filthiness." [28:8](#)
38. Talking about graven images Isaiah says, "thou shalt cast them away as a menstrous cloth." [30:22](#)
39. "Tremble, ye women that are at ease .. strip you, and make you bare ... They shall lament for the teats." [32:6](#)
40. What other book besides the Bible talks about people eating "their own dung" and drinking "their own piss?" And to think Bible believers object to the language in Tom Sawyer! [36:12](#)
41. God will make the bad guys eat "their own flesh" and then make them "drunken with their own blood." [49:26](#)

Jeremiah

42. Jeremiah's big on calling people and places "whores" and "harlots." [2:20](#)
43. A divorced woman is "polluted" when she remarries. The man, of course, remains perfectly clean through it all, even though he was the one who "put her away" in the first place. [3:1](#)

44. "In the ways thou hast sat for them ..." A woman can't even sit anymore without being condemned by God. [3:2](#)
45. Jeremiah loves to insult people. His favorite insult is to call someone a whore. In this verse he accuses Judah of having a "whore's forehead." [3:3](#)
46. More talk of harlots who have sex under every tree. [3:6](#)
47. Judah commits adultery with "stocks and stones." [3:9](#)
48. Jeremiah just can't quit talking about sex under the trees. [3:13](#)
49. "Circumcise the foreskins of your heart." [4:4](#)
50. "As fed horses in the morning: everyone neighed after his neighbor's wife." [5:8](#)
51. God will cover the earth with dead bodies that will not be buried. "They shall be for dung upon the face of the earth." [8:2](#)
52. God plans to expose Jerusalem's private parts to the world by lifting her skirt over her head, so to speak. He's seen her commit whoredoms and abominations and whatnot on the hills, and he's getting darned sick of it! [13:26-27](#)
53. God kills so many people that the entire earth will be covered with their dead bodies. No one is to mourn them or even bury them; "they shall be dung upon the ground." [16:4](#), [25:33](#)
54. Jeremiah asks God to make Moab drunk, and predicts that Moab will "wallow in his vomit." [48:26](#)

Lamentations

55. When God gets angry at you he calls you a drunken whore. [4:21](#)

Ezekiel

56. God tells Ezekiel to eat barley cakes that are made with "the dung that cometh out of man." (Yum!) [4:12](#)

57. God trades "cow's dung for man's dung" and then he tells Ezekiel to make bread out of the cow's dung. [4:15](#)
58. God dresses up Jerusalem, cleans off the blood that she was wallowing in, and then watches her open her "feet to everyone that passeth by." She made "images of men" and committed "whoredom with them." God's really angry about it and says that she will be stoned "with stones and thrust through" with swords. [16:6-41](#)
59. God, through the mouth of Ezekiel, delivers another disgusting tirade about discovering the nakedness of fathers, committing adultery with neighbor's wives, daughters-in-law, and sisters. But don't worry because God "will consume thy filthiness out of thee." [22:1-16](#)
60. Two sisters were guilty of "committing whoredoms" by pressing their breasts and bruising "the teats of their virginity." As a punishment, one sister's nakedness was discovered, her children were taken from her, and she was killed by the sword. And the fate of the surviving sister was even worse: Her nose and ears were cut off, she was made to "pluck off" her own breasts, and then after being raped and mutilated, she is stoned to death. Praise God. [23:1-49](#)
61. God gets all excited about cooking with "scum" and human flesh, saying "kindle the fire, consume the flesh, and spice it well, and let the bones be burned ... Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it." And finally, "her great scum went not forth out of her: her scum shall be in the fire." [24:3-14](#)
62. God makes "all their loins to be at a stand." When this is achieved, God will get out his sword and "cut off man and beast out of thee." Ouch! [29:7-9](#)

Hosea

63. God tells Hosea to commit adultery, saying "take ... a wife of whoredoms and children of whoredoms" because the land has "committed

great whoredom." So Hosea did as God commanded and "took" a wife named Gomer. [1:2-3](#)

64. God continues to rant about "whoredoms" and "adulteries from between her breasts." He threatens to "strip her naked and set her as in the day she was born." [2:2-3](#)
65. God "will not have mercy upon her children for they be the children of whoredoms. For their mother hath played the harlot." [2:4-5](#)
66. Committing whoredom by going a whoring with the spirit of whoredom. [4:10](#)
67. If you misbehave, God will make your daughters "commit whoredom" and your wife "commit adultery." [4:13](#)
68. More talk of lewdness and whoredom. [6:9-10](#)
69. Israel has "gone a whoring" and says "loved a reward upon every cornfloor." [9:1](#)

Joel

70. A boy is "given for a harlot" and "a girl for wine." [3:3](#)

Amos

71. After ordered to stop prophesying, Amos gets nasty with the Amaziah the priest, telling him his wife will become a whore, his kids will be killed, and he'll die in a pagan country. [7:17](#)

Nahum

72. There is "much pain in all loins." [2:10](#)
73. God will "discover thy skirts upon thy face, ... show the nations thy nakedness" and "will cast abominable filth upon thee." [3:4-6](#)

Habukkuk

74. "Drink thou also and let thy foreskin be

uncovered." [2:16](#)

Zephaniah

75. God will "bring distress upon men" so that they "walk like blind men." He will pour out their blood like dust and "their flesh as dung." [1:17](#)
76. "Woe to *her* that her that is filthy and polluted." Only women are filthy and polluted. [3:1](#)

Malachi

77. "Behold, I will corrupt your seed, and spread dung upon your faces." [2:3](#)

Matthew

78. Jesus calls his critics fools, thus making himself, by his own standards ([Mt.5:22](#)), worthy of "hell fire." [Lk.11:40](#)

Acts

79. Paul has kind words for everyone. Here he says, "God will smite thee, thou whited wall." [Acts 23:3](#)

Galatians

80. Paul calls the Galatians "foolish" and thus makes himself worthy of hell fire. ([Mt.5:22](#)) [Gal.3:1](#)
81. "I would they were even cut off which trouble you." [Gal.5:12](#)

Gosh, that doesn't sound very nice. But I wonder what Paul meant by "cut off". The New Revised Standard Version translates this verse as: "I wish those who unsettle you would castrate themselves!"

1 Thessalonians

82. Paul accuses "the Jews" of killing Jesus, persecuting the prophets, displeasing God, and being "contrary to all men." He concludes that the wrath of God will "come upon them to the uttermost." [1 Th.2:14-16](#)

Titus

83. To Paul, Jews are unruly liars "whose mouths must be stopped." [Tit.1:10](#)
84. According to Paul, the people of Crete are "always liars, evil beasts, slow bellies." [Tit.1:12](#)

Hebrews

85. Anyone who doesn't share Paul's beliefs has "an evil heart." [Heb.3:12](#)

2 Peter

86. Those who lose their faith are like dogs that eat their own vomit. [2 Pet.2:22](#)

1 John

87. Whoever denies "that Jesus is the Christ" is a liar and an antichrist. [1 Jn.2:22](#)

2 John

88. The nonchristian is "a deceiver and an antichrist." [2 Jn.7](#)

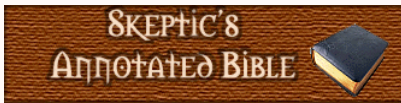
3 John

89. John says he "will remember his [Diotrephes] deeds ... prating against us with malicious words." [3 Jn.10](#)

Revelation

90. False Jews are members of "the synagogue of Satan." [Rev.2:9](#), [3:9](#)





- [Good Stuff in the Bible SAB forum](#)

Good Stuff

Exodus

1. "Honor thy father and thy mother." [20:12](#)
2. "Thou shalt not kill." [20:13](#)
3. "Thou shalt not commit adultery." [20:14](#)
4. "Thou shalt not steal." [20:15](#)
5. "Thou shalt not bear false witness against thy neighbour." [20:16](#)
6. Be kind to strangers, widows, and fatherless children. [22:21-22](#)
7. Value the truth; don't lie. [23:1](#)
8. Don't do what everyone else does, if what they do is wrong. [23:2](#)
9. Be kind to your enemies. Do good to those who hate you. [23:4-5](#)
10. Treat the poor fairly. [23:6](#)
11. Be honest. Don't kill the innocent. [23:7](#)
12. Don't mistreat strangers. [23:9](#)
13. Every seventh year the Israelites were to leave their fields unharvested, so that the poor would have something to eat. [23:11](#)

Leviticus

14. The Israelites are instructed to leave some grapes on their vines for the poor and for those that are travelling. Now that is a nice idea. [19:10](#)
15. Don't steal or lie [19:11](#)
16. "Thou shalt not defraud your neighbor, neither rob him." [19:13](#)
17. "Thou shalt not curse the deaf, nor put a stumblingblock before the blind." [19:14](#)
But later, God's hero, David, says that "whoever kills the lame and the blind "that are hated of

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David's soul" shall be made "chief and captain." ([2 Sam.5:8](#))

18. Don't gossip. [19:16](#)
19. Don't hate people. [19:17](#)
20. "Love thy neighbor as thyself." [19:18](#), [Mt.22:39](#), [Mk.12:31](#), [Lk.10:27](#), [James 2:8](#)

This is by far the best verse in Leviticus, and one of the best in the entire bible. It seems out of place here, however, since in the next chapter God orders us to kill wizards ([20:6](#)), children who are disrespectful toward their parents ([20:9](#)), adulterers ([20:10](#)), and homosexuals ([20:13](#)). And throughout the Old Testament, God encourages the Israelites to kill their neighbors every chance they get. (See [Numbers 31](#) and [Exodus 32:27](#) for just two of many examples.)

21. Be kind to strangers. [19:33-34](#)
22. Treat others fairly. Don't cheat. [19:35-36](#)
23. To help feed the poor and strangers, farmers should not harvest the corners of their fields. [23:22](#)

Deuteronomy

24. "Honor thy father and thy mother." [5:16](#)
25. "Thou shalt not kill." [5:17](#)
26. Don't commit adultery. [5:18](#)
27. Don't steal. [5:19](#)
28. Don't lie. [5:20](#)
29. "Love ye therefore the stranger: for ye were strangers in the land of Egypt." [10:19](#)
30. Help the poor. [15:7-8](#)
31. Look out after your brother's animals and protect them from harm. [22:1-4](#)

Job

32. Death is final and that there is no afterlife. [7:7-10](#)

Psalms

33. "Blessed is he that considereth the poor." [41:1](#)

Proverbs

34. "My son, hear the instruction of thy father, and forsake not the law of thy mother." This verse was quoted at a Kingdom Hall meeting that I attended with my son -- on Father's Day, 2001. The irony nearly killed me. [1:8](#)
35. A beautiful proverb about mercy and truth. [3:3](#)
36. According to this verse wisdom and understanding make people happy; but Ec.1:18 says that knowledge makes people miserable. [3:13](#)
37. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." [3:27](#)
38. Some nice proverbs about peace. [3:29-31](#)
39. Proverbs, unlike Paul, greatly values wisdom and understanding. [4:7](#)
40. Speak plainly and honestly to others. [4:24](#)
41. "Hatred stirreth up strifes: but love covereth all sins." [10:12](#)
42. "When pride cometh, then cometh shame." [11:2](#)
43. "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh." Okay, I don't know about the soul stuff, but I like the general idea. [11:17](#)
44. "He that troubleth his own house shall inherit the wind." A nice thought and a great movie. [11:29](#)
45. "Whoso loveth instruction loveth knowledge." But Paul expresses a different view in [1 Cor.14:38](#):
"But if any man be ignorant, let him be ignorant." [12:1](#)
46. "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." [12:15](#)
47. "The lip of truth shall be established for ever: but a lying tongue is but for a moment." [12:19](#)
48. "A wise son heareth his father's instruction." [13:1](#)
49. Some good proverbs about wisdom, anger, mercy and folly. [14:7-8](#), [16-18](#), [21-22](#), [29](#)

50. "The simple believeth every word." I wonder if this would apply to the fundamentalists who believe every of the Bible. But Paul says that we should "believe all things." ([1 Cor.13:7](#)) [14:15](#)
51. "The poor is hated even of his own neighbour: but the rich hath many friends." Can't argue with this one. [14:20](#)
52. "A soft answer turneth away wrath." Now that's a nice proverb. [15:1](#)
53. Some good remarks about wisdom. [15:2, 7](#)
54. "Pride goeth before destruction, and an haughty spirit before a fall." [16:18](#)
55. Some nice proverbs about wisdom. [16:21-22](#)
56. Is it a good thing to be happy as this verse says, or is happiness something to be avoided ([Ec.7:3-4](#), [Lk.6:25](#))?
57. Don't gossip about others. Avoid saying hurtful things. [16:28](#) [17:22](#)
58. "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." [17:28](#)
59. "A fool hath no delight in understanding." and hiis "mouth is his destruction." This seems true enough, but Christians should remember the words of Jesus in Matthew [5:22](#)" Whosoever shall say, thou fool, shall be in danger of hell fire." [18:2,6](#)
60. "He that answereth a matter before he heareth it, it is folly and shame unto him." [18:13](#)
61. Be careful how you speak; words can do great damage. [21:23](#)
62. "A good name is rather to be chosen than great riches." [22:1](#)
63. "Train up a child in the way he should go: and when he is old, he will not depart from it." [22:6](#)
64. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." [22:9](#)
65. "Speak not in the ears of a fool: for he will despise the wisdom of thy words." [23:9](#)
66. "Apply thine heart unto instruction, and thine ears to the words of knowledge." [23:12](#)

67. "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." [24:17](#)
68. "Be not a witness against thy neighbour without cause; and deceive not with thy lips." [24:28](#)
69. "Say not, I will do so to him as he hath done to me: I will render to the man according to his work." [24:29](#)
70. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." [25:21](#)
71. "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." [26:12](#)
72. "As the door turneth upon his hinges, so doth the slothful upon his bed." [26:14](#)
73. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." [27:1](#)
74. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." [27:2](#)
75. "A man that flattereth his neighbour spreadeth a net for his feet." [29:5](#)
76. "The righteous considereth the cause of the poor: but the wicked regardeth not to know it." [29:7](#)
77. "A man's pride shall bring him low: but honour shall uphold the humble in spirit." [29:23](#)
78. One of the four "wonderful" things is "the way of a man with a maid." (As a sailor and birdwatcher, though, I have to agree that the way an eagle flies and a ship sails are two of the most wonderful things.) [30:18-19](#)
79. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." [31:6-7](#)

Ecclesiastes

80. Wisdom is better than folly, but the same fate awaits us all. [2:13-14](#)
81. "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour." Amen to that! [2:24](#)

82. "To everything there is a season...." Some nice poetry and a great Byrds song. ("Turn, Turn, Turn" -- written by Pete Seeger) [3:1-8](#)
83. Strive to do good in this life. You only get one chance. [3:12](#)
84. Eat, drink, and enjoy the good of your labor. [3:13](#)
85. Men and animals both die and their spirits don't survive death. "A man hath no pre-eminence above a beast ... All goeth unto one place ... Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" [3:19-21](#)
86. "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works." [3:22](#)
87. "Better is a poor and a wise child than an old and foolish king." [4:13](#)
88. "A fool's voice is known by multitude of words." [5:3](#)
89. Greedy folks are never satisfied. [5:10](#)
90. "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." [5:15](#)
91. "It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life." [5:18](#)
92. "A good name is better than precious ointment." [7:1](#)
93. "It is better to hear the rebuke of the wise, than for a man to hear the song of fools." [7:5](#)
94. "The patient in spirit is better than the proud in spirit." [7:8](#)
95. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." [7:9](#)
96. Always strive "to know, and to search; and to seek out wisdom, and the reasonableness of things." [7:25](#)
97. There is nothing better for us to do than "to eat, to drink, and to be merry." [8:15](#)
98. The same death comes to us all, the good and the

bad alike. [9:2-3](#)

99. As long as we are alive there is hope. After that there is nothing. "A live dog is better than a dead lion." [9:4](#)
100. Dead people know nothing and receive no reward. [9:15](#)
101. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart." [9:7](#)
102. "Live joyfully with the wife whom thou lovest." [9:9](#)
103. "Whatsoever thy hand findeth to do, do it with thy might," because dead people don't work and they know nothing [9:10](#)
104. Human life is subject to indifferent laws and random events -- just like the lives of other animals. [9:11-12](#)
105. Wisdom, though often ignored and despised, is better than strength. [9:16-17](#)
106. "Wisdom is profitable to direct." [10:10](#)
107. "The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself." [10:12](#)
108. "A fool also is full of words." [10:14](#)
109. "Cast thy bread upon the waters: for thou shalt find it after many days." I don't know what this means, but it sure sounds cool. [11:1](#)
110. "Much study is a weariness of the flesh." You can say that again. [12:12](#)

Isaiah

111. "Cease to do evil; learn to do well ... relieve the oppressed ... plead for the widow." [1:16-17](#)
112. "Let us reason together." [1:18](#)
113. "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Well, it's a nice thought, but [Joel 3:10](#) says just the opposite. But what do you expect from a "God of Peace" ([Rom.15:33](#), [Heb.13:20](#)) who calls himself a "man of war"?

[\(Ex.15:3\) 2:4](#)

114. This verse appear to condemn slavery. However [the bible is far from clear on this issue. 58:6](#)
115. Feed the hungry, house the homeless, clothe the naked. [58:7, 10](#)

Jeremiah

116. Defend the helpless and oppressed; don't harm strangers, widows, orphans, or other innocent people. [22:3](#)

Hosea

117. "For I desired mercy, and not sacrifice." [6:6](#)
It is nice to know that God desires mercy.
However, look at [Psalm 136:10](#) for an example of God's of mercy. As for sacrifice, what are the first 9 chapters of [Leviticus](#) about?

Amos

118. This is about as close to the Bible saying "slavery is wrong" as you'll get. God threatens to destroy Tyrus for, in part, selling slaves to Edom. But, it is unclear if Tyrus will be destroyed because of this, or because these particular slaves in some way violated the "brotherly covenant." [1:9](#)

Micah

119. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Well, it's a nice thought, but [Joel 3:10](#) says just the opposite. But what do you expect from a "God of Peace" ([Rom.15:33](#), [Heb.13:20](#)) who calls himself a "man of war"? [\(Ex.15:3\) 4:3](#)
120. "O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy,

and to walk humbly with thy God?" Well, it's a nice thought, but there are a few things more that Micah forgot to mention. Like you must believe certain unlikely things or you will be tormented forever in hell ([Mk.16:16](#), [Jn.3:18, 36](#)); you must kill witches [Ex.22:18](#), homosexuals [Lev.20:13](#), those who believe differently than you [Dt.13:6-10](#), disobedient children [Dt.21:18-21](#), etc. [6:8](#)

Zechariah

121. "Execute true judgment, and shew mercy and compassions every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." [7:9-10](#)
122. "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath." [8:16-17](#)

Malachi

123. "Let none deal treacherously against the wife of his youth." [2:15](#)
124. God disapproves of adultery, lying, oppressing workers, and mistreating widows, orphans, and strangers. [3:5](#)

Matthew

125. "Love your enemies." Well, it's a nice thought. But it seems strange coming from someone who damns his enemies to hell. ([Mk.16:16](#)) [5:44](#)
126. Jesus tells his disciples not to pray in public. Those who favor school prayer, National Day of Prayer, etc. should take his advice. [6:5-6](#)
127. "Consider the lilies of the field..." A nice analogy, good advice (unless you live in cold climates), and a great movie. [6:28](#)

128. "Judge not, that ye be not judged." [7:1](#)
129. Avoid hypocrisy. Consider your own faults rather than criticizing others. [7:3-4](#)
130. The Golden Rule: Treat others as you would like to be treated. Too bad God doesn't follow this rule. [7:12](#)
131. Jesus lists the "ten commandments," but his list has only six, and the sixth is not one of the ten. The commandments given by Jesus are secular, not religious, in nature. [19:18](#)
132. Jesus quotes [Lev.19:18](#): "Love thy neighbor as thyself." This is by far the best verse in Leviticus, and one of the best in the entire bible. [22:39](#)
133. Jesus gives some good advice here. Unfortunately, he gives contradictory advice in Mt.10:34 and Lk.22:36. And, of course, it is also contradicted in innumerable places elsewhere in the bible (See Violence and Injustices for some examples). [26:52](#)

Mark

134. When Jesus lists the "ten" commandments, he only mentions five -- the humanistic ones that make no mention of God. He also gives one that is not included in the so-called ten commandments: "defraud not." Just where he got this one is anyone's guess. [10:19](#)
135. Jesus quotes [Lev.19:18](#): "Love thy neighbor as thyself." This is by far the best verse in Leviticus, and one of the best in the entire bible. But in the next chapter of Leviticus, God orders us to kill wizards ([20:6](#)), children who are disrespectful toward their parents ([20:9](#)), adulterers ([20:10](#)), and homosexuals ([20:13](#)). And throughout the Old Testament, God encourages the Israelites to kill their neighbors every chance they get. (See [Numbers 31](#) and [1 Samuel 15](#) for just two of many examples.) [12:31](#)

Luke

136. "Be ye therefore merciful, as your Father also is merciful." [6:36](#)
Well I'm glad Jesus thinks we should be merciful. But the Old Testament God is a strange role model for mercy! (See [Dt.7:2](#) for an example of the OT God's mercy.)
137. The story of the good Samaritan gets my vote for the best bible story. We should all "go and do likewise." [10:30-37](#)

John

138. Jesus tells those who intend to stone to death an adulteress that whoever among them that is without sin should "cast the first stone." [8:7](#)
Good advice -- but it directly contradicts the teachings of the Old Testament ([Lev.20:10](#)). If that wasn't a good law, then why did God make it? Has he since changed his mind? Shouldn't it then be removed (along with most of the OT) from the bible?
139. "The truth shall make you free." [8:32](#)
140. "Love one another." [13:34](#), [15:12](#), [17](#)
141. "What is truth?" Good question. [18:38](#)

Romans

142. Let your love be genuine. Do good; avoid evil. [12:9](#)
143. Be kind to others. [12:10](#)
144. Show empathy toward others. [12:15](#)
145. Associate with the lowly. Don't pretend to be wiser than you are. [12:16](#)
146. Don't return evil for evil. [12:17](#)
147. In so far as possible, live peaceably with others. Be kind to your enemies. Overcome evil with good. [12:19-21](#)
148. "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." [13:9-10](#)
Well, that sounds nice, but what about [Ex.22:18](#)?

149. Good advice from the Apostle Paul: "Let every man be fully persuaded in his own mind." [14:5](#)

1 Corinthians

150. Love is a good thing. [8:1](#)
151. Some nice thoughts about charity. [13:4](#)
152. Paul says we should "put away childish things."
(Like believing in the bible?) [13:11](#)
153. Speak clearly. Too bad the whole Bible doesn't
follow this principle. [14:8-9](#)
154. Do all things with love. [16:14](#)

Galatians

155. Serve others with love. [5:13](#)
156. "Thou shalt love thy neighbour as thyself." [5:14](#)
157. Don't be conceited or envious of others. [5:26](#)

Ephesians

158. "Wherefore putting away lying, speak every man
truth with his neighbour." [4:25](#)
159. "Let not the sun go down upon your wrath." [4:26](#)
160. Some good advice about being kind to others.
[4:31-32](#)
161. Don't steal, but rather work so that you will have
something to give to those who are in need. [4:28](#)
162. Love your wife as yourself. [5:33](#)

Philippians

163. Don't fight, be humble, and look after the needs of
others. [2:3-4](#)
164. Here are some words that we all should follow:
"Finally, brethren, whatsoever things are true,
whatsoever things are honest, whatsoever things
are just, whatsoever things are pure, whatsoever
things are lovely, whatsoever things are of good

report; if there be any virtue, and if there be any praise, think on these things." [4:8](#)

Colossians

- 165. Avoid anger, wrath, and malice. [3:8](#)
- 166. Don't lie. [3:9](#)
- 167. Be merciful, kind, humble, and forgiving toward one another. [3:12-13](#)
- 168. "Husbands, love your wives." [3:19](#)
- 169. "Fathers, provoke not your children to anger, lest they be discouraged." [3:21](#)
- 170. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Good advice for both believers and skeptics. [4:6](#)

1 Thessalonians

- 171. "Comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." [5:14-16](#)
- 172. Paul gives some good advice in this verse, saying "prove all things; hold fast to what is good." [5:21](#) But should we "[prove all things](#)," as Paul says in this verse, or "believe all things," as he says in [1 Cor.13:7](#)?

1 Timothy

- 173. Paul says to "refuse ... old wives' fables." [4:7](#) Well, that's a good idea. But what about old husbands' fables? Old Bible fables?
- 174. Paul seems to condemn slavery, or at least the selling of slaves ("menstealers" in the KJV). Unfortunately, [many other verses](#) of the bible

seem to promote slavery.

Timothy

175. Play by the rules. [2:5](#)

176. Paul advises us to ignore "fables and endless genealogies." [1 Tim.1:4](#), [Titus 3:9](#)

If we follow his advice we would ignore most of the Bible -- especially the genealogies found in [Gen.10](#), [1 Chr.1-9](#), [Mt.1](#), and [Lk.3](#).

Titus

177. Paul says to disregard Jewish fables. [1:14](#)

Like the entire Bible, maybe?

178. Do good works; be gentle toward others; avoid fighting or speaking unkindly about others. [3:1-2](#)

Hebrews

179. "Let us consider one another to provoke unto love and to good works." [10:24](#)

180. "Let brotherly love continue." [13:1](#)

181. Be hospitable to strangers for "thereby some have entertained angels." [13:2](#)

182. Avoid "strange doctrines." [13:9](#)

Those who follow his advice will avoid nearly everything that the Bible teaches.

James

183. Excellent advice for us all: "Let every man be swift to hear, slow to speak, slow to wrath." [1:27](#)

184. Help others that are in need; don't just wish them well. [2:15-16](#)

This is good advice, though it's unfortunate that James restricted this help to "brothers". Did he mean by this that you only need to help fellow believers?

185. James ridicules those who say salvation is by faith alone. [2:19](#)
He says the devils believe in God. Will their faith save them?
186. "Speak not evil of one another." [4:11](#)

1 Peter

187. Be compassionate and courteous. Don't seek revenge when you are harmed by another. Speak kindly of others. Do good and avoid evil. [1 3:8-11](#)
188. Peter says that Christians should be ready to explain why they believe what they do. [3:15](#)
This is a good verse to quote when Christians refuse to debate you.
189. Be hospitable to one another without grudging. [4:9](#)
190. Don't murder, steal, do evil things, or interfere needlessly in the lives of others. [4:15](#)
I wish Christians would follow Peter's advice here, especially the "busybody" part, and stay out of the beliefs and sex lives of nonchristians.

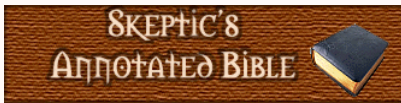
1 John

191. Love "in deed and truth." [3:18](#)
Great idea. Does this mean we don't have to kill disobedient children ([Dt.21:18-21](#)), nonbelievers ([Dt.17:2-7](#)), sabbath breakers ([Ex.31:14-15](#)), etc. anymore? Or is this just the way that Christians express their love "in deed and truth"?
192. "Love one another, for God is love." [4:7](#)
John must be talking about some other God, because the God of the Old Testament couldn't possibly be confused with love. (Love wouldn't behave like the God of [Ezekiel 9:5-6](#).)

3 John

193. Do good; avoid evil. [11](#)





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Homosexuality

Genesis

1. "The men of Sodom were wicked and sinners before the Lord exceedingly." (Gee, I guess they must have been gay -- at least that is what the Christian Right believes.) [13:13](#)
2. God kills everyone in Sodom and Gomorrah. This was because, so say the Christian Right, some homosexuals lived there. [19:4-5](#), [24-25](#)

Leviticus

3. Homosexual acts are an abomination to God. [18:22](#)
4. Homosexuals must be executed. [20:13](#)

Deuteronomy

5. Women are not to wear men's clothing -- it's an "abomination unto the Lord." [21:5](#)
6. God says not be bring any whore, sodomite, or dog into the house of the Lord. For "these things are an abomination to the Lord." Sodomites and dogs are biblical names for homosexuals. [23:17-18](#)

1 Samuel

7. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul ... And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments ... and his girdle." [18:1-4](#)
8. "Jonathan ... delighted much in David." [19:2](#)

9. Saul is angered by his son's homosexual affair with David and says, "do not I know that thou has chosen the son of Jesse to thine own confusion of thy mother's nakedness?" [20:30](#)
10. David and Jonathan "kissed one another, and wept with one another" when they parted for the last time. [20:41](#)

1 Kings

11. God shows his homophobia by calling gay people "sodomites" and their sexual relations "abominations." [14:24](#)
12. Asa "did that which was right in the eyes of the LORD" by expelling homosexuals (or "sodomites", as the good book calls them). [15:12](#)
13. Jehoshaphat "did that which was right in the eyes of the Lord" and "took" the homosexuals (sodomites) "out of the land," or as the RSV says, "he exterminated" them. [22:43, 46](#)

2 Kings

14. Josiah, with God's approval, broke down the houses of the sodomites. [23:7](#)

Isaiah

15. The biblical god just doesn't seem to care much for homosexuals. And he gets especially upset when "they hide it not." So I'd just stay in the closet and hope the big guy just doesn't see you. [3:9](#)

Joel

16. They "have given a boy for a harlot." [3:3](#)

Romans

17. With his usual intolerance, Paul condemns

homosexuals (including lesbians). This is the only clear reference to lesbians in the Bible. [1:26-28](#)

18. Homosexuals (those "without natural affection") and their supporters (those "that have pleasure in them") are "worthy of death" and should be killed. [1:31-32](#)

1 Corinthians

19. Paul says homosexuals and "effeminate" folks cannot go to heaven. Guess where he thinks they'll go. [6:9-10](#)

1 Timothy

20. Homosexuals (those "that defile themselves with mankind") are included in Paul's list of lawless, disobedient, unholy, and profane people. [1:13](#)

Jude

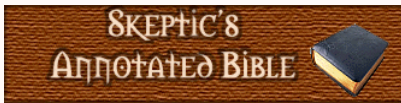
21. Don't go after "strange flesh" as did the Sodomites. [Jude 7](#)

Revelation

22. John refers to homosexuals as "dogs" and condemns them to hell. [Rev.22:15](#)

See [The Bible and Homosexuality](#) for a excellent discussion of how homosexuality is treated in the Bible.





- [Injustice SAB forum](#)



Injustices

Genesis

1. God punishes Eve, and all women after her, with the pains of childbirth and subjection to men. [3:16](#)
2. God likes Abel's dead animals better than Cain's fruits and vegetables. Why? Well, no reason is given, but it probably has something to do with the amount of pain, blood, and gore involved. [4:3-5](#)
3. God is angry. He decides to destroy all humans, beasts, creeping things, fowls, and "all flesh wherein there is breath of life." He plans to drown them all. [6:7, 17](#)
4. God repeats his intention to kill "every living substance ... from off the face of the earth." But why does God kill all the innocent animals? What had they done to deserve his wrath? It seems God never gets his fill of tormenting animals. [7:4](#)
5. God drowns everything that breathes air. From newborn babies to koala bears -- all creatures great and small, the Lord God drowned them all. [7:21-23](#)
6. The "just and righteous" Noah ([6:9](#), [7:1](#)) plants a vineyard, gets drunk, and lies around naked in his tent. His son, Ham, happens to see his father in this condition. When Noah sobers up and hears "what his young son had done unto him" (what did he do besides look at him?), he curses not Ham, who "saw the nakedness of his father," but Ham's son, Canaan. "A servant of servants shall he [Canaan] be unto his brethren." This is a typical case of biblical justice, and is one of many Bible passages that have been used to justify slavery. [9:20-25](#)
7. God sends a plague on the Pharaoh and his

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household because the Pharaoh believed Abram's lie. [12:17](#)

8. Hagar conceives, making Sarai jealous. Abram tells Sarai to do to Hagar whatever she wants. "And when Sarai dealt hardly with her, she fled." [6:16](#)
9. God tells Abram that all males must be circumcised, even those whom Abram had bought with money. There isn't the slightest evidence in this passage, or in any other in the Bible, that the biblical God disapproves of slavery. [17:12-13](#), [23](#)
10. Abraham begs God not to kill everyone in Sodom and Gomorrah. [Which is odd, since later ([Gen.22:2-10](#)) Abraham doesn't even question God's request that he kill his own son.] asks God two good questions: "Wilt thou destroy the righteous with the wicked?" and "Shall not the Judge of all the earth do right?" [18:23-25](#)
11. Lot refuses to give up his angels to the perverted mob, offering his two "virgin daughters" instead. He tells the bunch of angel rapers to "do unto them [his daughters] as is good in your eyes." This is the same man that is called "just" and "righteous" in [2 Pet.2:7-8](#). [19:8](#)
12. God kills everyone (men, women, children, infants, newborns) in Sodom and Gomorrah by raining "fire and brimstone from the Lord out of heaven." Well, almost everyone -- he spares the "just and righteous" Lot and his family. [19:24](#)
13. Lot's nameless wife looks back, and God turns her into a pillar of salt. [19:26](#)
14. God gets angry with king Abimelech, though the king hasn't even touched Sarah. He says to the king, "Behold, thou art but a dead man," and threatens to kill him and all of his people. To compensate for the crime he never committed, Abimelech gives Abraham sheep, oxen, slaves, silver, and land. Finally, after Abraham "prayed unto God," God lifts his punishment to Abimelech, "for the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah." [20:3-18](#)

15. Sarah, after giving birth to Isaac, gets angry again at Hagar (see [Gen.16:5-6](#)) and tells Abraham to 'cast out this bondwoman and her son." God commands Abraham to "hearken unto her voice." So Abraham abandons Hagar and Ishmael, casting them out into the wilderness to die. [21:10-14](#)
16. God orders Abraham to kill Isaac as a burnt offering. Abraham shows his love for God by his willingness to murder his son. But finally, just before Isaac's throat is slit, God provides a goat to kill instead. [22:2-13](#)
17. Jacob, with coaching from his mother, obtains Isaac's blessing by lying. God seems to have been fooled as well. [27:19](#)
18. Dinah, the daughter of Jacob, is "defiled" by a man who seems to love her dearly. Her brothers trick all of the men of the town and kill them (after first having them all circumcised), and then take their wives and children captive. [34:1-31](#)
19. "The terror of God was upon the cities that were round about them." I don't know what the "terror of God" is, but I'll bet it isn't pleasant. [35:5](#)
20. "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him." What did Er do to elicit God's wrath? The Bible doesn't say. Maybe he picked up some sticks on Saturday. [38:7](#)
21. After God killed Er, Judah tells Onan to "go in unto they brother's wife." But "Onan knew that the seed should not be his; and ... when he went in unto his brother's wife ... he spilled it on the ground.... And the thing which he did displeased the Lord; wherefore he slew him also." This lovely Bible story is seldom read in Sunday School, but it is the basis of many Christian doctrines, including the condemnation of both masturbation and birth control. [38:8-10](#)
22. After Judah pays Tamar for her services, he is told that she "played the harlot" and "is with child by whoredom." When Judah hears this, he says, "Bring her forth, and let her be burnt." [38:24](#)

Exodus

23. Moses murders an Egyptian after making sure that no one is looking. [2:11](#)
24. Why are some people born with disabilities? Because God deliberately makes them that way. [4:11](#)
25. God begins the process of "hardening Pharaoh's heart", thus making it impossible for any of the plagues that God sends to have any beneficial effect. [4:21](#)
(see also [Ex.7:3](#), [13](#), [9:12](#), [10:1](#), [20](#), [27](#), [11:10](#), [14:4](#), [8](#))
26. God threatens to kill the Pharaoh's firstborn son. [4:23](#)
27. God decides to kill Moses because his son had not yet been circumcised. [4:24-26](#)
28. God tells Moses and Aaron to smite the river and turn it into blood. This is the first of the famous 10 plagues of Egypt. [7:17-24](#)
29. The fifth plague: all cattle in Egypt die. [9:2-6](#)
30. The sixth plague: boils and blains upon man and beast. [9:9-12](#)
31. God kills all Egyptian cattle with hail. [9:19-20](#)
32. The seventh plague is hail. "And the hail smote throughout the land of Egypt all that was in the field, both man and beast." [9:22-25](#)
33. These verses clearly show that the mass murder of innocent children by God was premeditated. [11:4-6](#) (see [12:29-30](#))
34. God explains to Moses that he intends to "smite all the firstborn in the land of Egypt, both man and beast. [12:12](#)
35. After God has sufficiently hardened the Pharaoh's heart, he kills all the firstborn Egyptian children. When he was finished "there was not a house where there was not one dead." Finally, he runs out of little babies to kill, so he slaughters the firstborn cattle, too. [12:29-30](#)
36. To commemorate the divine massacre of the Egyptian children, Moses instructs the Israelites to

"sacrifice to the Lord all that openeth the matrix" -- all the males, that is. God has no use for dead, burnt female bodies. [13:2](#), [12](#), [15](#)

37. After hardening Pharaoh's heart a few more times, God drowns Pharaoh's army in the sea [14:4-28](#)
38. God favors Israelites "above all people." [19:5](#)
39. Any person or animal that touches Mt. Sinai shall be stoned to death or "shot through." Did Moses impose such severe penalties because he feared that someone might see him fake his meeting with God? [19:12-13](#)
40. "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation." Any god that would make such a statement is worse than jealous, although that would be bad enough. He is cruel and unjust as well. [20:5](#)
41. God gives instructions for killing and burning animals. He says that if we will make such "burnt offerings," he will bless us for it. What kind of mind would be pleased by the killing and burning of innocent animals? [20:24](#)
42. God sets down the rules regarding Hebrew slaves. You can buy one, but you must set him free on the seventh year. But if you have "given" him a wife and she bears children, then you get to keep the wife and kids. If he refuses to leave his family when his seven years are up, then bore a hole through his ear and keep him forever. (That sounds fair!) [21:2-6](#)
43. A child who hits or curses his parents must be executed. [21:15, 17](#)
44. Slavery is fine, and those who steal slaves must be killed. [21:16](#)
45. It's OK with God if you slowly beat your slaves to death. After all, they are your money. [21:20-21](#)
46. An eye for an eye and a tooth for a tooth. [21:24-25](#)
47. If an ox gores someone, then both the ox and his owner must die. [21:28](#)
48. Selling a thief to pay for his theft. [22:3](#)
49. If you "entice" an "unmarried maid" to "lie" with you, then you must marry her, unless the father

- refuses to give her to you, in which case you must pay him the going price for virgins. [22:16](#)
50. "Thou shalt not suffer a witch to live." Thousands of innocent women have suffered excruciating deaths because of this verse. [22:18](#)
 51. "Whosoever lieth with a beast shall surely be put to death." Is it really necessary to kill such people? Couldn't we just send them to counseling or something? [22:19](#)
 52. "He who sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." If this commandment is obeyed, then the four billion people who do not believe in the biblical god must be killed. [22:20](#)
 53. If you make God angry enough, he will kill you and your family with his own sword. [22:24](#)
 54. "The firstborn of thy sons thou shalt give unto me." (As a burnt offering?) [22:29](#)
 55. God promises to "send his fear before the Israelites" and to kill everyone that they encounter when they enter the promised land. [23:27](#)
 56. God has hornets that bite and kill people. [23:28](#)
 57. Wash up or die. [30:20-21](#)
 58. Whoever puts holy oil on a stranger shall be "cut off from his people." [30:33](#)
 59. And whoever uses God's favorite perfume will be exiled. [30:37-38](#)
 60. Those who break the Sabbath are to be executed. [31:14](#)
 61. Aaron makes a golden calf and tells the people to take off their clothes and dance around naked. God then punishes them mercilessly for following their divinely appointed religious leader. [32:1-35](#)
 62. "And the Lord repented of the evil which he thought to do unto his people." But how could a good God even consider doing evil to anyone? [32:14](#)
 63. God orders the sons of Levi (Moses, Aaron, and the other members of their tribe that were "on the Lord's side") to kill "every man his neighbor." "And there fell of the people that day about 3000

men." [32:27-28](#)

64. But God wasn't satisfied with the slaughter of the 3000, so he killed some more people with a plague. [32:35](#)
65. God says that he visits "the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." [34:7](#)
66. God drives out the pagan tribes and commands the Israelites to destroy their altars and places of worship. [34:11-14](#)
67. If you can't redeem him, then just "break his neck." Hey, it's all for the glory of God. [34:20](#)
68. Whoever works, or even kindles a fire, on the Sabbath "shall be put to death." [35:2-3](#)

Leviticus

69. According to these verses it's possible to sin without even knowing that you've done something wrong [5:15, 17](#), [6:7](#)
70. Two of the sons of Aaron "offered strange fire before the Lord" and "there went out fire from the Lord, and devoured them, and they died before the Lord." [10:1-2](#)
71. If priests misbehave by uncovering their heads or tearing their clothes, then God will kill them and "all the people." [10:6](#)
72. God explains the use of scapegoats. It goes like this: Get two goats. Kill one. Wipe, smear, and sprinkle the blood around seven times. Then take the other goat, give it the sins of all the people, and send it off into the wilderness. [16:6-28](#)
73. Rape of a slave woman is to be punished by scourging the victim (the slave woman) -- but the rapist's sins "shall be forgiven him." [19:20-22](#)
74. Kill anyone who "gives his seed" to Molech. If you refuse, God will cut you and your family off. [20:2-5](#)
75. Stay away from people with familiar spirits and don't "go a whoring" after them either. [20:6](#)

76. "For every one that curseth his father or his mother shall surely be put to death." Couldn't we try spanking first? [20:9](#)
77. Both parties in adultery shall be executed. [20:10](#)
78. "And the man that lieth with his father's wife ... both of them shall be put to death." Which? The man and his father? The father and his wife? Or the man and his father's wife? Oh heck, just kill all three. [20:11](#)
79. If a man "lies" with his daughter-in-law, then both must be killed. [20:12](#)
80. Homosexuals must be executed. [20:13](#)
81. If you "lie" with your wife and your mother-in-law (now that sounds fun!), then all three of your must be burned to death. [20:14](#)
82. If a man or woman "lie with a beast" both the person and the poor animal are to be killed. [20:15-16](#)
83. People with "familiar spirits" are to be stoned to death. But how can we be sure that a person's spirit is too familiar? The good book doesn't say, it just says to kill them. [20:27](#)
84. A priest's daughter who "plays the whore" is to be burned to death. [21:9](#)
85. Handicapped people cannot approach the altar of God. They would "profane" it. [21:16-23](#)
86. 21:18 Anyone with a "flat nose, or any thing superfluous" must stay away from the altar of God. [21:18](#)
87. A man who is unclean, or is a leper, or has a "running issue", or "whose seed goeth from him", or who touches any dead or "creeping thing" ... "shall not eat of the holy things, until he be clean." [22:3-5](#)
88. "But if the priest buy any soul with his money ..." It must be OK to buy slaves; even priests do it. [22:11](#)
89. Don't do any work on the day of atonement or God will destroy you. [23:29-30](#)
90. Anyone who blasphemes or curses shall be stoned to death by the entire community. [24:14-23](#)

91. An eye for an eye and a tooth for a tooth. If we apply this rule then we'll all wind up toothless and blind. [24:20](#)
92. God's instructions for buying your brother for a slave. [25:39](#)
93. God tells the Israelites to make slaves out of their neighbors. The "heathens" and "strangers" are to be their possessions forever. [25:44-46](#)
94. God describes torments that he has planned for those who displease him. The usual stuff: plagues, burning fevers that will consume the eyes, etc. but he reserves the worst for the little children. He says "ye shall sow your seed in vain, for your enemies shall eat it", "I will send wild beasts among you, which shall rob you of your children", and "ye shall eat the flesh of your sons .. daughters." [26:16-39](#)
95. God estimates the value of human life in dollars and cents. Of course, to God, females are worth considerably less than males -- but neither are worth much. [27:3-7](#)
96. All "devoted" things (both man and beast) "shall surely be put to death." [27:28-29](#)

Numbers

97. God displays his hospitality with the admonition: "The stranger that cometh nigh shall be put to death." [1:51](#)
98. Two of Aaron's sons are killed by God for "offering strange fire before the Lord." [3:4](#)
99. God repeats his order (see [1:51](#)) to kill any strangers who happen to come near. [3:10](#)
100. Once again (see [1:51](#) and [3:10](#)) God tells his favorite people to kill any strangers that come near. [3:38](#)
101. Don't touch or "go in to see when the holy things are covered." God kills people who touch or look at uncovered holy things. [4:15](#), [4:20](#)
102. God tells the people to expel from camp "every leper, every one that hath an issue, and whoever is

defiled by the dead." So by God's instructions, the sick are abandoned and left to suffer and die alone. [5:1-4](#)

103. The Law of Jealousies. If a man suspects his wife of being unfaithful, he reports it to the priest. The priest then makes her drink some "bitter water." If she is guilty, the water makes her thigh rot and her belly swell. If innocent, no harm done -- the woman is free and will "conceive seed." In any case, "the man shall be guiltless from iniquity, and this woman shall bear her iniquity." [5:11-31](#)
104. If you don't keep the Passover you'll be "cut off" from your people. [9:13](#)
105. "And when the people complained, it displeased the Lord: and the Lord heard it." (He had his hearing aid on.) He then burns the complainers alive. That'll teach them. [11:1](#)
106. God promises to give them "flesh to eat," not for just a few days, but "for a whole month, until it come out of your nostrils, and it be loathsome to you." Yuck. [11:20](#)
107. "And while the flesh [of the quails] was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. "The Bible isn't too clear about what these poor folks did to upset God so much; all it says is that they had "lusted." [11:33](#)
108. Miriam and Aaron (Moses' brother and sister) criticize Moses for marrying an Egyptian woman and thus breaking the law of God (see [Ex.34:16](#), [Dt.7:31](#), [1 Kg.11:2](#)). But God makes it clear that his rules don't apply to his favorites, and he strikes Miriam with leprosy. Notice that only Miriam is punished, though both she and Aaron complained. God just doesn't like women much, does he? [12:1](#), [9-10](#)
109. More plagues and pestilence sent by God. God repeats one of his favorite promises: "your carcasses shall fall in this wilderness." [14:12](#), [29](#), [14:32-37](#)
110. God punishes the children for the failings of their

great-great grandfathers. Bible-believers call this justice. [14:18](#)

111. "If any soul sin through ignorance ..." but how can someone sin through ignorance? Don't you have to know that an action is wrong for it to be sinful? Oh well, if you do happen to sin through ignorance, you can be forgiven by God if you kill some animals. [15:27-30](#)
112. The Israelites find a man picking up sticks on the sabbath. God commands them to kill him by throwing rocks at him. [15:32-36](#)
113. Because of a dispute between Korah and Moses, God has the ground open up and it swallows Korah and his family. And then, just for the hell of it, God has a fire burn 250 men (friends of Korah?) to death. [16:20-49](#)
114. After God killed Korah, his family, and 250 innocent bystanders, the people complained saying, "ye have killed the people of the Lord." So God, who doesn't take kindly to criticism, sends a plague on the people. And "they that died in the plague were 14,700." [16:41-50](#)
115. God threatens to kill those who murmur. To which the people reply, "Behold, we die, we perish, we all perish Shall we be consumed with dying?" [17:12-13](#)
116. According to this verse, it is wise to stay away from holy things and places -- like churches. God will kill you if you get too close. [18:3](#)
117. God shows us how to make new friends by saying : "The stranger that cometh nigh shall be put to death."
118. Don't get near holy things or "pollute" them. If you do, God will kill you. [18:22](#), [32](#) [18:7](#)
119. Bad news for undertakers: Whoever touches a dead body shall be "cut off from Israel." [19:13](#)
120. "And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." This verse demonstrates the power of prayer: If you ask God, he will destroy entire cities for you. [21:3](#)
121. God delivers the Amorites into Moses' hands.

(You're in God hands with Moses.) So Moses does the usual thing, killing everyone "until their was none left alive." [21:34-35](#)

122. God says to Balaam, "If men come to call thee, rise up, and go with them." Men come, and Balaam goes with them, just as God had commanded." And God's anger was kindled because he went" -- but he was just following God's instructions! [22:20-22](#)
123. After the people "commit whoredom with the daughters of Moab," Moses has them all killed. Then God tells Moses to hang their dead bodies up in front of him; God says that this will satisfy him. [25:1-5](#)
124. When one of the Israelite men brings home a foreign woman, "Phinehas (Aaron's grandson) sees them and throws a spear "through the man .. and the woman through her belly." This act pleases God so much that "the plague was stayed from the children of Israel." But not before 24,000 had died. [25:6-9](#)
125. God tells Moses how to care for his neighbors by saying: "Vex the Midianites, and smite them." [25:16-17](#)
126. The ground swallow Korah and his companions and a fire consumes 250 men. [26:10](#)
127. "And Nadab and Abihu died when they offered strange fire before the Lord." When you go camping avoid making any unusual fires. [26:61](#)
128. Under God's direction, Moses' army defeats the Midianites. They kill all the adult males, but take the women and children captive. When Moses learns that they left some live, he angrily says: "Have you saved all the women alive? Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." So they went back and did as Moses (and presumably God) instructed, killing everyone except for the virgins. In this way they got 32,000 virgins -- Wow! [Even God gets some of the booty --

- including the virgins. ([31:28-29](#))] [31:1-54](#)
129. God killed all the Egyptian firstborn. [33:4](#)
130. "The revenger of blood" must murder the murderer just as soon as he sees him. [35:19, 21](#)

Deuteronomy

131. "The Lord destroyed them before them" -- the general treatment of the people who were supposedly displaced by the Israelites. [2:21-22](#)
132. God hardened the heart of the king of Heshbon and so that he could have him and all of his people killed. [2:30](#)
133. At God's instructions, the Israelites "utterly destroyed the men, women, and the little ones" leaving "none to remain." [2:33-36](#)
134. Again the Israelites kill everyone: "men, women, and children, of every city." [3:3,6](#)
135. When going to war, don't be afraid. God is on your side; "he shall fight for you." [3:22](#)
136. God destroyed the followers of Baalpeor. [4:3](#)
137. God is "a consuming fire, even a jealous God." [4:24](#)
138. God, by his own admission, is a jealous God who unjustly punishes great-great grandchildren for the failings of their long-dead ancestors. [5:9](#)
139. If you worship the wrong god, God will get jealous and kill you. [6:15](#)
140. God instructs the Israelites to kill, without mercy, all the inhabitants (strangers) of the land that they conquer. [7:2](#)
141. If you do show any mercy to such strangers, "give your daughters to any of them, or "take" any of their daughters, then you'll get God so angry that he'll "destroy thee suddenly." [7:4](#)
142. God prefers the Israelites to everyone else. It's not that he's prejudiced, he just like them better. [7:6](#)
143. Those who do as God says will never be infertile (neither will their cows!) and will never get sick. (God will send infertility and diseases on the other guys.) [7:14-15](#)

144. God commands his people to "consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity on them." [7:16](#)
145. God will send hornets to kill your enemies, "for the Lord thy God is among you, a mighty God and terrible." [7:20-23](#)
146. God is "a consuming fire" that destroys people. [9:3](#)
147. Prophets and dreamers are to be executed if they say or dream the wrong things. [13:1-5](#)
148. If your brother, son, daughter, wife, or friend tries to get you to worship another god, "thou shalt surely kill him, thine hand shall be first upon him to put him to death." If Bible-believers followed this one, they would have to kill many of their own family and friends. [13:6-10](#)
149. If you hear of a city where another god is worshiped, then destroy everyone in the city (even the cattle) and burn it down. (Watch out Salt Lake!) [13:12-16](#)
150. Don't eat any dead animals that you find lying around. But it's okay to give it to strangers or sell it to foreigners. [14:21](#)
151. Instructions for buying your brother. [15:12-17](#)
152. Kill everyone who has religious beliefs that are different from your own. [17:2-7](#)
153. Anyone who will not listen to a priest or a judge must be executed. [17:12-13](#)
154. False prophets are to be (you guessed it) executed. How do you know who is a false prophet? By whether or not their predictions come true. (Watch out Jehovah's Witnesses!) [18:20](#)
155. Murderers and perjurers are to be executed -- "and thine eye shall not pity" them. [19:11-13](#), [18-21](#)
156. God travels with people and fights in their wars. [20:4](#)
157. In the cities that god "delivers into thine hands" you must kill all the males (including old men, boys, and babies) with "the edge of the sword But the women ... shalt thou take unto yourself." [20:13](#)

158. "But of the cities ... which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth." Kill the old men and women, the sick and the dying, the blind and the lame, pregnant mothers, nursing mothers, infants, toddlers, and babies. [20:16](#)
159. If you find a dead body and don't know the cause of death, then get all the elders together, cut off the head of a heifer, wash your hands over its body, and say our hands have not shed this blood. (That'll do it!) [21:1-8](#)
160. If you have a "stubborn and rebellious son," then you and the other men in your neighborhood "shall stone him with stones that he die." [21:18-21](#)
161. Hang on trees the bodies of those who are "accursed of God." They make nice decorations. [21:22](#)
162. If a man marries, then decides that he hates his wife, he can claim she wasn't a virgin when they were married. If her father can't produce the "tokens of her virginity" (bloody sheets), then the woman is to be stoned to death at her father's doorstep. [22:13-21](#)
163. "If a man be found lying with a woman married to a husband, then they shall both of them die." [22:22](#)
164. If a betrothed virgin is raped in the city and doesn't cry out loud enough, then "the men of the city shall stone her to death." [22:23-24](#)
165. If a man rapes an unbetrothed virgin, he must pay her father 50 shekels of silver and then marry her. [22:28-29](#)
166. You can't go to church if your testicles are damaged or your penis has been cut off. [23:1](#)
167. God won't let bastards attend church. Neither can the sons or daughters of bastards "even to the tenth generation." So if you plan to attend church next Sunday be ready to prove that your genitals are intact and don't forget your birth certificate and genealogical records for at least the last ten generations. Don't laugh. This stuff is important to God. [23:2](#)

168. No Moabite will ever be allowed into the congregation of the Lord. [23:3, 6](#)
169. God says not be bring any whore, sodomite, or dog into the house of the Lord. For "these things are an abomination to the Lord." Sodomites and dogs are biblical names for homosexuals. [23:17-18](#)
170. If a man marries a woman and later finds "some uncleanness in her," then he can divorce her and kick her out of his house. If another man marries her and then dies, the first husband cannot marry her again. "For that is an abomination before the Lord." [24:1-4](#)
171. "Remember what the Lord thy God did unto Miriam." (He struck her with leprosy for rightly accusing Moses of breaking God's laws regarding marriage [[Num.12:10](#)]). [24:9](#)
172. If a man dies before his wife has a child, then the widow must marry her husband's brother -- whether she likes him or not, and whether she wants to or not. [25:5](#)
173. If two men fight and the wife of one grabs the "secrets" of the other, "then thou shalt cut off her hand" and "thy eye shall not pity her." [25:11-12](#)
174. God commands the Israelites to "blot out the remembrance of Amalek from under heaven." A few hundred years later God orders Saul to kill of the Amalekites "both man and woman, infant and suckling." ([1 Sam.15:2-3](#)) [25:19](#)
175. If you don't obey all of the laws that are given in the Old Testament, God shower you with the curses that are given in the the next 52 verses ([28:16-68](#)). [28:15](#)
176. "Cursed shalt thou be in the city, and cursed shalt thou be in the field." I guess you'll be cursed just about wherever you go. [28:16](#)
177. "Cursed shall be the fruit of thy body." [28:18](#)
178. "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." [28:19](#)
179. If you misbehave, god will send you "cursing, vexing, the pestilence, consumption, fever, inflammation, extreme burning, the sword,

- blasting, and mildew." [28:20-22](#)
180. "And thy carcass shall be meat to all the fowls of the air." [28:25-26](#)
181. "The Lord will smite thee with the botch of Egypt, and the emerods [hemorrhoids], and with the scab, and with the itch, whereof thou canst be healed. The Lord will smite thee with madness, and blindness, and astonishment of heart." [28:27-28](#)
182. "Thou shalt betroth a wife, and another man shall lie with her." [28:30](#)
183. "Thine ox shall be slain before thine eyes." [28:31](#)
184. Thy sons and thy daughters shall be given unto another people." [28:32](#)
185. You will be enslaved and driven mad in another country. [28:33-24](#)
186. "The Lord will smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head." [28:35](#)
187. You will be ruled by other nations, forced to serve other gods, become a laughingstock among your neighbors, have your crops destroyed by locusts, your vines eaten by worms, and have fruitless olive trees. [28:36-40](#)
188. "Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity." [28:41](#)
189. Locusts will destroy your trees and fruit. [28:42](#)
190. "All these curses shall come upon thee ... and upon thy seed for ever." [28:48-49](#)
191. God will enslave you and destroy you with hunger, thirst, hardship, and all kinds of deprivation. [28:48-52](#)
192. "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters." [28:53-55](#)
193. "The tender and delicate woman" will be forced to eat her own children "that cometh out from between her feet." [28:56-57](#)
194. If you don't do as God says he'll send plagues to torment and destroy you. [28:58-67](#)

195. God will have you sold to your enemies -- but even they won't buy you. [28:68](#)
196. God, in his jealousy, "will not spare him and will smite him with "all the curses that are in this book." [29:20](#)
197. "And the Lord will put all these curses upon thine enemies." See [Dt.28:16-64](#) for some of the curses God has in mind. [30:7](#)
198. When God gets mad -- watch out! He'll starve you to death, burn you with fire, and send vicious beasts to devour you. He'll "destroy both the young man and the virgin, the suckling also with the man of gray hairs." Not even the helpless and innocent are spared by this psychotic God. [32:21-26](#)
199. God says, "To me belongeth vengeance, and recompense ... for the day of their destruction is at hand." God's attitude seems to be: "Go ahead, make my day." [32:35](#)
200. God says, "I kill ... I wound ... I will make my arrows drunk with blood, and my sword shall devour flesh." Someone should take his sword and arrows away, at least until he's feeling better. [32:39-43](#)

Joshua

201. Watch out for "the accursed thing." [Jos.6:18](#), [7:1](#), [7:11](#), [7:11](#), [7:13](#), [7:15](#), [22:20](#)
202. Joshua killed "everything that breathed" in each of the cities that he conquered, "as the Lord God of Israel commanded." [Jos.6:21](#), [8:24-26](#), [10:28-29](#), [10:32-33](#), [10:35](#), [10:37](#), [10:38](#), [10:40](#), [11:8](#), [11:11](#), [11:12](#), [11:14](#), [11:21](#)
203. If you happen to see "the accursed thing," don't touch it. If you do, you, your family, and all of your animals must be burned. [Jos.7:1-26](#)
204. God gets right in and fights with the Israelites. He "slew them with a great slaughter" and even "chased them along the way." What a guy. [Jos.10:10](#)

205. God threw down "great stones from heaven" so that he could kill even more people than the Israelites "slew with the sword." [Jos.10:11](#)
206. God makes the sun and moon stand still so that Joshua could get all his killing done before dark. It was the first Daylight Savings Time. [Jos.10:12-13](#)
207. "The Lord fought for Israel." [Jos.10:14](#)
208. Remember that God "is a jealous God; he will not forgive your transgressions nor your sins." [Jos.24:19](#)

Judges

209. Cutting off the thumbs and big toes of 71 kings. [Jg.1:6-7](#)
210. Ehud's message from God. [Jg.3:20-22](#)
211. Jael drives a tent stake through her guest's head. For this she is "blessed above women." [Jg.4:17-23](#), [5:24-26](#)
212. "Have they not divided the prey, to every man a damsel or two?" [Jg.5:30](#)
213. Jephthah sacrifices his daughter to God. [Jg.11:29-39](#)
214. The spirit of God comes mightily upon Samson (and he kills things). [Jg.14:6](#), [14:19](#), [15:14-16](#)
215. Samson catches 300 foxes, ties their tails together, and sets them on fire. [Jg.15:4-5](#)
216. Samson kills 1000 men with the jawbone of an ass. [Jg.14:15-16](#)

1 Samuel

217. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." If God doesn't like you, he'll send a thunderstorm your way to break your body into little pieces. [2:10](#)
218. If you're not careful God will cut off your arm, consume your eyes, grieve your heart, and kill your sons and grandfathers. [2:31-34](#)
219. God smites the people of Ashdod with

- hemorrhoids "in their secret parts." [5:6, 9, 12](#)
220. for there was a deadly destruction throughout all the city; the hand of God was very heavy there. [5:11](#)
221. God delivers the Philistines into Johathan's hand. And his very "first slaughter ... was about twenty men." Not bad for a first slaughter. [14:12](#)
222. Under God's influence, the Philistines killed each other. [14:20](#)
223. God orders Saul to kill all of the Amalekites: men, women, infants, sucklings, ox, sheep, camels, and asses. Why? Because God remembers what Amalek did hundreds of years ago. What did this have to do with the present situation? Nothing. God just wanted to some more innocent people killed. [15:2-3](#)
224. Saul killed everyone but Agag (the king) and the best of the animals. But still God was furious with Saul for not killing everything as he had been told to do. He said, "it repenteth me that I have se Saul up to be king." [15:7-26](#)
225. To please God, Samuel hacks Agag in pieces "before the Lord" [I bet God enjoyed that!] -- after Agag pleads with him saying, "surely the bitterness of death has past." [15:32-34](#)
226. "The evil spirit from God came upon Saul, and he prophesied." [18:10](#)
227. David kills 200 Philistines and brings their foreskins to Saul to buy his first wife (Saul's daughter Michal). Saul had only asked for 100 foreskins, but David was feeling generous. [18:25-27](#)
228. And the evil spirit from the Lord was upon Saul." Poor guy, he just can't keep God's evil spirit off of himself. [19:9](#)
229. "And it came to pass about ten days after, that the Lord smote Nabal, that he died." This was convenient for David who then stole his property and his wife, Abigail. [25:38](#)
230. So David takes his second wife (Abigail) after God killed he husband (Nabal). He also, at the same time, took another wife (#3), Abinam. In the

meantime, Saul gave Michal (his daughter and David's first wife) to another man. [25:41-44](#)

231. "And David smote the land and left neither man nor woman alive." (No wonder God liked David so much!) [27:8-11](#)
232. Saul visits a woman with a "familiar spirit" and she brings Samuel back from the dead. Samuel once again explains that God is angry at Saul for not killing all of the Amelekites. He says God is going to deliver all of Israel into the hands of the Philistines. (Since Saul refused to slaughter innocent people, God will slaughter the Israelites. Fair is fair.) [28:8-19](#)

2 Samuel

233. David has his "young men" kill people, cut off their hands and feet, and hang them up over a pool. [2 Sam.4:12](#)
234. David kills all the Amalekites again (see [15:7-8](#) where Saul kills them all the first time). [2 Sam.27:8-11](#)

1 Kings

235. Solomon justifies the murder of Joab by saying that Joab also was a murderer, and that the blood of Joab's victims "shall therefore return upon the head of Joab, and upon the head of his seed for ever." [2:33](#)
236. God is angry with Solomon, but decides to punish Solomon's son rather than Solomon himself, because he liked Solomon's father (David) so darned much. [11:11-12](#)
237. Asa "did that which was right in the eyes of the LORD" by expelling homosexuals (or "sodomites", as the good book calls them). [15:12](#)
238. Baasha kills "all of the house of Jeroboam" leaving none "to breath." This slaughter was done "according to the word of the Lord." [15:29](#)
239. Zimri kills everyone "that pisseth against a wall ...

- according to the word of the Lord." [16:11-12](#)
240. When Hiel rebuilds Jericho, he lays the foundation with the body of his oldest son and sets up the gates with his youngest son's body "according to the word of the Lord." [16:34](#)
241. Elijah orders the people to kill all prophets of Baal. [:](#)
242. [18:40](#)
243. God delivers the Syrians into the Israelites hands, and 100,000 were killed in one day. Of those that escaped, 27,000 were crushed by a falling wall. (Hey it can happen.) [20:28-30](#)
244. God sends a lion to devour a man for refusing to strike another man. [20:35](#)
245. The prophet tells king Ahab that he, and his people, shall be punished for releasing Ben-ha'dad: "Your life shall go for his life, and your people for his people." [20:42](#)
246. Naboth is stoned to death for blaspheming god and the king. [21:13](#)
247. God promises to "bring evil upon thee" and to "cut off" all those "that pisseth against the wall." God becomes furious when he sees people urinating on walls. [21:21](#)
248. Jezebel (Ahab's "strange" wife) "stirred up" Ahab to "work wickedness in the sight of the Lord." to punish her, God vows that "the dogs shall eat Jezebel." [21:23, 25](#)
249. Since Ahab humbles himself before the Lord, God decides not to bring evil on him; he'll bring it on Ahab's son instead. [21:29](#)
250. Jehoshaphat "did that which was right in the eyes of the Lord" and "took" the homosexuals (sodomites) "out of the land," or as the RSV says, "he exterminated" them. [22:43, 46](#)

2 Kings

251. Elijah proves that he is a man of God by burning to death 102 men. [2 Kg.1:10, 12](#)
252. God sends two bears to rip up 42 little children for

- making fun of Elisha's bald head. [2 Kg.2:23-24](#)
253. Elisha makes his servant (Gehazi) and all of his descendants lepers forever. [2 Kg.5:27](#)
254. God answers Elisha's prayer by smiting his adversaries with blindness. [2 Kg.6:18](#)
255. God sends a famine on the people that lasts for seven years. [2 Kg.8:1](#)
256. God vows to "cut off from Ahab him that pisseth against the wall." [2 Kg.9:8](#)
257. God has Jezebel thrown off a wall and feeds her body to the dogs. [2 Kg.9:33-37](#)
258. The 70 sons of Ahab are killed and their heads are put in baskets. [2 Kg.10:7-8](#)
259. Jehu shows off his "zeal for the Lord" by murdering everyone in Samaria. [2 Kg.10:16-17](#)
260. God rewards Jehu for murdering Ahab and his family. [2 Kg.10:30](#)
261. God, the divine physician, strikes king Azariah with leprosy. [2 Kg.15:5](#)
262. God sends lions to devour the Samaritans because "they knew not the manner of the God of the land." [2 Kg.17:25-26](#)
263. An angel of the Lord kills 185,000 men while they sleep. "And when they arose, behold, they were all dead corpses." [2 Kg.19:35](#)
264. God will "bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." [2 Kg.21:12](#)

1 Chronicles

265. God killed Er for being "evil in the sight of the Lord." [2:3](#)
266. God kills Uzza for trying to keep the ark from falling. [13:9-10](#)
267. David tortures all the inhabitants of several cities "with saws, and with harrows of iron, and with axes." [20:3](#)
268. God kills 70,000 men because David had a census. [21:7](#)

2 Chronicles

269. Solomon kills 22,000 oxen and 120,000 sheep when dedicating the temple. [2 Chr.7:5](#)
270. God kills the king of Israel and helps Abijah kill 500,000 Israelites. [2 Chr.13:15-20](#)
271. In the largest single God-assisted massacre in the bible, Asa kills one million Ethiopians. [2 Chr.14:8-13](#)
272. Whoever does not seek the God of Israel should be executed. [2 Chr.15:13](#)
273. God puts lies into the mouths of his prophets. [2 Chr.18:22](#)
274. Hate the sinner, or God will pour out his wrath upon you. [2 Chr.19:2](#)
275. God killed the women and children of Judah and smote the men with an incurable disease of the bowels until their "bowels fell out." [2 Chr.21:14-19](#)
276. Amaziah, with God's help, kills 10,000 people; another 10,000 he leaves alive so that he can throw them off a cliff and break them in pieces. [2 Chr.25:11-12](#)
277. God makes Uzziah a leper for burning incense without a license. [2 Chr.26:19-21](#)
278. Pekah kills 120,000 people in one day "because they had forsaken the Lord God of their fathers." [2 Chr.28:6, 8](#)
279. God sends the king of the Chaldees to kill all the "young men with the sword." He had "no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand." [2 Chr.36:16-17](#)

Esther

280. Our heroine (queen Esther) suggests that the ten sons of Haman should also be hanged. So "they hanged Haman's ten sons." [9:13-14](#)

Job

- 281. God gives Job to Satan, saying: "Behold, all that he hath is in thy power." [Job 1:12, 2:6](#)
- 282. God (or Satan) kills Job's children in a windstorm. [Job 1:19](#)
- 283. Satan (or God) smites Job with boils from the "sole of his foot unto his crown." [Job 2:7](#)

Psalms

- 284. God will hit heathens with a rod of iron and "dash them in pieces." [2:8](#)
- 285. Christians often say that one should love the sinner but hate the sin. Perhaps, but God hates sinners and plans to destroy them. [5:5-6](#)
- 286. If God doesn't like you, he will burn you to death. [21:9-10](#)
- 287. A sweet prayer for the destruction of one's enemies: Let their way be dark and slippery: and let the angel of the LORD persecute them.... Let destruction come upon him at unawares." [35:6,8](#)
- 288. If you forget God, God will tear you into pieces. [50:22](#)
- 289. If you don't trust in God, he'll kill you and while you're dying the "righteous" will laugh at you. [52:5-7](#)
- 290. Wicked people are wicked from birth -- God made them that way. They tell lies immediately after birth (before they can even talk!). [58:3](#)
- 291. The psalmist devoutly prays: "Break their teeth, O God, in their mouth, ... let them be cut in pieces." He says that "the righteous" will rejoice when he sees "the wicked" being dismembered by God. He'll even get a chance to "wash his feet in the blood of the wicked." Now that's entertainment! [58:6-10](#)
- 292. The psalmist asks God to kill all "the heathen" and not show them any mercy. [59:5](#)
- 293. God will laugh at the heathen as he kills them. [59:8](#)
- 294. "Consume them in thy wrath, consume them ..." --

- more sweet prayers to a savage god. [59:13](#)
295. The psalmist asks God to pour out his wrath on somebody else for a change. Why not torment some strangers "that have not known thee?" [79:6](#)
296. The psalmist asks God to "do unto them as unto the Midianites ... which became as dung for the earth." [83:9-18](#)
297. The psalmist recounts God's treatment of the Egyptians: "He smote the firstborn in their land." See [Ex.12:29-30](#) for the gory details. [105:29-36](#)
298. God is praised for the creative ways that he kills people: by drowning, earth-swallowing, and burning. [106:11-19](#)
299. God is offended by those who make things with their hands or invent things with their minds. [106:39](#)
300. The psalmist asks God to do all sorts of unpleasant things to his enemies. "Set thou a wicked man over him; and let Satan stand at his right hand Let his prayer become sin." He asks God to take away his possessions, kill him, and have his children suffer for the sins of their fathers. [109:6-14](#)
301. God is praised for slaughtering kings, nations, and little babies. [135:8, 10](#)
302. "To him that smote Egypt in their first born: for his mercy endures forever." [136:10](#)
303. God "overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever." [136:15](#)
304. God "smote great kings: for his mercy endureth for ever." [136:17-18](#)
305. The psalmist excels at hating. He hates people with a "perfect hatred." [139:19-22](#)
306. A prayer that God will burn people to death. [140:10](#)

Proverbs

307. God will laugh at your misfortunes, mock you when you are afraid, and ignore you when you ask him for help. And if you seek him, you will not

find him. [1:26-28](#)

308. God made bad people for the pleasure of punishing them. [16:4](#)
309. "The wicked shall be a ransom for the righteous." [21:18](#)
310. Beat your children hard and often. Don't worry about hurting them. You may break a few bones and cause some brain damage, but it isn't going to kill them. And even if they do die, they'll be better off. They'll thank you in heaven for beating the hell out of them. [23:13-14](#)
311. If you don't listen to and follow the laws of Moses, then don't even try praying, because your prayer will become an abomination. [28:9](#)
312. Beating your children will make them wise. [29:15](#)
313. Beat your servants (slaves), as though they were your children. [29:19](#)
314. If you mock your father or disobey your mother, the ravens will pick out your eyeballs and the eagles will eat them. [30:17](#)

Isaiah

315. God will "smite with a scab the crown of the head of the daughters of Zion" and "will discover their secret parts" since he doesn't like the way they dress and walk. [3:16-17](#)
316. God will prevent people from hearing and understanding "lest they ... convert and be healed." [6:10](#)
317. If you associate or gird yourself, God will break you in pieces. [8:9](#)
318. God will have no mercy on the widows and children of hypocrites. [9:17](#)
319. God will make every man kill his brother and then force him to eat "the flesh of his own arm." [9:19-20](#)
320. On God's day he will kill sinners with great anger, wrath, and cruelty. [13:6-9](#)
321. If God can find you, he will "thrust you through," smash your children "to pieces" before your eyes,

- and rape your wife. He will have no mercy, but will even kill your little children. [13:15-18](#)
322. God will slaughter children "for the iniquity of their fathers." [14:21](#)
323. The God of Peace will set brother against brother and kingdom against kingdom. Then he'll make the survivors seed the counsel of "wizards," and subject them to a "cruel lord." [19:2](#)
324. God sends a "perverse spirit" among the Egyptians and causes them to err "as a drunken man staggereth in his vomit." [19:14](#)
325. God is furious at everyone and is ready to kill them all. Or as Isaiah so delicately puts it: "Their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." [34:2-3](#)
326. God is the creator of evil. [45:7](#)
327. Some are transgressors "from the womb." But how can a newborn baby transgress? [48:8](#)
328. God "will do his pleasure on Babylon." That is, he will mercilessly slaughter the Babylonians. [48:14](#)
329. God will make the bad guys eat "their own flesh" and then make them "drunken with their own blood." [49:26](#)
330. "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?" Good question. [63:17](#)
331. "God's servants" will have it good; everyone else will suffer big time. [63:13-16](#)
332. God will "plead with all flesh" with fire and sword, "and the slain of the Lord shall be many." [66:16](#)
333. The carcasses of those killed by God will be piled high. They will rot and burn forever. And although their stench will be revolting to humans, it will be a sweet savour unto the Lord. [66:24](#)

Jeremiah

334. God plans to send enemy nations against his "chosen people." [1:14-15](#)

335. God tries to "correct" people by killing their children. [2:30](#)
336. "As a wife treacherously departeth from her husband ..." If a woman leaves her husband, she is "treacherous," but a man is blameless when he "puts her away" for no reason. [3:20](#)
337. Circumcise the foreskin of your heart or God will burn you to death. [4:4](#)
338. God will bring evil to destroy cities and wipe out all of the inhabitants. [4:6-7](#)
339. God has "greatly deceived this people." [4:10](#)
340. What was once fruitful is now barren. Birds have fled, people are gone, towns are in ruins. All "by his (God's) fierce anger." [4:25-28](#)
341. God sends plagues and violence to try to correct people. [5:3](#)
342. God again talks of bringing a foreign nation to destroy his chosen ones and their lands. [5:15-17](#)
343. "I am full of the fury of the Lord; I am weary of holding it in." He's anxious to "pour it out" on children, young men, husbands, wives, and old people. [6:11-12](#)
344. God will punish men by taking away all of their property, including their wives, and giving them to others. [6:12](#)
345. God "will bring evil upon this people, even the fruit of their thoughts" because they refuse to do whatever the hell he asks them to do. [6:19](#)
346. God will kill pretty much everyone: Fathers and sons, family, friends, and neighbors. God plans to kill them all after laying a stumbling block before them, just to make sure. [6:21](#)
347. God will send soldiers from the north that will kill everyone and have no mercy. [6:22-23](#)
348. God says that there are some people that you just shouldn't bother praying for. And if you do he won't listen anyway. [7:16](#)
349. God is angered by children who gather wood, fathers who make fires, and women that make bread -- for the "queen of heaven" and other gods. [7:18](#)

350. To punish the men, God will "give their wives to others." [8:10](#)
351. Don't trust anyone. Not even your neighbors, family, or friends. Those who believe differently than you are all liars and evil doers. [9:4-6](#)
352. God will kill children and young men, and the dead bodies "shall fall as dung and none shall gather them." [9:21-22](#)
353. "Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised." I guess that'd include just about everyone -- well, all the men anyway. [9:25-26](#)
354. Jeremiah prays for the destruction of the people that don't call on God's name. [10:25](#)
355. God "will bring evil upon" people from which they will not be able to escape. And if they cry out to him for help, he will not help them. [11:11](#)
356. God forbids others from praying for his victims. Such prayers would go unanswered anyway, he says, because he "will not hear them in their time of trouble." [11:14](#)
357. "For the Lord of hosts ... hath pronounced evil against thee ..." [11:17](#)
358. God will punish the people by killing their young men in war and starving their children to death. [11:22](#)
359. God's sword will "devour" everyone until "no flesh shall have peace." [12:12](#)
360. God plans to make everyone in the kingdom drunk and then "dash the fathers and the sons together." The merciful God of Peace vows to "not pity, nor spare, nor have mercy, but destroy them." What a guy. [13:13-14](#)
361. God will ignore the peoples' prayers and sacrifices, promising to kill them all instead by war, starvation, and disease. [14:12](#)
362. God will destroy by famine and sword those who are misled by the prophets, as well as the prophets themselves. [14:15-16](#)
363. God plans to do four things to his people: 1) kill

them with swords, 2) tear their flesh with dogs, 3) have the birds, and 4) the beasts eat their bodies. Why will he do these terrible things? Because of something some former king did. [15:2-4](#)

364. God again threatens Jerusalem with mass destruction. Here are some of the highlights: He will kill children, make more widows than there are grains of sand, terrorize cities, and then kill the survivors. [15:7-9](#)
365. God will have you enslaved and, if you make him mad enough, he will burn you to death. [15:14](#)
366. God has ordained that everyone "shall die of grievous deaths," and that they shall neither "be lamented" nor even buried, but "they shall be as dung upon the face of the earth." [16:3-7](#)
367. God will kill children if their parents worship other gods. [16:10-11](#)
368. God will enslave the people of Judah because they worshipped the wrong gods. [17:4](#)
369. Jeremiah asks God to bring evil upon his enemies and to "destroy them with double destruction." [17:18](#)
370. If you don't honor the Sabbath, God will burn you to death unquenchable fire. [17:28](#)
371. God admits that he does evil things to people. [18:11](#)
372. Jeremiah asks God to kill the young men in war and the children by starvation. [18:21](#)
373. God will do so much evil to the people that whoever hears of it will have their ears tingle. [19:3](#)
374. God will make parents eat their own children, and friends each other. [19:7-9](#)
375. God will break those who worship other gods as though they were made of clay, killing so many that there will not be enough room to bury them all. [19:11-13](#)
376. After Jeremiah is roughed up and arrested on the orders of Pashur the priest, he threatens Pashur *and* his friends, family and all of Judah with captivity and slaughter. Because of the actions of

- one man. [20:4](#)
377. God will fight and kill everyone "both man and beast," "with a strong arm" and a great pestilence. [21:4-6](#)
378. God will deliver Zedekiah and those that survive the famine, disease, and war into Nebuchadrezzar's hand, and "he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. [21:7](#)
379. God tells the Judeans to either surrender to the Babylonians and become their slaves or die. "Behold, I am against thee." No kidding. [21:9-13](#)
380. God will have Jeconiah's enemies kill him and his mother and then ensure that he die without leaving any sons. [22:25-30](#)
381. God promises to bring more evil upon his chosen people. [23:12](#)
382. God promises to kill everyone by war, starvation, and disease. [24:10](#)
383. God says he is going to punish Nebuchadnezzar and the Babylonians for what they have done to his people -- even though God Himself is the one who made the Babylonians attack and enslave Judah! [25:12](#)
384. God will force "all the kingdoms of the world" to drink "and be drunken". Then he'll kill "all the inhabitants of the earth" with a sword. [25:26](#)
385. God kills so many people that the entire earth will be covered with their dead bodies. No one is to mourn them or even bury them; "they shall be dung upon the ground." Plus, [more evil from God. 25:31-33](#)
386. God will destroy "the peaceable habitations" and make the land desolate "because of his fierce anger." [25:37-38](#)
387. Anyone who disobeys King Nebuchadnezzar will be punished "with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." [27:8](#)
388. God will send his usual blessings upon his people: "the sword, the famine, and the pestilence." He "will make them like vile figs, that cannot be

- eaten, they are so evil." [29:17-18](#)
389. God will kill those who refuse listen to his prophets. [29:19](#)
390. God will punish the children of Shemaiah for their father's false prophecy. [29:32](#)
391. God punishes children for the sins of their parents. [32:18](#)
392. God brings evil upon people. [32:42](#)
393. God is indeed the author of evil. Here he brags about bringing "all the evil" he can think of upon the inhabitants of Jerusalem. [35:17](#)
394. More evil plans from a supposedly good god. [36:3](#)
395. More of the good God's evil plans. [36:31](#)
396. God spreads evil wherever he goes. [40:2](#)
397. All those who move to Egypt will die by the sword, famine, or pestilence. None "shall escape from the evil" that comes directly from God. [42:15-18, 22](#)
398. God boasts some more about "all the evil that [he] has brought." [44:2](#)
399. When God pours forth his fury and his anger, entire cities are destroyed. [44:6](#)
400. God's not finished with Judah. He will bring more evil upon them. Even those Jews that flee to Egypt will not be spared. God will hunt them down and kill them all with war, famine, and disease. [44:11-13](#)
401. "I will watch over them for evil, and not for good." [44:27-28](#)
402. God says he will bring evil upon all flesh. [45:5](#)
403. The day of the Lord will be "a day of vengeance." On that day God's sword will become drunk with blood. [46:10](#)
404. God plans to drown the Philistines in a flood, and "all the men shall cry, and all the inhabitants of the land shall howl." [47:2-4](#)
405. God plans to kill just about everybody. "No city shall escape." [48:8](#)
406. "Cursed by he that keepeth back his sword from blood." [48:10](#)
407. God will cause the daughters of Rabbah to be

burned with fire. [49:2](#)

408. God plans to "bring evil upon" the people of Elam. He says he'll kill them all with a sword. [49:37](#)
409. God says to do the usual thing to the inhabitants of "the land of Merathaim": kill them all. [50:21](#)
410. God commands that all Babylonian bullocks be slaughtered, that archers shoot all Babylonians, and that all their men be killed in war. [50:27-30](#)
411. God, the pyromaniac, will personally set the fires that will burn to death the inhabitants of entire cities. [50:32](#)
412. God plans to kill all the Babylonian horses, and to make the Babylonian men "become like women." (A fate worse than death to a misogynous god.). [50:37](#)
413. God will "break in pieces" pretty much everyone and everything he can think of. [51:21](#)

Lamentations

414. God tramples "as in a winepress" mighty men, young men, and virgins. [1:15-16](#)
415. God gets angry and mercilessly torments and kills everyone, young and old. He even causes women to eat their children. [2:22](#)
416. God is like a bear or a lion who secretly pursues you and then tears you apart. [3:10-11](#)
417. "Out of the mouth of the Most High proceedeth not good and evil?" Mostly evil, I'd say -- at least if you believe the Bible. [3:38](#)
418. Once more the good God "accomplishes his fury" by making women eat their children. Praise God. [4:10-11](#)

Ezekiel

419. If a good person does something wrong after God "lays a stumbling block before him," then God will kill him. "He shall die in his sin" and whatever good he has done will be forgotten. [3:20](#)

420. God punishes everyone in Israel -- including children -- by causing a drought and famine. [4:16-17](#)
421. God says that he will mercilessly slaughter everyone by killing one third with plagues, one third with famines, and one third with wars. If any somehow survive, he'll send "evil beasts" to devour them. Finally, after he's done killing, he "will be comforted." [5:11-17](#)
422. God plans to decorate the land with human bones and dead bodies. [6:4-5](#)
423. God makes his presence known by killing people with famine, disease, and war. [6:7-14](#)
424. God repeats his plan to pour out his fury on everyone, promising again to have pity on no one. By so doing he says that "ye shall know that I am the Lord that smiteth." Indeed, who would behave so viciously? [7:3-9](#)
425. God says plague and famine will grip the city while war rages outside. And anyone who tries to escape will live a shameful life and be robbed blind by people sent from God. Then, a wicked nation will invade, taking their homes, desecrating the temples and humbling the leaders. No matter what, they're screwed. [7:13-28](#)
426. God promises again to slaughter everyone. He says that he will ignore them when they plead with him for mercy. [8:18](#)
427. God sends a "man clothed with linen" to mark the foreheads of the men who will be saved. Apparently only men are considered good enough to keep, the others (unmarked men, "maids", little children, and women) are to be slaughtered. God says he'll "fill the courts with the slain" and will have pity on no one. [9:4-10](#)
428. God says that when you fall by the sword, then you'll know that he is the Lord. [11:8-12](#)
429. When God kills everyone in the city, then you'll know that he is the Lord. (Who else would be so cruel?) [12:15-16, 20](#)
430. God gets mad at a wall and says, "Thus will I accomplish my wrath upon the wall," and many

- people will be destroyed with it. [13:14-15](#)
431. God deceives some of his prophets and then kills them for believing his lies. [14:8-9](#)
432. When really bad things happen (like you get eaten by wild beasts, get killed in war, get sick and die, etc.), then you'll know that it was God that did it to you. [14:8, 13, 15, 19, 21](#)
433. God plans to burn the inhabitants of Jerusalem. When he does so then everyone will know that he is the Lord. (Who else could be so cruel?) [15:6-7](#)
434. God dresses up Jerusalem, cleans off the blood that she was wallowing in, and then watches her open her "feet to everyone that passeth by." She made "images of men" and committed "whoredom with them." God's really angry about it and says that she will be stoned "with stones and thrust through" with swords. [16:6-41](#)
435. God will kill you for making a single mistake; all your good deeds he will ignore. [18:24](#)
436. God gave the Israelites "statutes that were not good and judgments whereby they should not live." He "polluted" them so that later he'd have an excuse to destroy them. That way, he figures, they'll know that he is God. [20:25-26](#)
437. God will set a fire in the southern kingdom that will devour everything and burn "all faces from the south to the north." [20:47-48](#)
438. Here we are told that God will kill everyone -- both the just and the unjust. [21:3-5](#)
439. God waxes rhapsodic about swords and slaying again. [21:8-17](#)
440. God continues to dream about how he will kill people, but he just can't seem to come up with any new ways. [21:31-32](#)
441. God will gather all of Israel and consume them in the fires of his anger. [22:20-22](#)
442. God couldn't find anyone to stand up to him, so he's going to destroy everyone. [22:30-31](#)
443. Two sisters were guilty of "committing whoredoms" by pressing their breasts and bruising "the teats of their virginity." As a punishment, one sister's nakedness was discovered, her children

were taken from her, and she was killed by the sword. And the fate of the surviving sister was even worse: Her nose and ears were cut off, she was made to "pluck off" her own breasts, and then after being raped and mutilated, she is stoned to death. Praise God. [23:1-49](#)

444. God gets all excited about cooking with "scum" and human flesh, saying "kindle the fire, consume the flesh, and spice it well, and let the bones be burned ... Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it." And finally, "her great scum went not forth out of her: her scum shall be in the fire." [24:3-14](#)
445. God kills Ezekiel's wife and then tells him not to mourn her. [24:15-18](#)
446. God kills pretty much everyone in sight and forces the rest into slavery. He does this to let everyone know that he is the Lord. [25:4-16](#)
447. God explains that he will have the "daughters which are in the field be slain by the sword" so that "they shall know that I am the Lord." [26:6, 8](#)
448. In railing against Tyre, God says there will be slaughter, stealing, destruction, ... everything anyone would need to know "I am the Lord." [26:7-21](#)
449. Now God has singled out the king of Tyre for his tirades. [28:7-10, 18-19](#)
450. Watch out or God will make you "die the deaths of the uncircumcised," which is, no doubt, a most unpleasant death. [28:10](#)
451. God says that Zidon will know that he is the Lord when he \ sends "pestilence and blood into her streets." [28:22-23](#)
452. God tells Ezekiel to prophesy against the pharaoh and against all Egypt. God says he will feed the Egyptians to the birds and beasts. [29:2-5](#)
453. God makes "all their loins to be at a stand." When this is achieved, God will get out his sword and "cut off man and beast out of thee." Ouch! [29:7-9](#)
454. God will punish Egypt and her allies by sending Nebuchadrezzar to "fill the land with the slain." God will top it off by making "the rivers dry,"

selling the land to "the wicked," making "the land waste," lighting fires, and having the young men "fall by the sword." [30:4-26](#)

455. God says Assyria was like a great tree in Lebanon. Then he goes on to describe how he brought it down and cut it up. This strikes fear in those that used the tree for "shade." Same goes for Egypt. They "shalt lie in the midst of the uncircumcised with them that be slain by the sword." [31:11-18](#)
456. God says he will treat Pharaoh like a whale fished out of the sea. Every bird and beast in the world will feed upon him. [32:3-6](#)
457. God wants people to get to know him better. That's why he kills so many people. He just wants them to know that he is the Lord. [32:9-20](#)
458. God's got a hardcore grudge against the "uncircumcised." [32:21-32](#)
459. God plans some more killing by the sword, beasts, and the pestilence. [33:27-29](#)
460. God "will fill his mountains with his slain men." [35:3-15](#)
461. God is furious and is out of control with the fire of his jealousy. Looks like he could use some counseling. [36:5-6](#)
462. God will cause each man's sword to be against his brother; he will send disease and make it rain fire and brimstone. He says that by doing this he'll magnify and sanctify himself and let everyone know that he is the Lord. [38:21-23](#)
463. God will have "ravenous birds" and "beasts" eat human flesh and drink human blood until they are full and drunken of "my sacrifice, which I have sacrificed for you." [39:4, 17-20](#)
464. God is preparing a feast for the animals. He's going to have them eat human flesh until they are full and drink human blood until they are drunk. What a guy! [39:17-20, 28](#)

Daniel

465. Nebuchadnezzar, after first trying to burn to death

the three Hebrews, now decrees that everyone who says anything against the Hebrew god "shall be cut in pieces, and their houses shall be made a dunghill." This is an example of the loving kindness and tolerance that supernatural belief inspires in humans. [3:29](#)

466. After going through a rather bizarre ordeal, inflicted upon him by God, Nebuchadnezzar heaps praise upon God -- in whose eyes "all the inhabitants of the earth are reputed as nothing." This is certainly a being worthy of our praise. [4:34-35](#)
467. King Darius, after trying to feed Daniel to the lions, orders those who accused Daniel (and their wives and children) to be cast into the lion den. "And the lions ... brake all their bones in pieces." [6:24](#)

Hosea

468. God "will not have mercy upon her children for they be the children of whoredoms. For their mother hath played the harlot." [2:4-5](#)
469. In accordance with God's command, Hosea *buys* himself a wife for 15 pieces of silver and one and a half homers of barley. [3:2](#)
470. If you misbehave, God will make your daughters "commit whoredom" and your wife "commit adultery." [4:13](#)
471. God's going to tear up Ephraim like a lion so "in their affliction they will seek me." That's nice. [5:14](#)
472. God plays the control freak again, "woeing" them with destruction. [7:13](#)
473. God will induce miscarriages and kill the children of Ephraim. [9:11-12](#)
474. In another "pro-life" passage, Hosea says: "Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts." [9:14](#)
475. God hates the sinner even more than the sin. [9:15](#)
476. In answering Hosea's tender prayer, God swears

he will "slay even the beloved fruit of their womb." [9:16](#)

- 477. God plans on punishing Israel the same way Beth-Arbel was destroyed; including the "dashing" of mothers and children. [10:14-15](#)
- 478. The blame for Ephraim's bloody destruction falls on Ephraim, not on God. Even though God is the one who brings it about. [12:14](#)
- 479. Because the Samaritans chose to worship another deity, God promises to dash their infants to pieces and their "women with child shall be ripped up." [13:16](#)

Joel

- 480. God torments the animals by burning their food and drying up the rivers. [1:18-20](#)
- 481. God says he will repay Israel for the damage the locusts caused -- *which he sent!* And they will "praise the name of the Lord." [2:25-26](#)
- 482. God says vengeance is only okay if he's exacting it. [3:4](#)
- 483. God plans to "sell your sons and your daughters." [3:8](#)

Amos

- 484. The divine pyromaniac threatens to "send fire unto" Hazael, Gaza, Teman, Rabbah, and Moab. [1:4-2:2](#)
- 485. God will "slay all the princes" of Moab. [2:3](#)
- 486. God explains that he punishes the Israelites because he knows them so well. [3:2](#)
- 487. All evil comes from God. [3:6](#)
- 488. God afflicts the Israelites with hunger, drought, thirst, blight, plagues and more. And he wonders why they don't turn to him? [4:6-9](#)
- 489. God sends the pestilence, kills young men with the sword, and makes the "stink of your camps to come up unto your nostrils," and nearly destroys them (ala Sodom & Gomorrah). And yet God still

- wonders why the Israelites don't turn to him. [4:10](#)
490. God threatens to diminish the Israelite's numbers and says warns that there is no refuge. Because he'll destroy those places too by "breaking out like a fire." [5:3-6](#)
491. When there is wailing and mourning, you'll know God's been there. [5:16-17](#)
492. Despite their praise, God abhors the Israelites. He is obviously hurt because they didn't offer sacrifices and more while they were wandering in the desert (however many centuries ago *that was --* and besides, who made them wander in the desert in the first place? God!). Because God's feelings are hurt, he's going to let the Babylonians plunder and kidnap his "chosen people." [5:21-27](#)
493. Because Israel is pretty well off, God feels a need to teach everyone a lesson and let the kingdom be smashed. [6:8-11, 14](#)
494. After ordered to stop prophesying, Amos gets nasty with the Amaziah the priest, telling him his wife will become a whore, his kids will be killed, and he'll die in a pagan country. [7:17](#)
495. His wrath continues with lots of dead people, trembling lands, mourning and wailing. [8:3, 8, 10](#)
496. God will eliminate anyone who prays to a different god on the day of his wrath. [8:14](#)
497. God will kill "the last of them with the sword," and any that try to escape by diving to the bottom of the sea will be bitten, at God's command, by a serpent. God will set his "eyes upon them for evil, not for good." [9:1-4](#)
498. It doesn't pay to be the "chosen people" in Amos, because God's at it again. This time, he's threatening to virtually wipe them out and kill everyone who thinks they got away. [9:8-10](#)

Obadiah

499. God spreads rumors, destroys wise men and understanding, and slaughters the house of Esau. [8, 9, 18](#)

Micah

- 500. "Evil came down from the Lord." [1:12](#)
- 501. God devises evil against a family. [2:3](#)
- 502. Because the leaders of the nation were corrupt, God is going to punish everyone. [3:9-12](#)
- 503. More ranting from a demented god. He plans to destroy cities, tear gentiles in pieces, and "execute vengeance in anger and fury upon the heathen, such as they have not heard." Praise God. [5:6-15](#)
- 504. In the same chapter that God asks, "What have I ever done to you?", God says he going to punish his supposed "chosen people" with more destruction. And he wonders why the Israelites keep turning away from him. [6:13-16](#)
- 505. Thanks to God's intervention, Judah's enemies and neighbors will become powerless and dumbfounded and submit to God only in fear. [7:16-17](#)

Nahum

- 506. God is jealous, gets furious, and takes vengeance on his adversaries. [1:2](#)
- 507. The mountains quake, the hills melt, and the earth burns -- all because of God. [1:5](#)
- 508. God says that "the fire shall devour thee, the sword shall cut thee off, it shall eat thee up like the cankerworm." [3:15](#)

Habakkuk

- 509. Injustice prevails as the wicked overtake the righteous. [1:4](#)
- 510. God is getting the Chaldeans (Babylonians) to do his dirty work and devastate Israel. [1:6](#)
- 511. God is silent while the righteous are still ruled by the wicked. [1:13-16](#)
- 512. God will strike down the Chaldeans (Babylonians) for attacking Israel. But, in verse [1:6](#), God raised

them up to do just that! [2:8](#)

513. "Before him [God] went the pestilence, and burning coals at *his feet*." [3:5](#)

Zephaniah

514. God plans to kill every living thing. [1:2-3](#)

515. God "will punish the princes, and the king's children, and all such as are clothed with strange apparel." [1:8](#)

516. God doesn't have night-vision, so he needs candles when he comes to punish these people that say, "The LORD will not do good, neither will he do evil": atheists, agnostics, freethinkers, etc. [1:12](#)

517. God will "bring distress upon men" so that they "walk like blind men." He will pour out their blood like dust and "their flesh as dung." [1:17](#)

518. God plans to kill all the inhabitants of the sea coast. [2:5](#)

519. God threatens to destroy Moab and Ammon in the same way that he did Sodom and Gomorrah. [2:9](#)

520. God will kill the Ethiopians with his own sword. [2:12](#)

521. God brags about destroying a city and killing all of its inhabitants. [3:6](#)

522. "All of the earth shall be devoured with the fire" of God's jealousy. [3:8](#)

523. After all of this smiting, God can only get the "afflicted and poor" people to believe in him. [3:12](#)

Haggai

524. Because the Israelites have not yet repaired the temple while selfishly tending to their own homes, God destroys their homes, dries up the crops and eliminates the labor. [1:9-11](#)

525. God brought blight and hail upon the Israelites, and he's mad because they don't turn to him? What the hell did he expect? [2:17](#)

526. God will make the horses and their riders be killed by "the sword of his brother." [2:22](#)

Zechariah

527. God plans to get revenge on those that plundered Jerusalem by having their slaves rebel. [2:9](#)
528. God "set all men one against his neighbor." [8:10](#)
529. God says he will strip and burn the rich and wise land of Hadrach because he prefers Jerusalem. [9:4](#)
530. God will mercilessly "feed the flock of slaughter" by making every one kill his neighbor. [11:6](#)
531. God wants everyone to eat "the flesh of another." [11:9](#)
532. God wants this shepherd, whom he himself raised, to be hacked up and blinded. [11:17](#)
533. God will open his eyes and smite "every rider with madness ... and every horse ... with blindness." [12:4](#)
534. A prophet must be killed by his own parents by "thrusting him through when he prophesieth." [13:3](#)
535. God will see to it that Jerusalem "shall be taken ... and the women ravished." [14:2](#)
536. God will "go forth and fight" with "his feet" on the mount of Olives. [14:3](#)
537. God will smite the people with plagues that will cause their flesh, eyes, and tongues to rot away. [14:12](#)
538. God will make everyone fight and kill his neighbor. [14:13](#)
539. God sends his plagues on animals too. [14:15](#)
540. In his never-ending quest to satisfy his ego's thirst, God decrees that anyone who survives all these plagues and slaughters must worship God. And after all of that, who wouldn't? [14:16](#)
541. God will "smite the heathen" with a plague. [14:18](#)

Malachi

542. God, for some strange reason, "hated Esau." [1:3](#)
543. God hates the Edomites, and his hatred will last forever. [1:4](#)
544. God continues to demand cruel animal sacrifices.

And not just any animals will do. He is insulted when blind, lame, or sick animals are killed for him. [1:8](#), [13-14](#)

- 545. Give glory to God or he will curse you. [2:2](#)
- 546. God curses the Israelites for "robbing" him by not paying the proper amount of money in tithes. [3:9](#)
- 547. The Old Testament ends fittingly with these ten words: "lest I come and smite the earth with a curse." [4:6](#)

Matthew

- 548. Jesus strongly approves of the law and the prophets. He hasn't the slightest objection to the cruelties of the Old Testament. [5:17](#)
- 549. Jesus recommends that to avoid sin we cut off our hands and pluck out our eyes. This advice is given immediately after he says that anyone who looks with lust at any women commits adultery. [5:29-30](#)
- 550. Jesus says that most people will go to hell. [7:13-14](#)
- 551. "the children of the kingdom [the Jews] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." [8:12](#)
- 552. Jesus shows no compassion for the bereaved, saying to a man who had just lost his father: "Let the dead bury the dead." [8:21](#)
- 553. Jesus sends some devils into a herd of pigs, causing them to run off a cliff and drown in the waters below. [8:32](#)
- 554. Cities that neither "receive" the disciples nor "hear" their words will be destroyed by God. It will be worse for them than for Sodom and Gomorrah. And you know what God supposedly did to those poor folks (see [Gen.19:24](#)). [10:14-15](#)
- 555. Jesus says that we should fear God who is willing and "able to destroy both soul and body in hell." [10:28](#)
- 556. "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." [10:33](#)

557. Jesus condemns entire cities to dreadful deaths and to the eternal torment of hell because they didn't care for his preaching. [11:20-24](#)
558. When Jesus' mother and brothers want to see him, Jesus rudely asks, "Who is my mother? Who are my brothers?" So much for Jesus' family values. [12:47-49](#)
559. Jesus explains that the reason he speaks in parables is so that no one will understand him, "lest ... they ... should understand ... and should be converted, and I should heal them." [13:10-15](#)
560. Jesus will send his angels to gather up "all that offend" and they "shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." [13:41-42, 50](#)
561. Jesus is criticized by the Pharisees for not washing his hands before eating. He defends himself by attacking them for not killing disobedient children according to the commandment: "He that curseth father or mother, let him die the death." (See [Ex.21:15](#), [Lev.20:9](#), [Dt.21:18-21](#)) So Jesus thinks that children who curse their parents should be killed. [15:4-7](#)
562. Jesus refuses to heal [the Canaanite](#) ([Mk.7:26](#) says she was Greek) woman's possessed daughter, saying "it is not meet to take the children's bread, and to cast it to the dogs." [15:22-26](#)
563. Jesus condemns the whole world, saying "Woe unto the world because of offenses." [18:7](#)
564. Jesus advises his followers to mutilate themselves by cutting off their hands and plucking out their eyes. He says it's better to be "maimed" than to suffer "everlasting fire." [18:8-9](#)
565. In the parable of the marriage feast, the king sends his servants to gather everyone they can find, both bad and good, to come to the wedding feast. One guest didn't have on his wedding garment, so the king tied him up and "cast him into the outer darkness" where "there shall be weeping and gnashing of teeth." [21:10-14](#)
566. Jesus condemns the Jews for being "the children of them which killed the prophets." [23:31](#)

- 567. God will come when people least expect him and then he'll "cut them asunder." And "there shall be weeping and gnashing of teeth." [24:50-51](#)
- 568. Jesus will give to those who already have and take from those who have nothing. He must've been a republican. [25:29](#)
- 569. Jesus tells us what he has planned for those that he dislikes. They will be cast into an "everlasting fire." [25:41](#)
- 570. Jesus says the damned will be tormented forever. [25:46](#)
- 571. This verse blames the Jews for the death of Jesus and has been used to justify their persecution for twenty centuries. [27:25](#)

Mark

- 572. Jesus becomes angry at those who said that he had "an unclean spirit," so he announces the unforgivable sin: "blasphemy against the Holy Ghost." [3:29](#)
- 573. Jesus explains why he speaks in parables: to confuse people so they will go to hell. [4:11-12](#)
- 574. Jesus says that those who have been less fortunate in this life will have it even worse in the life to come. [4:25](#)
- 575. Jesus sends the devils into 2000 pigs, causing them to jump off a cliff and be drowned in the sea. When the people hear about it, they beg Jesus to leave. [5:12-13](#)
- 576. Any city that doesn't "receive" the followers of Jesus will be destroyed in a manner even more savage than that of Sodom and Gomorrah. [6:11](#)
- 577. Jesus criticizes the Jews for not killing their disobedient children as required by Old Testament law. (See [Ex.21:15](#), [Lev.20:9](#), [Dt.21:18-21](#)) [7:9-13](#)
- 578. Jesus initially refuses to cast out a devil from a Syrophenician woman's daughter, calling the woman a "dog". After much pleading, he finally agrees to cast out the devil. [7:25-29](#)
- 579. Jesus gets mad at his disciples for failing to cast

out a devil and says, "O faithless generation, how long shall I be with you? how long shall I suffer you?" [9:19](#)

- 580. Jesus tells us to cut off our hands and feet, and pluck out our eyes to avoid going to hell. [9:43-49](#)
- 581. Jesus says that rich people cannot go to heaven. [10:25](#)
- 582. Jesus will reward men who abandon their wives and families. [10:29-30](#)
- 583. Jesus kills a fig tree for not bearing figs, even though it was out of season. [11:13-14](#)
- 584. Jesus says that those that believe and are baptized will be saved, while those who don't will be damned. [16:16](#)

Luke

- 585. God strikes Zacharias dumb for doubting the angel Gabriel's words. [Lk.1:20](#)
- 586. John the Baptist says that Christ will burn the damned "with fire unquenchable." [Lk.3:17](#)
- 587. Peter and his partners (James and John) abandon their wives and children to follow Jesus. [Lk.5:11](#)
- 588. Jesus says that people who are rich, well-fed, happy, or respected are going to hell. [Lk.6:24-26](#)
- 589. Jesus says that he speaks in parables so "that seeing they might not see, and hearing they might not understand." [Lk.8:10](#)
- 590. Jesus says that entire cities will be violently destroyed and the inhabitants "thrust down to hell" for not "receiving" his disciples. [Lk.10:10-15](#)
- 591. Jesus calls his critics fools, thus making himself, by his own standards ([Mt.5:22](#)), worthy of "hell fire." [Lk.11:40](#)
- 592. Jesus says that we should fear God since he has the power to kill us and then torture us forever in hell. [Lk.12:5](#)
- 593. Jesus says that his disciples must hate their families (mothers, fathers, brothers, sisters, husbands, wives, children) and themselves. [Lk.14:26](#)

594. If you want to be a disciple of Jesus, you must abandon everything, including your family. [Lk.14:33](#)
595. "That which is highly esteemed among men [love, wisdom, honesty, courage, etc.] is an abomination in the sight of God." [Lk.16:15](#)
596. All of the vicious Old Testament laws will be binding forever. [Lk.16:17](#)
597. In the parable of the talents, Jesus says that God takes what is not rightly his, and reaps what he didn't sow. The parable ends with the words of Jesus: "bring them [those who preferred not to be ruled by him] hither, and slay them before me." [Lk.19:22-27](#)
598. Married people cannot go to heaven. [Lk.20:35](#)

John

599. Jesus speaks rudely to his mother, saying: "Woman, what have I to do with thee?" [Jn.2:4](#)
600. Those who, for whatever reason, do not believe in Jesus are tormented forever in hell. [Jn.3:18](#)
601. The wrath of God" is on all unbelievers. [Jn.3:36](#)
602. Jesus says we must eat his flesh and drink his blood if we want to have eternal life. [Jn.6:53](#)
603. The reason people didn't believe in Jesus was that God had "blinded their eyes, and hardened their heart." God did this so that they would not "understand with their heart, and be converted." [Jn.12:40](#)
604. Those who do not believe in Jesus will be cast into a fire to be burned. [Jn.15:6](#)

Acts

605. God will torture forever those who don't know the password to heaven. [Acts 4:12](#)
606. Peter and God scare Ananias and his wife to death for not forking over all of the money that they made when selling their land. [Acts 5:1-10](#)
607. The "angel of the Lord" killed Herod by having

him "eaten of worms" because "he gave not God the glory." [Acts 12:23](#)

608. Paul and the Holy Ghost conspire together to make Elymas (the sorcerer) blind. [Acts 13:8-11](#)
609. God chooses those who will believe [the right things], and only they will go to heaven. [Acts 13:48](#)
610. The first Christian book burning occurs when Paul's converts at Ephesus burn 50,000 silver pieces worth of books. [Acts 19:19](#)

Romans

611. "The wrath of God" is on all unbelievers. [Rom.1:18-20](#)
612. God abandons those who don't know him to "uncleanness and vile affections." [Rom.1:24-26](#)
613. With his usual intolerance, Paul condemns homosexuals. [Rom.1:24-26](#)
614. Paul explains that "the natural use" of women is to act as sexual objects for the pleasure of men. [Rom.1:27](#)
- 615.
616. Homosexuals (those "without natural affection") and their supporters (those "that have pleasure in them") are "worthy of death" and should be killed. [Rom.1:31-32](#)
617. God punishes everyone for someone else's sin; he then saves them by killing an innocent victim. [Rom.5:12](#)
618. God gave the law so "that the offence might abound." [Rom.5:20](#)
619. Everyone is predestined by God to be either saved or damned; they can do nothing to affect their final destiny. [Rom.8:29-30](#)
620. No one can oppose Christians since God is on their side. [Rom.8:31](#)
621. A Christian cannot be accused of any wrongdoing. [Rom.8:33](#)
622. God makes some people that are destined to go to heaven and others that will go to hell. There is

nothing that they can do to change the will of God. [Rom.9:11-12](#)

- 623. God blinded the Jews so they wouldn't recognize Jesus as the Messiah. [Rom.11:7-10](#)
- 624. "He that doubteth is damned ... Whosoever is not of faith is sin." [Rom.14:23](#)
- 625. Shun those who disagree with your religious views. [Rom.16:17](#)

1 Corinthians

- 626. Paul lists ten things that will keep you out of heaven, including homosexuality and being "effeminate." [1 Cor.6:9-12](#)
- 627. Paul says "the head of the woman is the man," meaning that the women are to be subordinate to men. [1 Cor.11:3](#)
- 628. Women are commanded by Paul to be silent in church and to be obedient to men. He further says that "if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in church." [1 Cor.14:34-35](#)

2 Corinthians

- 629. Jesus, who was without sin, was made into sin. This made the real sinners sinless. [2 Cor.5:21](#)
- 630. Keep away from unbelievers. Neither marry nor be friends with them. [2 Cor.6:14-17](#)
- 631. Christians cannot be freethinkers, since all their thoughts and imaginings must be brought into captivity in obedience to Christ. [2 Cor.10:5](#)

Galatians

- 632. Those who disagree with Paul's religious views are damned. [Gal.1:8-9](#)
- 633. Those who try to follow the law are cursed. [Gal.3:10](#)

Ephesians

- 634. We are predestined by God to go to either heaven or hell. None of our thoughts, words, or actions can affect the final outcome. [Eph.1:4-5, 11](#)
- 635. God had his son murdered to keep himself from hurting others for things they didn't do. [Eph.1:7](#)
- 636. Paul orders wives to submit themselves to their husbands "in every thing" as though they were gods. "For the husband is the head of the wife." [Eph.5:22-24](#)
- 637. Paul, who apparently approves of slavery, orders slaves to obey their masters "as unto Christ." [Eph.6:5](#)

Philippians

- 638. Everyone will have to worship Jesus -- whether they want to or not. [Phil.2:10](#)

Colossians

- 639. Paul, knowing that their faith would crumble if subjected to free and critical inquiry, tells his followers to avoid philosophy. [Col.2:8](#)
- 640. Wives, according to Paul, must submit themselves to their husbands. [Col.3:18](#)
- 641. Paul sees nothing wrong with slavery and tells slaves to obey "in all things" their masters. [Col.3:22](#)

1 Thessalonians

- 642. Paul accuses "the Jews" of killing Jesus, persecuting the prophets, displeasing God, and being "contrary to all men." He concludes that the wrath of God will "come upon them to the uttermost." [1 Th.2:14-16](#)
- 643. Jesus will take "vengeance on them that know not God" by burning them forever "in flaming fire." [2 Th.1:7-9](#)

2 Thessalonians

- 644. Jesus will "consume" the wicked "with the spirit of his mouth." [2 Th.2:8](#)
- 645. God will cause us to believe lies so that he can damn our souls to hell. [2 Th.2:11-12](#)
- 646. God selects those who are to be saved (or damned) "from the beginning." It therefore makes no difference how good, kind, honest, or loving we may be; if god hasn't chosen us, we will be damned. [2 Th.2:13](#)
- 647. Those who disagree with Paul are to be shunned. [2 Th.3:6. 14](#)

1 Timothy

- 648. Homosexuals (those "that defile themselves with mankind") are included in Paul's list of lawless, disobedient, unholy, and profane people. [1 Tim.1:10](#)
- 649. Paul delivered Hymenaeus and Alexander unto Satan so "that they might learn not to blaspheme." [1 Tim.1:20](#)
- 650. Women are to dress modestly, "with shamefacedness" -- "not with braided hair, or gold, or pearls, or costly array." [1 Tim.2:9](#)
- 651. Paul forbids women to teach or "to usurp authority over" men. Rather they are to "learn [from men] in silence with all subjection [to men]." [1 Tim.2:11-12](#)
- 652. Men are superior to women in Paul's eyes, since Adam was made before, and sinned after, Eve. But even though women are inferior to men, Paul says they shouldn't be discouraged because they shall "be saved in childbearing." [1 Tim.2:14-15](#)
- 653. Real widows are "desolate" and pray "night and day." But those widows that experience pleasure are "dead while [they] live." [1 Tim.5:5-6](#)
- 654. You should help a widow only if she : 1) is over 70 years old, 2) had only one husband, 3) has raised children, 4) has lodged strangers, 5) has

"washed the saints feet," 6) has relieved the afflicted, and 7) has "diligently followed very good work." Otherwise, let them starve. "But the younger widows refuse [to help]: for ... they will marry; having damnation." Besides the young widows are always idle tattlers -- "busybodies, spreading things which they ought not." He adds that "some are already turned aside after Satan." [1 Tim.5:9-15](#)

2 Timothy

655. God selected us to be either saved or damned, and there isn't a damned thing we can do about it. [2 Tim.1:9](#)
656. "If we deny him [Jesus], he will deny us." [2 Tim.2:12](#)
657. The devil can take us captive any time he pleases. [2 Tim.2:26](#)

Titus

658. To Paul, Jews are unruly liars "whose mouths must be stopped." [Tit.1:10](#)
659. According to Paul, the people of Crete are "always liars, evil beasts, slow bellies." [Tit.1:12](#)
660. Even old women must be "obedient to their own husbands." [Tit.2:3-5](#)
661. Paul tells slaves to obey their masters and "to please them well in all things ... showing all good fidelity." [Tit.2:9](#)
662. Heretics are to be rejected since they are subverted, sinners, and condemned by God. [Tit.3:10](#)

Hebrews

663. Anyone who doesn't share Paul's beliefs has "an evil heart." [Heb.3:12](#)
664. God will not forgive us unless we shed the blood of some innocent creature. [Heb.9:13-14, 22](#)

665. If your prayers are not answered, it's your own damned fault. [Jas.4:3](#)

1 Peter

666. Peter says that all slaves should "be subject to [their] masters with all fear," to the bad and cruel as well as the "good and gentle." [1 Pet.2:18](#)

667. Peter orders all wives to be "in subjection" to their husbands. [1 Pet.3:1](#)

2 Peter

668. Peter describes Lot, who in [Gen.19:8](#) offers his two virgin daughters to a crowd of angel rapers and later ([19:30-38](#)) impregnates them, as a "righteous man." [2 Pet.2:8](#)

1 John

669. Whoever denies "that Jesus is the Christ" is a liar and an antichrist. [1 Jn.2:22](#)

2 John

670. The nonchristian is "a deceiver and an antichrist." [2 Jn.7](#)

671. Don't associate with nonchristians. Don't receive them into your house or even exchange greeting with them. [2 Jn.10](#)

Jude

672. God makes people evil and then condemns them to hell. [Jude 4](#)

673. Jude reminds us that God destroys those who don't believe in him. [Jude 5](#)

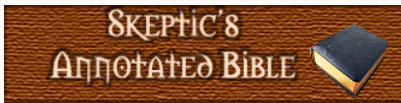
674. God sent "eternal fire" on the people of Sodom and Gomorrah for "going after strange flesh." [Jude 7](#)

Revelation

675. False Jews are members of "the synagogue of Satan." [Rev.2:9](#), [3:9](#)
676. God gave power to someone sitting on a red horse "to take from the earth ... that they should kill one another." [Rev.6:4](#)
677. God gives Death and Hell the task of indiscriminately killing one quarter of the earth's human population with the sword, starvation, and "with the beasts of the earth." [Rev.6:8](#)
678. God makes some horse-like locusts with human heads, women's hair, lion's teeth, and scorpion's tails. They sting people and hurt them for five months. [Rev.9:7-10](#)
679. Four angels, with an army of 200 million, killed a third of the earth's population. [Rev.9:15-19](#)
680. God will have people killed by fire, plagues, and beasts. There will be dead bodies rotting, unburied everywhere. And those that are not killed by God (the Christians?) will "rejoice over them [the dead non-christians?] and make merry, and shall send gifts to one another." [Rev.11:5-10](#)
681. God will send an earthquake that will kill 7000 people. [Rev.11:13](#)
682. Only 144,00 celibate men will be saved. (Those who were not "defiled with women.") [Rev.14:3-4](#)
683. Those who receive the mark of the beast will "drink of the wine of the wrath of God ... and shall be tormented with fire and brimstone ... and the smoke of their torment ascendeth up for ever and ever." [Rev.14:10-11](#)
684. "The great winepress of the wrath of God ... was trodden ... and the blood came out of the winepress, even unto the horses bridles." [Rev.14:19](#)
685. The seven vials of wrath: 1) sores, 2) sea turned to blood, 3) rivers turned to blood, 4) people scorched with fire, 5) people gnaw their tongues in pain, 6) Euphrates dries up, 7) thunder, lightning, earthquake, and hail. [Rev.16:1-21](#)

686. Jesus, whose clothes are dipped in blood, has a sharp sword sticking out of his mouth. Thus attired, he treads the winepress of the wrath of God. [Rev.19:13-15](#)
687. An angel calls all the fowls to feast upon dead human bodies, or as the angel calls it "the supper of the great God." [Rev.19:17-18](#)
688. The beast and the false prophet are cast alive into a lake of fire. The rest were killed with the sword of Jesus. "An all the fowls were filled with their flesh." [Rev.19:20-21](#)
689. When the thousand years are over, God will send Satan to deceive us all. [Rev.20:7-8](#)
690. God will send fire from heaven to devour people. [Rev.20:9-10](#)
691. Whoever isn't found listed in the book of life will be cast into the lake of fire. [Rev.20:15](#)
692. Those who are fearful or unbelieving will be cast into "the lake which burneth with fire and brimstone." [Rev.21:8](#)
693. Anyone who adds to the words in Revelation (or to the rest of the Bible) will be struck with plagues, and anyone that tries to remove anything from it will have his name removed from the book of life. [Rev.22:18-19](#)

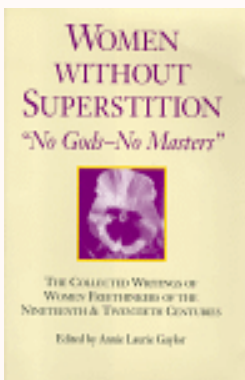
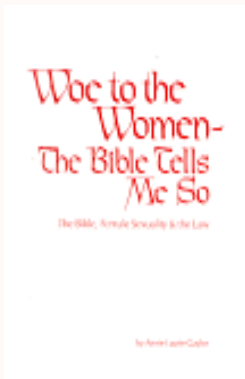




- [Insults to Women SAB forum](#)
- [ReligiousTolerance.org: The Status of Women in the Bible](#)
- [The Woman's Bible](#) By Elizabeth Cady Stanton

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Books



Insults to Women

Genesis

1. God fashions a woman out of one of Adam's ribs. This was necessary since Adam couldn't find a "help meet" in any of the animals that God made for him. [2:20-22](#)
2. Adam blames Eve and Eve blames the serpent. [3:12-13](#)
3. God punishes Eve, and all women after her, with the pains of childbirth and subjection to men. [3:16](#)
4. Lamech is the first of a long line of biblical men with more than one wife. It seems that God approves of such marriages. [4:19, 23](#)
5. Finally, sometime in the next 800 years, Adam begat some daughters. These nameless ones are the first (and nearly the last) girls to be born in the Bible. Maybe the rest of the women were made from male ribs. [5:4](#)
6. "The male and his female ..." Notice that in the Bible female animals are the property of male animals, as women are the property of men. [7:2](#)
7. Abram makes his wife lie for him, by telling the Egyptians that she is his sister. But at least it was half-true, since she was his half-sister. Such incestuous marriages are condemned elsewhere in the Bible, but god makes an exception for Abram and Sarai. (See [Gen.17:15-16](#) where God blesses their marriage.) [12:13](#)
8. Sarai is the first of a long line of barren women who were desperate for children. (In the Bible, it is the women who are barren, never the men.) She sends Abram into her handmaid, Hagar, so that she can "obtain children by her." Abram gladly complies. [16:1-4](#)
9. Sarah, who is about 90 years old and has gone

through menopause, laughs at God when he tells her that she will have a son. She asks God if she will "have pleasure" with her "Lord" [Abraham], when both are so very old. God assures her that he will return and impregnate her at the appointed time. [18:11-14](#)

10. Lot refuses to give up his angels to the perverted mob, offering his two "virgin daughters" instead. He tells the bunch of angel rapers to "do unto them [his daughters] as is good in your eyes." This is the same man that is called "just" and "righteous" in [2 Pet.2:7-8](#). [19:8](#)
11. Lot's nameless wife looks back, and God turns her into a pillar of salt. [19:26](#)
12. Honest Abe does the same "she's my sister" routine again, for the same cowardly reason. And once again, the king just couldn't resist Sarah -- even though by now she is over 90 years old. (See [Gen.12:13-20](#) for the first, nearly identical, episode.) [20:2](#)
13. God gets angry with king Abimelech, though the king hasn't even touched Sarah. He says to the king, "Behold, thou art but a dead man," and threatens to kill him and all of his people. To compensate for the crime he never committed, Abimelech gives Abraham sheep, oxen, slaves, silver, and land. Finally, after Abraham "prayed unto God," God lifts his punishment to Abimelech, "for the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah." [20:3-18](#)
14. Abraham had several concubines. [6:](#)
15. [26:7](#) Isaac uses the same "she's my sister" lie that his father used so effectively (see [Gen.12:13](#), [20:2](#)). [26:7](#)
16. Once again, like Sarah and Rebekah before her, Rachel is barren. [29:31](#)
17. "Give me children or else I die." Rachel considers herself worthless if she cannot produce children for her husband. [30:1](#)
18. But luckily she has an idea. She says to Jacob, "Behold my maid Bilhah, go in unto her." She

solved the problem the same way as did Sarah ([16:2](#)). [30:3](#)

19. Leah, not to be outdone, gives Jacob her maid (Zilpah) "to wife." And Zilpah "bare Jacob a son." [30:9](#)
20. [31:17](#) "Then Jacob ... set his ... wives upon camels." Jacob had four wives (or two wives and two concubines -- this distinction is not clear in the Bible): Rachel, Leah, Billah, and Zilpah. There is no indication that God disapproves of this arrangement. (See also [Gen.32:22](#)) [31:17](#)
21. [31:34-35](#) Laban, Rachel's father, is hunting for the "images" that Rachel had stolen from him. Rachel sits on the "images" and says to her father, "Let it not displease my lord that I cannot rise up before thee: for the custom of women is upon me." She knows that no man will come near her when she is menstruating. [31:34-35](#)
22. Dinah, the daughter of Jacob, is "defiled" by a man who seems to love her dearly. Her brothers trick all of the men of the town and kill them (after first having them all circumcised), and then take their wives and children captive. [34:1-31](#)
23. Dinah's brothers, to justify the massacre of a town for the rape of their sister, say: "Should he deal with our sister as with a harlot?" To the author of Genesis, rape is clearly a crime against the honor of men rather than against a woman. [34:31](#)
24. Rachel dies in childbirth; but at least she had another son. And in the Bible, a woman is expected to die happily as long as she has a son. [35:17-18](#)
25. "Reuben went and lay with his father's concubine." I wonder why God wants to tell us about it. Maybe he figures that "inquiring minds want to know." [35:22](#)
26. Esau (Isaac's son) had several wives (continuing the tradition of polygamy, with no editorial comment from the Bible). One of his wives, according to [36:2](#), was Adah the daughter of Elon, but in [26:34](#) her name is given as Bashemath the daughter of Elon. Yet verse 3 says Bashemath is

the daughter of Ishmael. [36:2, 6](#)

27. "And Judah saw there a daughter of a certain Canaanite ... and he took her, and went in unto her. And she conceived, and bare a son; and she called his name Er. And she conceived again [I guess Judah must have went in unto her again] and bare a son; and she called hi name Onan." (It seems that the probability of having a biblical daughter is considerably less than 50%.) [38:2-4](#)
28. After Judah pays Tamar for her services, he is told that she "played the harlot" and "is with child by whoredom." When Judah hears this, he says, "Bring her forth, and let her be burnt." [38:24](#)

Exodus

29. "Thou shalt not covet thy neighbor's wife, ... nor his ass, nor any thing that is thy neighbor's." In the Bible, women are the property of men; they are his possessions -- like an ox or an ass. [20:17](#)
30. God explains how to go about selling your daughter -- and what to do if she fails to please her new master. [21:7](#)
31. God's instructions for taking a second wife. [21:10](#)
32. If you "entice" an "unmarried maid" to "lie" with you, then you must marry her, unless the father refuses to give her to you, in which case you must pay him the going price for virgins. [22:16](#)
33. "Thou shalt not suffer a witch to live." Thousands of innocent women have suffered excruciating deaths because of this verse. [22:18](#)
34. Three times a year God wants to see all of the males. The females he never wants to see. [23:17](#)
35. "Their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." God always blames the women; it is they who "go a whoring" and then "make" the men "go a whoring." [34:16](#)
36. "Thrice in the year shall all your men children appear before the Lord." But what about the "women children"? Don't they ever get to appear before the Lord? [34:23](#)

Leviticus

37. Only unblemished males are to be killed and offered to God. Females don't even make good burnt offerings. [1:3](#), [10](#)
38. When a king sins only the best sacrifice will do -- he must offer a male goat to God. But if a commoner sins, a female will do. [4:22-28](#)
39. Women are dirty and sinful after childbirth, so God prescribes rituals for their purification. If a boy is born, the mother is unclean for 7 days and must be purified for 33 days; but if a girl is born, the mother is unclean for 14 days and be purified for 66 days. This is because, in the eyes of God, girls are twice as dirty as boys. [12:1-8](#)
40. God lays down the law on menstruating women. Such women are to God both filthy and sinful, and anyone who comes near them is contaminated by them. [15:19-30](#), [33](#)
41. "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is apart for her uncleanness," Don't even look at a menstruating woman. [18:19](#)
42. Rape of a slave woman is to be punished by scourging the victim (the slave woman) -- but the rapist's sins "shall be forgiven him." [19:20-22](#)
43. If a man "lies" with his daughter-in-law, then both must be killed. [20:12](#)
44. If a woman "lies with a beast" both the woman and the animal are to be killed. [20:15](#)
45. If a man has sex with a menstruating woman, they both "shall be cut off from among their people." [20:18](#)
46. Women with "familiar spirits" are to be stoned to death. [20:27](#)
47. Priests can't marry "whores", "profane", or divorced women. Why? Because "he is holy unto his God" and they would defile him. [27:7](#)
48. A priest's daughter who "plays the whore" is to be burned to death. [21:9](#)

49. A priest can only marry a virgin. No harlots, widows, or divorced women will do. (God really likes virgins.) [21:13-14](#)
50. God estimates the value of human life in dollars and cents. Of course, to God, females are worth considerably less than males -- but neither are worth much. [27:3-7](#)

Numbers

51. The Law of Jealousies. If a man suspects his wife of being unfaithful, he reports it to the priest. The priest then makes her drink some "bitter water." If she is guilty, the water makes her thigh rot and her belly swell. If innocent, no harm done -- the woman is free and will "conceive seed." In any case, "the man shall be guiltless from iniquity, and this woman shall bear her iniquity." [5:11-31](#)
52. Miriam and Aaron (Moses' brother and sister) criticize Moses for marrying an Egyptian woman and thus breaking the law of God (see [Ex.34:16](#), [Dt.7:31](#), [1 Kg.11:2](#)). But God makes it clear that his rules don't apply to his favorites, and he strikes Miriam with leprosy. Notice that only Miriam is punished, though both she and Aaron complained. God just doesn't like women much, does he? [12:1, 9-10](#)
53. When one of the Israelite men brings home a foreign woman, "Phinehas (Aaron's grandson) sees them and throws a spear "through the man .. and the woman through her belly." This act pleases God so much that "the plague was stayed from the children of Israel." But not before 24,000 had died. [25:6-9](#)
54. Because of Phinehas' javelin throw, God gave him his covenant of the everlasting priesthood. so this was the valiant deed that established the priesthood! It figures. [25:10-13](#)
55. If a man dies and has no son, then his inheritance goes to his daughter. But if he has a son, then the daughter gets nothing. Also no mention is made of wives, sisters, or aunts. [27:8](#)

56. If men make vows, then God expects them to keep them. But a woman cannot make a vow, unless it is "allowed" by her husband or father. If it is "allowed," then she must keep it -- be even so, she is not responsible (her husband or father is). [30:3-16](#)
57. Under God's direction, Moses' army defeats the Midianites. They kill all the adult males, but take the women and children captive. When Moses learns that they left some live, he angrily says: "Have you saved all the women alive? Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." So they went back and did as Moses (and presumably God) instructed, killing everyone except for the virgins. In this way they got 32,000 virgins -- Wow! [Even God gets some of the booty -- including the virgins. ([31:28-29](#))] [31:1-54](#)

Deuteronomy

58. covet his neighbor's wife or ass -- or any thing that belongs to his neighbor. You see, in the eyes of God, women are the possessions of men. [5:21](#)
59. Three times a year all of the males are to appear before God. The females he never wants to see. [16:16](#)
60. If you see a pretty woman among the captives and would like her for a wife, then just bring her home and "go in unto her." Later, if you decide you don't like her, you can "let her go." [21:11-14](#)
61. Rules for those who have two wives: "one beloved, and another hated." [21:15](#)
62. Women are not to wear men's clothing -- it's an "abomination unto the Lord." [21:5](#)
63. If a man marries, then decides that he hates his wife, he can claim she wasn't a virgin when they were married. If her father can't produce the "tokens of her virginity" (bloody sheets), then the woman is to be stoned to death at her father's

doorstep. [22:13-21](#)

64. If a betrothed virgin is raped in the city and doesn't cry out loud enough, then "the men of the city shall stone her to death." [22:23-24](#)
65. If a man rapes an unbetrothed virgin, he must pay her father 50 shekels of silver and then marry her. [22:28-29](#)
66. God says not be bring any whore, sodomite, or dog into the house of the Lord. For "these things are an abomination to the Lord." Sodomites and dogs are biblical names for homosexuals. [23:17-18](#)
67. If a man marries a woman and later finds "some uncleanness in her," then he can divorce her and kick her out of his house. If another man marries her and then dies, the first husband cannot marry her again. "For that is an abomination before the Lord." [24:1-4](#)
68. If a man dies before his wife has a child, then the widow must marry her husband's brother -- whether she likes him or not, and whether she wants to or not. [25:5](#)
69. If two men fight and the wife of one grabs the "secrets" of the other, "then thou shalt cut off her hand" and "thy eye shall not pity her." [25:11-12](#)

Judges

70. Caleb offers to give his daughter to anyone who conquers the city of Debir. Caleb's nephew wins the contest and is given his cousin for a prize. [1:12-13](#)
71. "Have they not divided the prey; to every man a damsel or two?" [5:30](#)
72. Gideon had 70 sons (no one knows how many daughters) "for he had many wife [8:30](#)
73. After being hit in the head with a millstone thrown by a woman, a soldier orders his armor bearer to kill him so that no one would say that a woman had killed him. [9:53-54](#)
74. When "the spirit of the Lord" comes upon

Jephthah, he makes a deal with God: If God will help him kill the Ammonites, then he (Jephthah) will offer to God as a burnt offering whatever comes out of his house to greet him. God keeps his end of the deal by providing Jephthah with "a very great slaughter." But when Jephthah returns, his nameless daughter comes out to greet him (who'd he expect, his wife?). Well, a deal's a deal, so he delivers her to God as a burnt offering -- after letting her spend a couple of months going up and down on the mountains bewailing her virginity. [11:29-39](#)

75. Manoah's nameless wife, like so many biblical women, is barren. But an angel fixes that, and Samson is born. [13:2-3, 6, 9](#)
76. Samson sees a Philistine woman and tells his parents to "get her for me; for she pleaseth me well." [14:1-3](#)
77. Samson's father-in-law gives Samson's wife away to a friend, since he thought Samson "hated" her. He suggests that Samson take his younger daughter instead, saying the younger one's prettier anyway. [15:2](#)
78. After taking in a traveling Levite, the host offers his virgin daughter and his guest's concubine to a mob of perverts (who want to have sex with his guest). The mob refuses the daughter, but accepts the concubine and they "abuse her all night." The next morning she crawls back to the doorstep and dies. The Levite puts her dead body on an ass and takes her home. Then he chops her body up into twelve pieces and sends them to each of the twelve tribes of Israel. [19:22-30](#)
79. To find wives for the Benjamites (they were unwilling to use their own daughters), the other tribes attacked and killed all occupants of a city except for the young virgins. These virgins were then given to the Benjamites for wives. [21:7-23](#)

Ruth

80. Ruth is "purchased" by Boaz for a wife. [Ru.4:10](#)

1 Samuel

81. "He [Samuel's father] had two wives." Once again, by its silence, the Bible endorses polygamy. [1:20](#)
82. "The Lord had shut up her [Hannah's] womb." Why? The Bible doesn't say. Maybe God had nothing better to do. [1:5](#)
83. "And Elkanah knew Hannah his wife; and the Lord remembered her [he probably said something like, "Oh yeah, she's the one whose womb I shut up."]. And Hannah conceived and "bare a son [Oh boy, another boy!], and called his name Samuel." [1:19-20](#)
84. David and Saul have a contest to see who can kill the most people for God, and the women act as cheerleaders saying, "Saul has killed his thousands, and David his tens of thousands." [18:6-7](#)
85. David kills 200 Philistines and brings their foreskins to Saul to buy his first wife (Saul's daughter Michal). Saul had only asked for 100 foreskins, but David was feeling generous. [18:25-27](#)
86. The priest tells David that he and his men can eat the "hallowed" bread if "they have kept themselves at least from women." David assures the priest that they have and that "the vessels of the young men are holy." So it'd be OK for them to eat the holy bread. [21:4-5](#)
87. So David takes his second wife (Abigail) after God killed he husband (Nabal). He also, at the same time, took another wife (#3), Abinam. In the meantime, Saul gave Michal (his daughter and David's first wife) to another man. [25:41-44](#)
88. David just keeps getting more wives. God doesn't seem to mind a bit. [30:5](#)

2 Samuel

89. "And David took him more concubines and wives." [2 Sam.5:13](#)

90. God says he will give David's wives to someone else who will "lie with thy wives in the sight of the sun." [2 Sam.12:11-12](#)
91. Absalom "goes in unto" his father's [David's] concubines. [2 Sam.16:21-22](#)

1 Kings

92. "King Solomon loved many strange women. And he had 700 wives and 300 concubines." God didn't mind the number so much; it was their strangeness that he objected to. [11:11-3](#)
93. Jezebel (Ahab's "strange" wife) "stirred up" Ahab to "work wickedness in the sight of the Lord." to punish her, God vows that "the dogs shall eat Jezebel." [21:23, 25](#)

1 Chronicles

94. "And David took more wives..." with the apparent approval of God. [14:3](#)
95. Solomon's 700 wives and 300 concubines. [1 Kg.11:3](#)

Ezra

96. The Israelites offend God by "taking" foreign wives and thereby corrupting "the holy seed." [9:2](#)
97. Ezra tells the men that they must abandon their wives and children if they are to avoid God's wrath. [10:2-3, 10-12](#)

Nehemiah

98. Nehemiah rebukes the men for marrying "strange wives." [Neh.13:25-27](#)

Esther

99. The king throws a party and encourages his guests to drink to excess. Then, when they are all drunk,

he orders Queen Vashti to show her stuff before him and his guests. [1:7-11](#)

100. Vashti refuses to entertain the king's drunken guests by dancing before them. For this she is no longer to be queen, to be replaced by someone better (prettier?). [1:10-11](#)
101. Because of Vashti's disobedience, the king decrees that "all the wives shall give to their husbands honor, both the great and the small" and "that every man should bear rule over his own house." [1:13-22](#)
102. "All the fair young virgins" throughout the kingdom are brought before the king, and the one that "pleaseth" the king the most will replace Vashti. [2:2-4](#)
103. When it was Esther's turn to "go in unto the king," she pleases the king the most. So, having won the sex contest, she is made queen in Vashti's place. [2:8-9, 12-17](#)
104. Since women are inherently dirty, the woman that "pleased the king" the most must be "purified" for twelve months before she can be made queen. [2:9-12](#)

Proverbs

105. God warns us about the dangers of "strange women." Strange men are OK though. [2:16-19](#)
106. The feet of strange women "go down to death," and "her steps take hold on hell." [5:3-5](#)
107. Watch out for those evil, strange, and whorish women. [6:24-26](#)
108. A woman that seduces a man is evil -- the man is just an innocent victim. [7:5-27](#)
109. We are warned again about "foolish women" who are "simple" and "knoweth nothing," who drag their guests into "the depths of hell." [9:13-18](#)
110. A fair woman without discretion is like a golden jewel in a pig's snout. [11:22](#)
111. Avoid living with "brawling" women. [21:9](#)
112. Try not to live with "contentious" or "angry"

women. [21:19](#)

113. "Strange women" have "deep pits" for mouths into which fall those whom God hates. [22:14](#)
114. "Whores" and "strange women" lie around waiting to trap innocent men. [23:27-28](#)
115. Don't even look at any "strange women." If you do, you will utter perverse things. [23:33](#)
116. Avoid living with "brawling" women. [25:24](#)
117. "Contentious women" are like "a continual dropping on a very rainy day." There are no contentious men. Well, maybe there are a few, but they are like sunny spring days. [27:15](#)
118. Adulterous women eat, wipe their mouths, and say "what a good girl am I." [30:20](#)
119. One of the four things that the earth cannot bear is: an odious woman when she is married." [30:21](#), [23](#)
120. Don't give your strength to women. [31:3](#)
121. "Who can find a virtuous woman?" Virtuous men are much more common. [31:10](#)

Song of Solomon

122. "There are threescore queens, and fourscore concubines, and virgins without number." Oh boy! [6:8](#)

Isaiah

123. Isaiah shows his contempt for women by saying that things have gotten so bad for his people that "women rule over them." [3:12](#)
124. God will "smite with a scab the crown of the head of the daughters of Zion" and "will discover their secret parts" since he doesn't like the way they dress and walk. [3:16-17](#)
125. After God takes away the women's jewelry and perfume, and makes them all bald and stinking, he'll kill their husbands. Women will then become so desperate that "seven women will take hold of one man, saying ... let us be called by thy name, to

- take away our reproach." [4:1](#)
126. Egypt will become weakened and frightened "like unto women." [19:16](#)
127. Talking about graven images Isaiah says, "thou shalt cast them away as a menstrous cloth." [30:22](#)
128. "Tremble, ye women that are at ease .. strip you, and make you bare ... They shall lament for the teats." [32:6](#)

Jeremiah

129. Jeremiah insults people by calling them "harlots" who have sex on every hill and under every tree. [2:20](#)
130. God compares Jerusalem's sinful ways to a promiscuous woman, or a wild donkey in heat. [2:24](#)
131. "Can a maid forget her ornaments, or a bride her attire?" This is meant to be a rhetorical question with an obvious answer: Of course not; women think only about their clothes. [2:32](#)
132. A divorced woman is "polluted" when she remarries. The man, of course, remains perfectly clean through it all, even though he was the one who "put her away" in the first place. [3:1](#)
133. "In the ways thou hast sat for them ..." A woman can't even sit anymore without being condemned by God. [3:2](#)
134. Jeremiah loves to insult people. His favorite insult is to call someone a whore. In this verse he accuses Judah of having a "whore's forehead." [3:3](#)
135. More talk of harlots who have sex under every tree. [3:6](#)
136. Judah commits adultery with "stocks and stones." [3:9](#)
137. "As a wife treacherously departeth from her husband ..." If a woman leaves her husband, she is "treacherous," but a man is blameless when he "puts her away" for no reason. [3:20](#)
138. God threatens to punish the men by taking away all of their property, including their wives, and

- giving them to others. [6:12](#)
139. To punish men, God will "give their wives unto others." [8:10](#)
140. God compares the destruction of Jerusalem to the rape of a woman who deserves to be raped because she has sinned. [13:22](#)
141. God plans to expose Jerusalem's private parts to the world by lifting her skirt over her head, so to speak. He's seen her commit whoredoms and abominations and whatnot on the hills, and he's getting darned sick of it! [13:26-27](#)
142. God will cause the daughters of Rabbah to be burned with fire. [49:2](#)
143. God plans to make the Babylonian men "become like women." (A fate worse than death to a misogynous god.). [50:37](#)

Lamentations

144. Jerusalem is compared to a naked woman who sighs and turns backward. "Her filthiness is in her skirts." [1:8-10](#)
145. "Jerusalem is as a menstrous woman." To God this is an insult. [1:17](#)
146. God gets angry and mercilessly torments and kills everyone, young and old. He even causes women to eat their children. [2:20-22](#)
147. Once more the good God "accomplishes his fury" by making women eat their children. Praise God. [4:10-11](#)
148. When God gets angry at you he calls you a drunken whore. [4:21](#)

Ezekiel

149. God sends a "man clothed with linen" to mark the foreheads of the men who will be saved. Apparently only men are considered good enough to keep, the others (unmarked men, "maids", little children, and women) are to be slaughtered. God says he'll "fill the courts with the slain" and will

- have pity on no one. [9:4-10](#)
150. God likes neither woman nor pillows. He says, "Woe to the woman that sew pillows ... Behold, I am against your pillows." [13:18-21](#)
 151. God dresses up Jerusalem, cleans off the blood that she was wallowing in, and then watches her open her "feet to everyone that passeth by." She made "images of men" and committed "whoredom with them." God's really angry about it and says that she will be stoned "with stones and thrust through" with swords. [16:6-41](#)
 152. "Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters ..." And so begins a long, tiresome denunciation of Jerusalem. [16:45](#)
 153. A good man never gets near a menstruating woman. [18:5-6](#)
 154. God, through the mouth of Ezekiel, delivers another disgusting tirade about discovering the nakedness of fathers, committing adultery with neighbor's wives, daughters-in-law, and sisters. But don't worry because God "will consume thy filthiness out of thee." [22:1-16](#)
 155. Two sisters were guilty of "committing whoredoms" by pressing their breasts and bruising "the teats of their virginity." As a punishment, one sister's nakedness was discovered, her children were taken from her, and she was killed by the sword. And the fate of the surviving sister was even worse: Her nose and ears were cut off, she was made to "pluck off" her own breasts, and then after being raped and mutilated, she is stoned to death. Praise God. [23:1-49](#)
 156. God gets all excited about cooking with "scum" and human flesh, saying "kindle the fire, consume the flesh, and spice it well, and let the bones be burned ... Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it." And finally, "her great scum went not forth out of her: her scum shall be in the fire." [24:3-14](#)
 157. God kills Ezekiel's wife and then tells him not to mourn her. [24:15-18](#)

158. God explains that he will have the "daughters which are in the field be slain by the sword" so that "they shall know that I am the Lord." [26:6, 8](#)
159. In condemning Israel God says, "their way was before me as the uncleanness of a removed woman." [36:16-17](#)

Hosea

160. God tells Hosea to commit adultery, saying "take ... a wife of whoredoms and children of whoredoms" because the land has "committed great whoredom." So Hosea did as God commanded and "took" a wife named Gomer. [1:2-3](#)
161. Hosea tells his kids to talk to their mother, "For she is not my wife." Then God continues to rant about "whoredoms" and "adulteries from between her breasts." He threatens to "strip her naked and set her as in the day she was born." [2:2-3](#)
162. God "will not have mercy upon her children for they be the children of whoredoms. For their mother hath played the harlot." [2:4-5](#)
163. God says he "will discover her lewdness in the sight of her lovers." [2:10](#)
164. God gets jealous when women wear jewelry and pursue relationships with other men. [2:13](#)
165. God tells Hosea to "love a woman beloved of her friend, yet an adulteress." [3:1](#)
166. In accordance with God's command, Hosea *buys* himself a wife for 15 pieces of silver and one and a half homers of barley. [3:2](#)
167. Committing whoredom by going a whoring with the spirit of whoredom. [4:10](#)
168. If you misbehave, God will make your daughters "commit whoredom" and your wife "commit adultery." [4:13](#)
169. God will induce miscarriages and kill the children of Ephraim. [9:11-12](#)
170. In another "pro-life" passage, Hosea says: "Give them, O Lord: what wilt thou give? give them a

miscarrying womb and dry breasts." [9:14](#)

171. In answering Hosea's tender prayer, God swears he will "slay even the beloved fruit of their womb." [9:16](#)
172. Because the Samaritans chose to worship another deity, God promises to dash their infants to pieces and their "women with child shall be ripped up." [13:16](#)

Amos

173. God predicts that "a man and his father will go in unto the same maid." [2:7](#)
174. The words "kine" and "masters" here in the KJV are translated as "cow" and "husbands," respectively, in several other versions (NRSV, NIV, NJB, among them). That would mean these "cows" are women, who oppress the poor and act like drunkards. [4:1](#)
175. After ordered to stop prophesying, Amos gets nasty with the Amaziah the priest, telling him his wife will become a whore, his kids will be killed, and he'll die in a pagan country. [7:17](#)

Micah

176. "And I will cut off witchcrafts out of thine hand." [5:12-13](#)

Nahum

177. God will "discover thy skirts upon thy face, ... show the nations thy nakedness" and "will cast abominable filth upon thee." [3:4-6](#)
178. In the middle of his threats and insults God says, "Behold, thy people in the midst of thee are women." I guess this ("You're all just a bunch of women.") was the biggest insult God could think of at the moment. [3:13](#)

Zephaniah

179. "Woe to *her* that her that is filthy and polluted."
Only women are filthy and polluted. [3:1](#)

Zechariah

180. God will see to it that Jerusalem "shall be taken ...
and the women ravished." [14:2](#)

Matthew

181. Jesus says that divorce is permissible when the *wife* is guilty of fornication. But what if the husband is unfaithful? Jesus doesn't seem to care about that. [5:32](#)
182. When Jesus' mother and brothers want to see him, Jesus rudely asks, "Who is my mother? Who are my brothers?" So much for Jesus' family values. [12:47-49](#)
183. Abandon your wife and children for Jesus and he'll give you a big reward. [19:29](#)
184. "Woe unto them that are with child, and to them that give suck in those days." Why? Does God especially hate pregnant and nursing women? [24:19](#)
185. Jesus apparently approves of polygamy since he tells, without comment, a parable involving ten virgins and one bridegroom. [25:1](#)

Mark

186. Jesus shows disrespect for his mother and family by asking, "Who is my mother, or my brethren?" when he is told that his family wants to speak with him. [3:31-34](#)
187. Jesus will reward men who abandon their wives and families. [10:29-30](#)
188. In the last days God will make things especially rough on pregnant women. [13:17](#)

Luke

189. Peter and his partners (James and John) abandon their wives and children to follow Jesus. [Lk.5:11](#)

John

190. Jesus speaks rudely to his mother, saying: "Woman, what have I to do with thee?" [Jn.2:4](#)

Romans

191. Paul explains that "the natural use" of women is to act as sexual objects for the pleasure of men. [Rom.1:27](#)

1 Corinthians

192. Paul says "the head of the woman is the man," meaning that the women are to be subordinate to men. [1 Cor.11:3](#)
193. Women are commanded by Paul to be silent in church and to be obedient to men. He further says that "if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in church." [1 Cor.14:34-35](#)

Ephesians

194. Paul orders wives to submit themselves to their husbands "in every thing" as though they were gods. "For the husband is the head of the wife." [Eph.5:22-24](#)

Colossians

195. Wives, according to Paul, must submit themselves to their husbands. [Col.3:18](#)

1 Timothy

196. Women are to dress modestly, "with

shamefacedness" -- "not with braided hair, or gold, or pearls, or costly array." [1 Tim.2:9](#)

197. Paul forbids women to teach or "to usurp authority over" men. Rather they are to "learn [from men] in silence with all subjection [to men]." [1 Tim.2:11-12](#)
198. Men are superior to women in Paul's eyes, since Adam was made before, and sinned after, Eve. But even though women are inferior to men, Paul says they shouldn't be discouraged because they shall "be saved in childbearing." [1 Tim.2:14-15](#)
199. Real widows are "desolate" and pray "night and day." But those widows that experience pleasure are "dead while [they] live." [1 Tim.5:5-6](#)
200. You should help a widow only if she : 1) is over 70 years old, 2) had only one husband, 3) has raised children, 4) has lodged strangers, 5) has "washed the saints feet," 6) has relieved the afflicted, and 7) has "diligently followed very good work." Otherwise, let them starve. "But the younger widows refuse [to help]: for ... they will marry; having damnation." Besides the young widows are always idle tattlers -- "busybodies, spreading things which they ought not." He adds that "some are already turned aside after Satan." [1 Tim.5:9-15](#)

Titus

201. Even old women must be "obedient to their own husbands." [Tit.2:3,5](#)

1 Peter

202. Peter orders all wives to be "in subjection" to their husbands. [1 Pet.3:1](#)

2 Peter

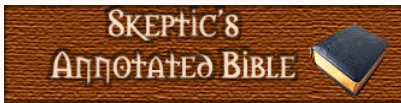
203. Peter describes Lot, who in [Gen.19:8](#) offers his two virgin daughters to a crowd of angel rapers

and later ([19:30-38](#)) impregnates them, as a "righteous man." [2 Pet.2:8](#)

Revelation

204. Only 144,00 celibate men will be saved. (Those who were not "defiled with women.") [Rev.14:3-4](#)
 205. The great harlot is described as being "full of abominations and filthiness of her fornication." She has a rather large and prominent sign on her forehead, will be made "desolate and naked," and her flesh will be eaten and burned with fire. [Rev.17:1-16](#)
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- [Intolerance SAB forum](#)
- [ReligiousTolerance.org: Religious Intolerance in the Bible](#)



Intolerance

Genesis

1. God likes Abel's dead animals better than Cain's fruits and vegetables. Why? Well, no reason is given, but it probably has something to do with the amount of pain, blood, and gore involved. [4:3-5](#)
2. An uncircumcised boy is to be abandoned by his parents and community. [17:14](#)
3. Lot's nameless wife looks back, and God turns her into a pillar of salt. [19:26](#)
4. Abraham makes his servant swear that he won't let Isaac marry a Canaanite. [24:3](#)
5. Isaac tells Jacob not to marry a Canaanite. [28:1](#)
6. "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him." What did Er do to elicit God's wrath? The Bible doesn't say. Maybe he picked up some sticks on Saturday. [38:7](#)
7. After God killed Er, Judah tells Onan to "go in unto thy brother's wife." But "Onan knew that the seed should not be his; and ... when he went in unto his brother's wife ... he spilled it on the ground.... And the thing which he did displeased the Lord; wherefore he slew him also." This lovely Bible story is seldom read in Sunday School, but it is the basis of many Christian doctrines, including the condemnation of both masturbation and birth control. [38:8-10](#)

Exodus

8. God decides to kill Moses because his son had not yet been circumcised. [4:24-26](#)
9. After God has sufficiently hardened the Pharaoh's

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- heart, he kills all the firstborn Egyptian children. When he was finished "there was not a house where there was not one dead." [12:29](#)
10. Joshua, with God's approval, kills the Amalekites "with the edge of the sword." [17:13](#)
 11. The Lord will have war with Amalek from generation to generation." [17:14](#)
 12. God favors Israelites "above all people." [19:5](#)
 13. The first commandment ("Thou shalt have no other gods before me.") condemns those who worship any other than the biblical god. [20:3](#)
 14. "Thou shalt not suffer a witch to live." Thousands of innocent women have suffered excruciating deaths because of this verse. [22:18](#)
 15. "He who sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." If this commandment is obeyed, then the four billion people who do not believe in the biblical god must be killed. [22:20](#)
 16. Don't even mention the names of the other gods. [23:13](#)
 17. Do not allow others to worship a different god. Conquer them and destroy their religious property. [23:24](#)
 18. God promises to "send his fear before the Israelites" and to kill everyone that they encounter when they enter the promised land. [23:27](#)
 19. Don't let any strangers attend your animal sacrifices. [29:33](#)
 20. Whoever puts holy oil on a stranger shall be "cut off from his people." [30:33](#)
 21. Those who break the Sabbath are to be executed. [31:14](#)
 22. God orders the sons of Levi (Moses, Aaron, and the other members of their tribe that were "on the Lord's side") to kill "every man his neighbor.... And there fell of the people that day about 3000 men." [32:27-28](#)
 23. God drives out the pagan tribes and commands the Israelites to destroy their altars and places of worship. [34:11-14](#)

24. Whoever works, or even kindles a fire, on the Sabbath "shall be put to death." [35:2-3](#)

Leviticus

25. Stay away from wizards and people with familiar spirits. [19:31](#)
26. Stay away from people with familiar spirits and don't "go a whoring" after them either. [20:6](#)
27. People with "familiar spirits" (witches, fortune tellers, etc.) are to be stoned to death. [20:27](#)
28. Handicapped people cannot approach the altar of God. They would "profane" it. [21:16-23](#)
29. Anyone who blasphemes or curses shall be stoned to death by the entire community. [24:14-23](#)

Numbers

30. "The stranger that cometh nigh shall be put to death." [1:51](#)
31. Two of Aaron's sons are killed by God for "offering strange fire before the Lord." [3:4](#)
32. God repeats his order (see [1:51](#)) to kill any strangers who happen to come near. [3:10](#)
33. Once again (see [1:51](#) and [3:10](#)) God tells his favorite people to kill any strangers that come near. [3:38](#)
34. God tells the people to expel from camp "every leper, every one that hath an issue, and whoever is defiled by the dead." So by God's instructions, the sick are abandoned and left to suffer and die alone. [5:1-4](#)
35. "And when the people complained, it displeased the Lord: and the Lord heard it." (He had his hearing aid on.) He then burns the complainers alive. That'll teach them. [11:1](#)
36. "And while the flesh [of the quails] was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. "The Bible isn't too clear about what these

poor folks did to upset God so much; all it says is that they had "lusted." [11:33](#)

37. Because of a dispute between Korah and Moses, God has the ground open up and swallow Korah and his family. And then, just for the hell of it, God has a fire burn 250 men (friends of Korah?) to death. [16:20-49](#)
38. After God killed Korah, his family, and 250 innocent bystanders, the people complained saying, "ye have killed the people of the Lord." So God, who doesn't take kindly to criticism, sends a plague on the people. And "they that died in the plague were 14,700." [16:41-50](#)
39. "And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." This verse demonstrates the power of prayer: If you ask God, he will destroy entire cities for you. [21:3](#)
40. God delivers the Amorites into Moses' hands. (You're in God hands with Moses.) So Moses does the usual thing, killing everyone "until their was none left alive." [21:34-35](#)
41. After the people "commit whoredom with the daughters of Moab," Moses has them all killed. Then God tells Moses to hang their dead bodies up in front of him; God says that this will satisfy him. [25:1-5](#)
42. When one of the Israelite men brings home a foreign woman, "Phinehas (Aaron's grandson) sees them and throws a spear "through the man .. and the woman through her belly." This act pleases God so much that "the plague was stayed from the children of Israel." But not before 24,000 had died. [25:6-9](#)
43. God tells Moses how to care for his neighbors by saying: "Vex the Midianites, and smite them." [25:16-17](#)
44. Under God's direction, Moses' army defeats the Midianites. They kill all the adult males, but take the women and children captive. When Moses learns that they left some live, he angrily says: "Have you saved all the women alive? Kill every

male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." So they went back and did as Moses (and presumably God) instructed, killing everyone except for the virgins. In this way they got 32,000 virgins -- Wow! [Even God gets some of the booty -- including the virgins. ([31:28-29](#))] [31:1-54](#)

45. God tells Moses to exterminate the residents of Canaan and destroy all of their religious symbols and possessions. [33:50-52](#)

Deuteronomy

46. God destroyed the followers of Baalpeor. [4:3](#)
47. The first commandment ("Thou shalt have no other gods before me.") condemns those who worship any other than the biblical god. [5:4](#)
48. If you worship the wrong god, God will get jealous and kill you. [6:15](#)
49. God forbids marriages with those of other tribes. [7:3](#)
50. If you do show any mercy to such strangers, "give your daughters to any of them, or "take" any of their daughters, then you'll get God so angry that he'll "destroy thee suddenly." [7:4](#)
51. God prefers the Israelites to everyone else. It's not that he's prejudiced, he just like them better. [7:6](#)
52. Destroy the altars, images, and places of worship of those with different religions. [7:5](#)
53. God orders the destruction of all other places of worship. [12:2-3](#)
54. Prophets and dreamers are to be executed if they say or dream the wrong things. [13:1-5](#)
55. If your brother, son, daughter, wife, or friend tries to get you to worship another god, "thou shalt surely kill him, thine hand shall be first upon him to put him to death." If Bible-believers followed this one, they would have to kill many of their own family and friends. [13:6-10](#)

56. If you hear of a city where another god is worshiped, then destroy everyone in the city (even the cattle) and burn it down. (Watch out Salt Lake!) [13:12-16](#)
57. Kill everyone who has religious beliefs that are different from your own. [17:2-7](#)
58. Anyone who will not listen to a priest or a judge must be executed. [17:12-13](#)
59. Wizards, witches, astrologers, and new age folks are all "an abomination unto the Lord." [18:10-12](#)
60. False prophets are to be (you guessed it) executed. How do you know who is a false prophet? By whether or not their predictions come true. (Watch out Jehovah's Witnesses!) [18:20](#)
61. God won't let bastards attend church. Neither can the sons or daughters of bastards "even to the tenth generation." So if you plan to attend church next Sunday be ready to prove that your genitals are intact and don't forget your birth certificate and genealogical records for at least the last ten generations. Don't laugh. This stuff is important to God. [23:2](#)
62. No Moabite will ever be allowed into the congregation of the Lord. [23:3, 6](#)
63. God commands the Israelites to "blot out the remembrance of Amalek from under heaven." A few hundred years later God orders Saul to kill of the Amalekites "both man and woman, infant and suckling." ([1 Sam.15:2-3](#)) [25:19](#)
64. "And the Lord will put all these curses upon thine enemies." See [Dt.28:16-64](#) for some of the curses God has in mind. [30:7](#)

1 Kings

65. Elijah orders the people to kill all prophets of Baal. [18:40](#)
66. Naboth is stoned to death for blaspheming god and the king. [21:13](#)
67. Jehoshaphat "did that which was right in the eyes of the Lord" and "took" the homosexuals

(sodomites) "out of the land," or as the RSV says, "he exterminated" them. [22:43, 46](#)

2 Kings

68. Destroy the religious buildings of those of other faiths and kill their ministers. [2 Kg. 11:18](#)

2 Chronicles

69. Whoever that does not seek the God of Israel must be executed. [2 Chr.15:13](#)
70. Hate the sinner -- or God will pour his wrath out on you. [2 Chr.19:2](#)

Ezra

71. The Israelites offend God by "taking" foreign wives and thereby corrupting "the holy seed." [9:2](#)
72. Ezra tells the men that they must abandon their wives and children if they are to avoid God's wrath. [10:2-3, 10-12](#)

Nehemiah

73. Mixed marriages are condemned. [Neh.13:25-27](#)

Psalms

74. God will hit heathens with a rod of iron and "dash them in pieces." [2:8](#)
75. Christians often say that one should love the sinner but hate the sin. Perhaps, but God hates sinners and plans to destroy them. [5:5-6](#)
76. Atheists are fools who never do anything good. [14:1, 53:1](#)
77. The psalmist asks God to kill all "the heathen" and not show them any mercy. [59:5](#)
78. God will laugh at the heathen as he kills them. [59:8](#)

Isaiah

79. "God's servants" will have it good; everyone else will suffer big time. [63:13-16](#)

Jeremiah

80. The worshipping of other gods is called wickedness. [1:16](#)
81. Those who don't follow or know God are "poor" and "foolish." [5:4](#)
82. God will kill those who believe and preach the wrong doctrines. [5:12-13](#)
83. God "will bring evil upon this people, even the fruit of their thoughts" because they refuse to do whatever the hell he asks them to do. [6:19](#)
84. God says that there are some people that you just shouldn't bother praying for. And if you do he won't listen anyway. [7:16](#)
85. God is angered by children who gather wood, fathers who make fires, and women that make bread for the "queen of heaven" (Mary?) and other gods. [7:18](#)
86. Don't trust anyone. Not even your neighbors, family, or friends. Those who believe differently than you are all liars and evil doers. [9:4-6](#)
87. "Learn not from the heathen." [10:2](#)
88. Jeremiah prays for the destruction of the people that don't call on God's name. [10:25](#)
89. Those who don't follow the Old Testament laws are cursed by God. [11:3](#)
90. God will break those who worship other gods as though they were made of clay, killing so many that there will not be enough room to bury them all. [19:11-13](#)
91. If any nation does not listen to God, he "will utterly pluck up and destroy that nation." [12:17](#)
92. Worshipping other gods "is good for nothing." [13:10](#)
93. God will kill children if their parents worship other gods. [16:10-11](#)

94. God will enslave the people of Judah because they worshipped the wrong gods. [17:4](#)
95. Jeremiah asks God to bring evil upon his enemies and to "destroy them with double destruction." [17:18](#)
96. If you don't honor the Sabbath, God will burn you to death unquenchable fire. [17:28](#)
97. God will kill those who refuse listen to his prophets. [29:19](#)

Ezekiel

98. God is jealous of people's attention on idols, so he says these idols and altars will be destroyed and the people will pay for their "abominations." [6:4-9](#)
99. God again promises to destroy those that dare worship something or someone other than him. [14:6-8](#)
100. God planned to "pour out [his] fury" on the Hebrews in Egypt for worshipping idols or other gods. [20:7-10](#)
101. God's got a hardcore grudge against the "uncircumcised." [32:21-32](#)
102. Worshipping idols and other gods is "detestable." [37:23](#)
103. God will not allow any uncircumcised foreigners into the sanctuary and, for any priests who worshipped idols, God will lift his "hand against them, ... and they shall bear their iniquity." [44:9-13](#)

Daniel

104. Nebuchadnezzar, after first trying to burn to death the three Hebrews, now decrees that everyone who says anything against the Hebrew god "shall be cut in pieces, and their houses shall be made a dunghill." This is an example of the loving kindness and tolerance that supernatural belief inspires in humans. [3:29](#)
105. King Darius makes a decree, "that in every

dominion of my kingdom men tremble and fear before the God of Daniel." [6:26](#)

Hosea

106. It's not clear in the KJV, but "people" and "strangers" are translated as "aliens" and "foreigners" in other versions. This would mean part of the reason for Ephraim's bloody fate is association with other races. [7:8-9](#)
107. Because the Samaritans chose to worship another deity, God promises to dash their infants to pieces and their "women with child shall be ripped up." [13:16](#)

Amos

108. God will eliminate anyone who prays to a different god on the day of his wrath. [8:14](#)

Obadiah

109. God will take care of the heathen. "They shall be as though they had not been." [16](#)

Micah

110. Other cultures' religious beliefs and symbols are associated with prostitutes, and should be destroyed. [1:7](#)
111. "Burn more witches! Destroy the images of gods who aren't me!" sayeth the Lord. [5:12-13](#)

Zephaniah

112. God will "cut off" all those who "have not sought the Lord" or who worship another god. [1:4-6](#)
113. God "will punish the princes, and the king's children, and all such as are clothed with strange apparel." [1:8](#)
114. God doesn't have night-vision, so he needs candles

when he comes to punish these people that say, "The LORD will not do good, neither will he do evil": athiests, agnostics, freethinkers, etc. [1:12](#)

Zechariah

115. God will "smite the heathen" with a plague. [14:18](#)

Malachi

116. God hates the Edomites, and his hatred will last forever. [1:4](#)

Matthew

117. Jesus says that most people will go to hell. [7:13-14](#)

118. "the children of the kingdom [the Jews] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." [8:12](#)

119. Cities that neither "receive" the disciples nor "hear" their words will be destroyed by God. It will be worse for them than for Sodom and Gomorrah. And you know what God supposedly did to those poor folks (see [Gen.19:24](#)). [10:14-15](#)

120. "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." [10:33](#)

121. Jesus condemns entire cities to dreadful deaths and to the eternal torment of hell because they didn't care for his preaching. [11:20-24](#)

122. Jesus says, "He that is not with me is against me." [12:30](#)

123. Jesus will send his angels to gather up "all that offend" and they "shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." [13:41-42, 50](#)

124. Jesus refuses to heal [the Canaanite](#) ([Mk.7:26](#) says she was Greek) woman's possessed daughter, saying "it is not meet to take the children's bread, and to cast it to the dogs." [15:22-26](#)

125. The ever-so-kind Jesus calls the Pharisees "hypocrites, wicked, and adulterous." [15:2-3](#)
126. Jesus condemns the Jews for being "the children of them which killed the prophets." [23:31](#)
127. This verse blames the Jews for the death of Jesus and has been used to justify their persecution for twenty centuries. [27:25](#)

Mark

128. Jesus becomes angry at those who said that he had "an unclean spirit," so he announces the unforgivable sin: "blasphemy against the Holy Ghost." [3:29](#)
129. Any city that doesn't "receive" the followers of Jesus will be destroyed in a manner even more savage than that of Sodom and Gomorrah. [6:11](#)
130. Jesus initially refuses to cast out a devil from a Syrophenician woman's daughter, calling the woman a "dog". After much pleading, he finally agrees to cast out the devil. [7:25-29](#)
131. Jesus says that those that believe and are baptized will be saved, while those who don't will be damned. [16:16](#)

Luke

132. Jesus says that God is like a slave-owner who beats his slaves "with many stripes.", treating them as though they were unbelievers. [Lk.12:46](#)
133. In the parable of the talents, Jesus says to "bring them [those who preferred not to be ruled by him] hither, and slay them before me." [Lk.19:22-27](#)

John

134. Those who do not believe in Jesus will be damned to hell. [Jn.3:16](#).
135. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." [Jn.3:36](#)
136. According to the gospel of John, the Jews

persecuted Jesus and "sought to slay him."

[Jn.5:16](#), [7:1](#), [7:13](#), [10:31](#), [11:8](#)

137. Jesus calls his opponents (the Jews) the sons of the devil. [Jn.8:44](#)
138. If you don't believe in Jesus you are going to hell. (Sorry.) [Jn.12:48](#)
139. John blames the Jews for the death of Jesus. [Jn.19:7](#), [12](#), [14-15](#)

Acts

140. God will torture forever those who don't know the password to heaven. [Acts 4:12](#)
141. Stephen blames the Jews for persecuting the prophets and murdering Jesus. [Acts 7:51-52](#)
142. After Saul "increased the more in strength, and confounded the Jews," the "Jews took counsel to kill him." [Acts 9:22-23](#)
143. Herod beheads James the brother of John and imprisons Peter "because he saw it pleased the Jews." [Acts 12:1-3](#)
144. Paul and the Holy Ghost conspire together to make Elymas (the sorcerer) blind. [Acts 13:8-11](#)
145. The Jews of Antioch, after seeing Paul's success in preaching, were envious and blasphemed God. Paul then declares them to be "unworthy of everlasting life." [Acts 13:45-46](#)
146. Once again "the Jews stirred up" trouble and "raised persecution against Paul and Barnabas, and expelled them out of their coasts." [Acts 13:50](#)
147. "The unbelieving Jews" stir up trouble again for Paul and incite the people to try to stone him to death. [Acts 14:2-5](#)
148. The Jews form a grand conspiracy to kill Paul. They vow not to eat until the job is done. [Acts 23:12-15](#)

Romans

149. Paul claims that the existence and nature of God is self-evident; thus, unbelievers are without excuse.

[1:20](#)

- 150. "He that doubteth is damned ... Whosoever is not of faith is sin." [14:23](#)
- 151. Shun those who disagree with your religious views. [16:17](#)

2 Corinthians

- 152. All non-Christians are blind. [2 Cor.3:14-16](#)
- 153. Keep away from unbelievers. Neither marry nor be friends with them. [2 Cor.6:14-17](#)

Galatians

- 154. Those who disagree with Paul's religious views are damned. [Gal.1:8-9](#)
- 155. Those who try to follow the law (i.e., the Jews) are cursed. [Gal.3:10](#)
- 156. "I would they were even cut off which trouble you." [Gal.5:12](#)

Gosh, that doesn't sound very nice. But I wonder what Paul meant by "cut off". The New Revised Standard Version translates this verse as: "I wish those who unsettle you would castrate themselves!"

1 Thessalonians

- 157. Paul accuses "the Jews" of killing Jesus, persecuting the prophets, displeasing God, and being "contrary to all men." He concludes that the wrath of God will "come upon them to the uttermost." [1 Th.2:15](#)

2 Thessalonians

- 158. Jesus will take "vengeance on them that know not God" by burning them forever "in flaming fire." [2 Th.1:7-9](#)
- 159. Those who disagree with Paul are to be shunned. [2 Th.3:6, 14](#)

1 Timothy

160. Paul instructs Timothy to avoid science, especially that which disagrees with him ("science falsely so called"). Other versions translate this phrase as "false knowledge", which may be more correct. However many fundamentalist Christians still use this verse ("[science falsely so called](#)") to justify their rejection of any idea, scientific or otherwise, that they believe contradicts the bible.

Titus

161. To Paul, Jews are unruly liars "whose mouths must be stopped." [Titus 1:10-11](#)
162. Heretics are to be rejected since they are subverted, sinners, and condemned by God. [Titus 3:10-11](#)

2 Peter

163. The basic message of Christianity is "believe or be damned" and from this flows intolerance toward all nonchristians. But, as these verses show, Christian intolerance is often directed toward believers as well. Each group of Christians accuses the others of being "false teachers" of "damnable heresies" who will soon be damned to hell. [2 Peter 2:1-3](#)
164. Every skeptic and nonbeliever has "an evil heart of unbelief." [Heb.3:12](#)

1 John

165. Whoever denies "that Jesus is the Christ" is a liar and an antichrist. If so, then there are about three billion antichrists now living. [1 Jn.2:22](#)
166. Christians are "of God;" everyone else is wicked. [1 Jn.5:19](#)

2 John

167. Every nonchristian is "a deceiver and an antichrist." [2 Jn. 7](#)
168. Don't associate with nonchristians. Don't receive them into your house or even exchange greeting with them. [2 Jn.10](#)

Revelation

169. False Jews are members of "the synagogue of Satan." [Rev.2:9](#), [3:9](#)
 170. God's favorites just can't wait until everyone else is slaughtered. [Rev.6:10-11](#)
-





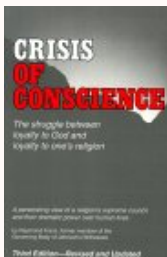
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Books



Jehovah's Witnesses and the Bible (arranged by book)

"As every one knows, there are mistakes in the Bible" - The Watchtower, April 15, 1928, p. 126

Genesis

1. The JW book "Let God Be True" (1946) says that each of the seven days of creation was 7,000 years long. And that since Adam was "created toward the close of the sixth day, he was put on earth toward the end of 42,000 years of earth's preparation." (p. 155) And since "[a]ccording to reliable Bible chronology Adam was created in the year 4026 B.C.E., likely in the autumn of the year, at the end of the sixth day of creation" (April 1, 1968, Watchtower), we know that the universe must have been created 48,028 years ago. [1:3](#)
2. "According to reliable Bible chronology Adam was created in the year 4026 B.C.E., likely in the autumn of the year, at the end of the sixth day of creation." (April 1, 1968, Watchtower) This was the basis of [the failed 1975 prophecy](#): that Armageddon would occur in 1975, 6000 years after Adam's creation. The basis of the "reliable Bible chronology" was never explained, and [the whole 6000 years thing](#) was promptly dropped and forgotten after 1975 passed uneventfully. [1:27](#)
3. Jehovah ends his sixth day of creation by fashioning Eve from Adam's rib. The seventh day of creation began in 4026 BCE and will last 7,000 years. Armageddon will occur in "the autumn of 1975, fully 6000 years into God's seventh day, his rest day." (April 1, 1968, Watchtower) [2:22](#)
4. God forbids eating meat without first draining the blood. Many JWs have needlessly died because the governing body considers blood transfusions to be "eating blood." Of course, their view on this has recently changed to [allow some use of blood](#). But the governing body is careful not to explain its new, complicated rules on blood to its followers. [9:4](#)
5. Abraham asks Sarah to lie for him. [12:13](#) and [20:2](#) (And Isaac does the same with Rebekah) [26:7](#)
The governing body uses these little fibs as examples for JWs. [Lying is OK](#) if the lying is directed towards "nowworshippers of Jehovah" (*Insight on the Scriptures*, p.245). This is called the [Theocratic War Strategy](#).
6. Rachel's soul departed from her body. But how can a soul leave a body if, as the governing body of the JWs teaches, the soul *is* the body? [35:18](#)
7. The Pharaoh had a birthday party (and so did King Herod in [Mt.14:6-10](#)), therefore you shouldn't. [40:20](#)

Exodus

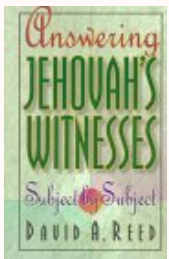
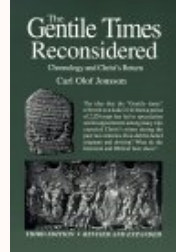
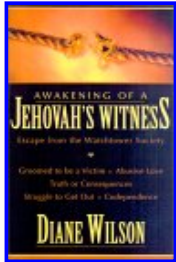
8. Saluting the flag is a form of idol worship. [20:3-5](#)
9. JWs are disfellowshipped for celebrating Mother's Day or Father's Day. Why is that? Why aren't JWs encouraged to honor their parents by celebrating these days? It would seem like a perfect opportunity to follow the fifth commandment, "Honor thy father and thy mother." [20:12](#)

Leviticus

10. Abstain from blood. (Blood transfusions are not permitted.) [17:10-14](#)

Deuteronomy

11. JWs are disfellowshipped for celebrating Mother's Day or Father's Day. Why is that? Why aren't JWs encouraged to honor their parents by celebrating these days? It would seem like a perfect opportunity to follow the fifth commandment, "Honor thy father and



thy mother." [5:16](#)

12. False prophets are to be (you guessed it) executed. How do you know who is a false prophet? By whether or not their predictions come true. (Watch out Jehovah's Witnesses!) [18:20](#)
13. Jehovah's Witnesses use this verse (along with [1 Tim.5:19](#)) to justify their refusal to report or investigate incidents of child molestation unless two or three JW's have witnessed the event. If witnesses do not come forward (and they are discouraged from doing so since it would embarrass the organization), then the victim is told to be quiet about it. [19:15](#)
14. The JW's believe that Jesus is "a god" who was with Jehovah during the creation. But how could that be if God was speaking truthfully in this verse when he said, "there are no gods with me"? [32:39](#)

2 Chronicles

15. JW's used to believe that God lives on the planet Alcyone in the Pleiades cluster. The only biblical justification for this was this verse and [Job 38:31](#). [6:21](#)

Job

16. [Apostates](#) will live and die among the male prostitutes. [13:16](#)
17. [Apostates](#) have no hope; Jehovah has abandoned them, destroyed their souls, and ignores their prayers. [27:8-9](#)
18. Jehovah has condemned [apostates](#) to live and die among the male prostitutes. [36:13-14](#)
19. JW's used to believe that God lives on the planet Alcyone in the Pleiades cluster. The only biblical justification for this was this verse and [2 Chr.6:21](#). [38:31](#)

Psalms

20. [Apostates](#) mock Jehovah and grind their teeth against him. [35:16](#)
21. Faithful JW's ("the righteous") will survive Armageddon and live forever on earth. Everyone else will be mercilessly slaughtered. [37:29](#)

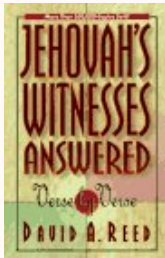
Proverbs

22. The mouths of [apostates](#) bring others to ruin. [11:9](#)
23. "Add thou not unto his words..." Yet the NWT inserts the word "other" four times in [Col.1:15-17](#), even though it is not in the original Greek.
24. The NWT translates this verse as: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." The Watchtower uses this verse to discourage JW's from associating with anyone outside the organization. JW's, of course, are "wise" and nonJW's are "stupid ones." [13:20](#)

Isaiah

25. Jehovah will have no mercy on the widows and children of hypocrites -- or "apostates", as the [NWT](#) puts it. Thus, the Governing Body can claim that Jehovah hates exJW's (apostates) so much that he will kill not only them, but their families as well. [9:17](#)
26. [Apostates](#) are vile people who do "what is hurtful" and "speak against Jehovah." [32:6](#)
27. [Apostates](#) are fearful sinners. [Is.33:14](#)

Jeremiah



28. Ex JW's ("apostates") will be put to shame for "apostatizing from" Jehovah. (KJV says "all that forsake thee shall be ashamed."). [17:13](#)

Daniel

29. The Governing Body's Theocratic rule will last forever. [2:44](#)
 30. Jesus returned in [1914](#) to rule forever over everyone on earth (through the GB). [7:13-14](#)
 31. The Watchtower claims that the abomination (or "the disgusting thing" as the NWT puts it) spoken of in this verse is the United Nations. (See *Pay Attention to Daniel's Prophecy*, p. 269). [11:31](#)
 32. "It shall be for a time, times, and an half." From this and a few other equally cryptic bible verses, the Jehovah's Witnesses derive one of their most central beliefs: that Jesus returned in [1914](#) to rule (via the governing body) over all of humankind. [12:7](#)

Matthew

33. Jesus makes a clear distinction between the soul and the body in this verse. Why would he do that if, as the Governing Body teaches, the soul is the body? [10:28](#)
 34. Jehovah's Witnesses use this verse (along with [dt.19:15](#) and [1 Tim.5:19](#)) to justify their refusal to report or investigate incidents of child molestation unless two or three JW's have witnessed the event. If witnesses do not come forward (and they are discouraged from doing so since it would embarrass the organization), then the victim is told to be quiet about it. [18:16-17](#)
 35. In this verse Jesus says he'll return "on the clouds of heaven with great power and glory" and [Rev.1:7](#) says that "every eye shall see him," The Governing Body claims that Jesus returned invisibly in 1914 without clouds, glory, or being seen by anyone. [24:30](#)
 36. "Who then is a faithful and wise servant?" For JW's, this is the most important verse in the bible. It is the basis of their central dogma, that the governing body of the Jehovah's Witnesses is the "faithful and wise servant", or as the NWT puts it "[the faithful and discrete slave](#)." As such, the governing body must be obeyed in all matters and all of their teachings must be accepted. Those who do so will survive Armageddon; those who do not, will not. [24:45](#)
 37. The "evil servant" ("evil slave" in NWT) is any of the 144,000 anointed ones that are (or were) going to heaven, but have since left the organization. They are collectively called [the evil slave class](#). [24:48](#)
 38. This verse is [put in parentheses in the NWT](#) simply because the governing body doesn't like what it says. (The dead were raised and walked around after Jesus' death.) This contradicts Watchtower teaching since the dead are supposed to remain dead until after Armageddon, at which time those faithful to the governing body will be resurrected. [27:53](#)

Luke

39. The phrase "truly I say unto you" is used by Jesus more than 50 times in the NT. In all verses except this one ([Lk.23:43](#)), the [NWT](#) places the comma after the word "you". But the NWT translates this verse as follows: "Truly I tell you today, You will be with me in paradise." Why would they do that? Well, the Governing Body doesn't believe in a soul, so they say the good thief died like everyone else. Only later, nearly 2000 years later, after Armageddon, would he be resurrected. So they couldn't let Jesus tell him that he'd be with him that very day in paradise. Instead, they have Jesus say that he is telling the truth today (Not yesterday or tomorrow, but today. Or maybe "today" here is emphasizing that he's telling the truth today, but he was lying yesterday or something) -- and that sometime in the far distant future they'd be together in paradise. [23:43](#)

John

40. How could Jesus be with God in the beginning, as this verse says, if, as the GB teaches, Jesus was created by God? And how could Jesus be "[a god](#)" and yet be with God during the creation if God was speaking truthfully in [Dt.32:39](#) when he said, "there are no gods with me"? [1:1](#)
 41. JW's deny the bodily resurrection of Jesus, saying instead that he was raised as a "spirit creature". If so, then what was he talking

- about in [Jn.2:19](#)? What did he mean by "this temple"? See [v.21](#)
42. In this verse, by saying "before Abraham was, I am," Jesus claims to be God. Of course, the JW's try to change the clear meaning of Jesus' words by having him say, "Before Abraham came into existence I have been." I suppose this is supposed to mean that he was around as the Archangel Michael back then or something. The [NWT](#) translates "ego eimi" as "I am" everywhere it occurs except in this verse. [8:58](#)
 43. JW's, like Jesus, are hated by the world and are not of the world. Thus they don't vote or take part in any human organizations outside the Watchtower Society. [15:19](#), [17:14](#)
 44. The JW's, unlike most Christians, deny that Jesus is God. But several times in John's gospel, Jesus claims to be God, and because he did the Jews wanted to kill him for blasphemy. [10:30-31](#), [38-39](#)
 45. The governing body of the Jehovah's Witnesses insist that Jesus died on a "torture stake", not on a cross. Watchtower publications often show this with Jesus nailed to a vertical stake, with his hands over his head and a single nail passing through his wrists. But if he was executed on a torture stake, then why did Thomas say "unless I see in his hands the print of the nailS...."? [20:25](#)
 46. If Jesus didn't believe himself to be God, then why didn't he correct Thomas when he said, "My Lord and my God"? [20:28](#)

Acts

47. If the name Jehovah [or YHWH] is so important, why isn't it found in the NT? And why does it say in Acts 4:12 that there is only one name (Jesus Christ, v. 10) "whereby we must be saved"? [4:12](#)
48. Stephen, as he is dying, asks Jesus (not Jehovah) to receive his spirit. But how could Jesus receive his spirit if, as the GB teaches, Jesus is not God and if the soul dies along with the body. [7:59](#)
49. Although in verse 59, Stephen was clearly praying to Jesus, the NWT tries to give the (false) impression that he was really praying to Jehovah by translating "Lord" (kyrios) as "Jehovah". [Then, bending his knees, he cried out with a strong voice: "Jehovah, do not charge this sin against them." NWT] [7:60](#)
50. JW's deny that the Holy Spirit is a person. Why then does he talk and refer to himself in the first person in this verse? [13:2](#)
51. Many JW's have needlessly died because the WatchTower Society teaches that abstaining from blood, as required by this verse, prohibits blood transfusions. [15:20](#), [29](#)

Romans

52. The Watchtower uses this verse to condemn oral sex between husband and wife. [1:28](#)

1 Corinthians

53. "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought."(NWT) The Governing Body uses this verse to control the thoughts and beliefs of Jehovah's Witnesses. They are instructed not to accept or read the religious literature of others, not to listen to criticism of the Watchtower Society's teachings, and to fight against independent thinking. [1:10](#)
54. "Put away from among yourselves that wicked person." Jehovah's Witnesses use this verses to justify disfellowshipping those who fail to follow the teachings of the Governing Body. [5:9-13](#)
55. "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (NWT). If Christ arrived in 1914, as the governing body teaches, then why do Jehovah's Witnesses continue to partake of the bread and wine? Shouldn't they have stopped in 1914? [11:26](#)

2 Corinthians

56. All nonJW human organizations are controlled by Satan. [4:4](#), [6:14-17](#)

Ephesians

57. To JW's, everything outside of the Watchtower Organization is controlled by Satan. This is one of the verses that the the Governing Body uses to condemn all holidays, civic activities holidays, and association with nonJW's. [5:11](#)

Colossians

58. NWT inserts the word 'other' four times in these two verses (although it is not included in the Greek) to support the GB's denial of the divinity of Christ. [1:16-17](#)
But adding words to scripture is condemned in [Pr.30:6](#).

1 Thessalonians

59. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel...." From this verse, the Jehovah's Witnesses reason that Jesus is really the Archangel Michael. [4:16](#)

1 Timothy

60. Jehovah's Witnesses use this verse (along with [Dt.19:15](#)) to justify their refusal to report or investigate incidents of child molestation unless two or three JW's have witnessed the event. If witnesses do not come forward (and they are discouraged from doing so since it would embarrass the organization), then the victim is told to be quiet about it. [5:19](#)

Titus

61. "The great God and our Saviour Jesus Christ" -- Don't refer to Jesus like this at a Kingdom Hall meeting. [2:13](#)
62. Heretics are to be rejected since they are subverted, sinners, and condemned by God. The Jehovah's Witnesses follow this teaching by disfellowshipping those who refuse to accept the Governing Bodies teachings. (The NWT translates 3:10 in this way: "As for a man that promotes a sect...." But don't all JW's belong to and promote a sect?) [3:10](#)

Hebrews

63. "But unto the Son he saith, Thy throne, O God, is for ever and ever." Of course the governing body of the JW's couldn't let this verse stand since it so clearly implies that Jesus is God. So, what the heck, they just changed it to this: " But with reference to the Son: 'God is your throne forever and ever'". [1:8](#)
64. ExJW's ([apostates](#)) are evil and are to be despised. [6:4-6](#)

2 John

65. Don't associate with nonchristians. Don't receive them into your house or even exchange greeting with them. This is the biblical justification for "Disfellowshipping" among the Jehovah's Witnesses. [1:10](#)

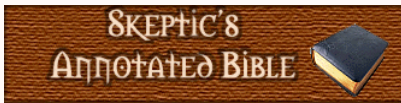
1 Peter

66. The Watchtower Society teaches that there is no consciousness after death. But if that is so, then how could Jesus have preached to the "spirits in prison" as this verse claims? [3:19](#), [4:6](#)

Revelation

67. Even though Jesus ([Mt.24:30](#)) says he'll return "on the clouds of heaven with great power and glory" and this verse says that "every eye shall see him," The Governing Body claims that Jesus returned invisibly in 1914 without clouds, glory, or being seen by anyone. [1:7](#)
 68. Jehovah's Witnesses believe that Jesus returned in [1914](#). This belief is derived from these verses that link "a time, times, and a half a time" with 1260 days. [12:6](#), [14](#)
 69. To Jehovah's Witnesses "the beast that was, and is not, and yet is" in this verse is the United Nations. It was the League of Nations which disappeared, only to once again rise as the UN. (See *Pay Attention to Daniel's Prophecy*, p. 269) [17:8](#)
 70. John saw "a new earth," the old earth having been destroyed. But the JW's say, contrary to this verse, that the earth will last forever and will never be destroyed. They have to say this because they believe that heaven filled to capacity (144,000) in 1935. The overflow crowd will stay here on earth. [21:1](#)
-





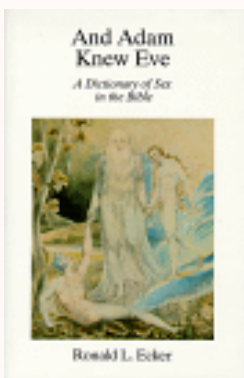
- [Four Star Verses](#)

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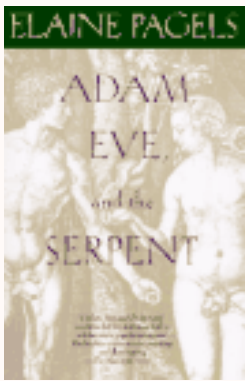
Books



Sex in the Bible

Genesis

1. "And Adam knew his wife; and she conceived." This is the first sexual intercourse mentioned in the Bible. Of course it resulted in a baby boy. [4:1](#)
2. "And Cain knew his wife." That's nice, but where the hell did she come from? The Bible doesn't mention any of Cain's sisters. Well, maybe he married his mom. In any case, Cain and the mysterious Mrs. Cain have a son (another blue cigar!). His name is Enoch and he builds a city (population 3). [4:17](#)
3. "And Adam knew his wife again; and she bare a son." Way to go Adam! [4:25](#)
4. "There were giants in the earth in those days." And they had sex with "the daughters of men." [6:4](#)
5. The "just and righteous" Noah ([6:9](#), [7:1](#)) plants a vineyard, gets drunk, and lies around naked in his tent. His son, Ham, happens to see his father in this condition. When Noah sobers up and hears "what his young son had done unto him" (what did he do besides look at him?), he curses not Ham, who "saw the nakedness of his father," but Ham's son, Canaan. "A servant of servants shall he [Canaan] be unto his brethren." [9:20-25](#)
6. Poor Pharaoh couldn't resist the "very fair" Sarai, and he takes her into his harem. (She must have been well preserved, since she was about seventy years old at the time.) [12:15](#)
7. Sarai is the first of a long line of barren women who were desperate for children. (In the Bible, it is the women who are barren, never the men.) She sends Abram into her handmaid, Hagar, so that she can "obtain children by her." Abram gladly complies. [16:1-4](#)



8. God establishes his covenant with Abram: "This is my covenant ... every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin." It seems that penises are supremely important to god. [17:10-11](#)
9. Lot refuses to give up his angels to the perverted mob, offering his two "virgin daughters" instead. He tells the bunch of angel rapers to "do unto them [his daughters] as is good in your eyes." This is the same man that is called "just" and "righteous" in [2 Pet.2:7-8](#). [19:8](#)
10. Lot and his daughters camp out in a cave for a while. The daughters get their "just and righteous" father drunk, and have sexual intercourse with him, and each conceives and bears a son (wouldn't you know it!). Just another wholesome family values Bible story. [19:30-38](#)
11. "The Lord visited Sarah" and he "did unto Sarah as he had spoken." And "Sarah conceived and bare Abraham a son." [21:1-2](#)
12. Abraham makes his servant put his hand under his thigh while swearing to God. Weird. Of course "putting his hand under his thigh" is just a polite euphemism for "holding his testicles in his hand." Come to think of it, maybe it isn't so weird at all -- coming as it does from a god that is completely obsessed with male genitalia. (See [Ex.4:25](#), [Lev.15:16-18](#), [32](#), and [Dt.23:1](#)) for just a few examples.) I guess it's sort of like swearing on the bible. [24:2](#), [24:9](#)
13. "And the damsel was fair to look upon, a virgin, neither had any man known her." (Oh boy!) [24:16](#)
14. Unfortunately the king "looked out a window, and saw, behold, Isaac was sporting with Rebekah his wife." But Isaac grew rich from the lie anyway, just as his father had. [26:8](#)
15. Jacob is tricked by Laban, the father of Rachel and Leah. Jacob asks for Rachel so that he can "go in unto her." But Laban gives him Leah instead, and Jacob "went in unto her [Leah]" by mistake. Jacob was fooled until morning -- apparently he didn't know who he was going in unto. Finally they

worked things out and Jacob got to "go in unto" Rachel, too. [29:21-30](#)

16. "Give me children or else I die." Rachel considers herself worthless if she cannot produce children for her husband. But luckily she has an idea. She says to Jacob, "Behold my maid Bilhah, go in unto her." She solved the problem the same way as did Sarah ([16:2](#)). "And Jacob went in unto her. And Bilhah conceived, and bare Jacob a son." (These arrangements never seem to produce daughters.) [30:1-4](#)
17. Rachel trades her husband's favors for some mandrakes. And so, when Jacob came home, Leah said: "Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night." Presumably God, by telling us this edifying story, is teaching us something about sexual ethics. [30:15-16](#)
18. Dinah, the daughter of Jacob, is "defiled" by a man who seems to love her dearly. Her brothers trick all of the men of the town and kill them (after first having them all circumcised), and then take their wives and children captive. [34:1-31](#)
19. "Reuben went and lay with his father's concubine." I wonder why God wants to tell us about it. Maybe he figures that "inquiring minds want to know." [35:22](#)
20. "And Judah saw there a daughter of a certain Canaanite ... and he took her, and went in unto her. And she conceived, and bare a son; and she called his name Er. And she conceived again [I guess Judah must have went in unto her again] and bare a son; and she called his name Onan." (It seems that the probability of having a biblical daughter is considerably less than 50%.) [38:2-4](#)
21. After God killed Er, Judah tells Onan to "go in unto thy brother's wife." But "Onan knew that the seed should not be his; and ... when he went in unto his brother's wife ... he spilled it on the ground.... And the thing which he did displeased the Lord; wherefore he slew him also." This lovely Bible story is seldom read in Sunday

School, but it is the basis of many Christian doctrines, including the condemnation of both masturbation and birth control. [38:8-10](#)

22. Tamar (the widow of Er and Onan, who were killed by God) dresses up as a prostitute and Judah (her father-in-law) propositions her, saying: "Let me come in unto thee And he ... came in unto her, and she conceived by him." From this incestuous union, twins ([38:27-28](#)) were born (both were boys of course). One of these was Pharez -- an ancestor of Jesus ([Lk.3:33](#)). [38:13-18](#)
23. After Judah pays Tamar for her services, he is told that she "played the harlot" and "is with child by whoredom." When Judah hears this, he says, "Bring her forth, and let her be burnt." [38:24](#)
24. Joseph is seduced by Potiphar's wife. He rejects her advances, but she claims he "came in unto" her. [39:7-18](#)
25. God promised to bring Jacob safely back from Egypt ([Gen.46:3-4](#)), but God doesn't keep his promise and Jacob dies in Egypt. [49:27](#)
26. Jacob says that Reuben will "not excel" because he "went up to [his] father's couch [had sex with his father's wife]." (see [Gen.35:22](#)) [49:4](#)

Exodus

27. God decides to kill Moses because his son had not yet been circumcised. Luckily for Moses, his Egyptian wife Zipporah "took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he [God] let him go." This story shows the importance of penises to God, and his hatred of foreskins. [4:24](#)
28. Moses, like a coach giving instructions to the team before the big game, tells the men to "come not at your wives" before he goes up to Mt. Sinai. [19:15](#)
29. God tells the priests not to go up the steps to the altar "that thy nakedness not be discovered thereon." (Skirts on stairs are a problem.) [20:26](#)
30. "Whosoever lieth with a beast shall surely be put

to death." Is it really necessary to kill such people? Couldn't we just send them to counseling or something? [22:19](#)

31. Aaron makes a golden calf and tells the people to take off their clothes and dance around naked. God then punishes them mercilessly for following their divinely appointed religious leader. [32:1-35](#)
32. "Their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." God always blames the women; it is they who "go a whoring" and then "make" the men "go a whoring." [34:16](#)

Leviticus

33. Long, tiresome, and disgusting instructions regarding the treatment of men who have a "running issue" out of their "flesh." Very enlightening. "And if he that hath the issue spit upon him that is clean ..." [15:2-15](#)
34. This passage tells you what to do if you get your "seed of copulation" on yourself, your clothes, or your partner. Thank God this is in the Bible. [15:16-18](#), [32](#)
35. Don't "uncover the nakedness" of any of your relatives or neighbors. Just ask them to keep their clothes on while you are around. [18:6-18](#), [20](#)
36. "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is apart for her uncleanness," Don't even look at a menstruating woman. [18:19](#)
37. Don't "lie with any beast." You probably weren't planning on doing this, but now you know just in case you get the urge sometime. [18:23](#)
38. Don't "go a whoring" after Molech or "commit adultery with him." (Don't you love it when God talks dirty?) [20:5](#)
39. Stay away from people with familiar spirits and don't "go a whoring" after them either. [20:6](#)
40. If you "lie" with your wife and your mother-in-law (now that sounds fun!), then all three of your

must be burned to death. [20:14](#)

41. If a man or woman "lie with a beast" both the person and the poor animal are to be killed. [20:15](#)
42. Don't have sex with your sister, uncle's wife, or your brother's wife -- and tell them to wear clothes whenever you're around. [20:17](#), [19-21](#)
43. "Neither shall he [the priest] profane his seed among his people." (His seed is holy.) [21:15](#)
44. A man with damaged testicles must not "come nigh to offer the bread of his God." [21:20](#)
45. A man who has a "running issue" or "whose seed goeth from him" ... "shall not eat of the holy things, until he be clean." [22:3-5](#) -->

Deuteronomy

46. If you see a pretty woman among the captives and would like her for a wife, then just bring her home and "go in unto her." Later, if you decide you don't like her, you can "let her go." [21:11-14](#)
47. If a man marries, then decides that he hates his wife, he can claim she wasn't a virgin when they were married. If her father can't produce the "tokens of her virginity" (bloody sheets), then the woman is to be stoned to death at her father's doorstep. [22:13-21](#)
48. "If a man be found lying with a woman married to a husband, then they shall both of them die." [22:22](#)
49. If a betrothed virgin is raped in the city and doesn't cry out loud enough, then "the men of the city shall stone her to death." [22:23-24](#)
50. If a man rapes an unbetrothed virgin, he must pay her father 50 shekels of silver and then marry her. [22:28](#)
51. "A man shall not take his father's wife, nor discover his father's skirt." [22:29](#)
52. You can't go to church if your testicles are damaged or your penis has been cut off. [23:1](#)
53. God lays down the law regarding wet dreams. "If there be among you any man that is not clean by

reason of uncleanness that chanceth him by night ..." [23:10](#)

54. If a man dies without having a child, his brother shall "go in unto" his dead brother's wife. If he refuses, the dead man's wife is to loosen his shoe and spit in his face. [25:5-10](#)
55. If two men fight and the wife of one grabs the "secrets" of the other, "then thou shalt cut off her hand" and "thy eye shall not pity her." [25:11-12](#)
56. "Cursed be he that lieth with his father's wife, because he uncovereth his father's skirt." (Why?) [27:20](#)
57. "Cursed be he that lieth with any manner of beast: and all the people shall say, Amen." [27:21](#)
58. "Cursed be he that lieth with his sister ... And all the people shall say, Amen." [27:22](#)
59. "Cursed be he that lieth with his mother in law: and all the people shall say, Amen." [27:23](#)
60. "Thou shalt betroth a wife, and another man shall lie with her." [28:30](#)

Judges

61. "Have they not divided the prey; to every man a damsel or two?" [5:30](#)
62. Samson sees a Philistine woman and tells his parents to "get her for me; for she pleaseth me well." [14:1-3](#)
63. "Then went Samson to Gaza, and saw there an harlot, and went in unto her." [16:1](#)
64. After taking in a traveling Levite, the host offers his virgin daughter and his guest's concubine to a mob of perverts (who want to have sex with his guest). The mob refuses the daughter, but accepts the concubine and they "abuse her all night." The next morning she crawls back to the doorstep and dies. The Levite puts her dead body on an ass and takes her home. Then he chops her body up into twelve pieces and sends them to each of the twelve tribes of Israel. [19:22-30](#)

Ruth

65. Naomi encourages Ruth to spend the night with Boaz. [Ru.3:3-4](#)
66. Ruth lies down next to Boaz after "uncovering his feet." [Ru.3:7](#)
67. Ruth tells Boaz to spread his skirt over her. [Ru.3:9](#)
68. Ruth lies at "his feet" until morning. [Ru.3:14](#)
69. Boaz "goes in unto" Ruth and she conceives a son (King David's grandfather). [Ru.4:13](#)

1 Samuel

70. "And Elkanah knew Hannah his wife; and the Lord remembered her [he probably said something like, "Oh yeah, she's the one whose womb I shut up."]. And Hannah conceived and "bare a son [Oh boy, another boy!], and called his name Samuel." [1:19-20](#)
71. "And the Lord visited Hannah [again], so that she conceived." Did he get her pregnant in the usual way? [2:21](#)
72. The sons of Eli had sex with women "at the door of the tabernacle." [2:22](#)
73. David kills 200 Philistines and brings their foreskins to Saul to buy his first wife (Saul's daughter Michal). Saul had only asked for 100 foreskins, but David was feeling generous. [18:25-27](#)
74. Saul gets a bit carried away with his prophesying "and he stripped off his clothes ... and lay down naked all that day and night. Wherefore they say, Is Saul also among the prophets?" (But see 1 Sam.10:11-12 for another story explaining the origin of this famous proverb.) [19:24](#)
75. The priest tells David that he and his men can eat the "hallowed" bread if "they have kept themselves at least from women." David assures the priest that they have and that "the vessels of the young men are holy." So it'd be OK for them to eat the holy bread. [21:4-5](#)

2 Samuel

76. David tells Jonathan that he has given him pleasures more than that of woman. [2 Sam.1:26](#)
77. "And David took him more concubines and wives." [2 Sam.5:13](#)
78. David dances nearly naked in front of God and everybody. [2 Sam.6:20](#)
79. David watches a women bathe, likes what he sees, and "goes in unto her." [2 Sam.11:2-4](#)
80. God says he will give David's wives to someone else who will "lie with thy wives in the sight of the sun." [2 Sam.12:11-12](#)
81. God kills David's son to punish David by having sex with his wives. [2 Sam.12:15, 18](#)
82. Ammon rapes his half-sister. [2 Sam.13:11](#)
83. Absalom "goes in unto" his father's [David's] concubines. [2 Sam.16:21-22](#)

1 Kings

84. Old King David tries to get some heat by having a beautiful virgin minister unto him. [1:1-4](#)
85. "King Solomon loved many strange women. And he had 700 wives and 300 concubines." [11:1-3](#)

1 Chronicles

86. David's servants had their buttocks exposed. [19:4](#)

Esther

87. "All the fair young virgins" throughout the kingdom are brought before the king, and the one that "pleaseth" the king the most will replace Vashti. [2:2-4](#)
88. When it was Esther turn to "go in unto the king," she pleases the king the most. So, having won the sex contest, she is made queen in Vashti's place. [2:8-9, 12-17](#)

89. Since women are inherently dirty, the woman that "pleased the king" the most must be "purified" for twelve months before she can be made queen. [2:9-12](#)

Proverbs

90. "Let her breasts satisfy thee at all times." [5:18](#)
91. "Come let us take our fill of love until the morning." [7:18](#)
92. What is "the candle of the Lord" doing probing about "the inward parts of the belly?" [20:27](#)
93. One of the four "wonderful" things is "the way of a man with a maid." [30:18-19](#)

Song of Solomon

94. "Let him kiss me with the kisses of his mouth: for thy love is better than wine." A fitting beginning for a pornographic poem. [1:2](#)
95. "He shall lie all night betwixt my breasts." And to think the fundamentalists complain about prime time TV. [1:13](#)
96. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Gosh, is this a biblical description of fellatio, or what? [2:3](#)
97. "His left hand is under my head and his right hand doth embrace me." Hmm, I wonder if his left hand knows what his right hand is doing. [2:6](#)
98. Our heroine takes her lover into her mother's bedroom and asks not to be disturbed "till he please." [3:4-5](#)
99. "Thy two breasts are like two young roes that are twins." I'm not sure that I get this one. Were the breasts really big, did they jiggle around a lot, or what? [4:5](#)
100. "My beloved put in his hand by the hole of the door, and my bowels were moved for him." Is the "hole of the door" her clitoris and the "bowel movement" an orgasm? I hope so, or this verse is really disgusting. [5:4](#)

101. "My hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself." [5:5-6](#)
102. More filthy talk about navels, bellies, thighs, and breasts. [7:1-3](#)
103. "How pleasant art thou, O love, for delights! ... Thy breasts shall be as clusters of the vine." Sounds like Penthouse waxing poetic. [7:6-8](#)
104. "Let us get up early to the vineyards ... there will I give thee my loves." Sounds like they're going to do it in the vineyards. [7:12](#)
105. "His left hand should be under my head, and his right hand should embrace me." [8:3](#)
106. "We have a little sister, and she hath no breasts ... But my breasts [are] like towers." [8:8-10](#)

Isaiah

107. God "will discover their secret parts." [3:16-17](#)
108. Isaiah has sex with a prophetess who conceives and bears a son. (You weren't expecting a daughter, were you?) God then tells Isaiah to call his name Mathershalalhashbaz. (It has a nice ring to it, doesn't it?) [8:3](#)
109. God tells Isaiah to take off all his clothes and to wander about completely naked for three years as a "sign and a wonder." In this way he will be just like the Egyptian captives who will walk about naked "with their buttocks uncovered." [20:2-5](#)
110. Tyre "shall commit fornication with all the kingdoms of the world," and her hire shall be holiness to the Lord." [23:17-18](#)
111. "Tremble, ye women that are at ease .. strip you, and make you bare ... They shall lament for the teats." [32:6](#)

Jeremiah

112. "Thou hast played the harlot with many lovers." [3:1](#)

113. "In the ways thou hast sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms. [3:2](#)
114. More talk of harlots who have sex under every tree. [3:6](#)
115. Judah commits adultery with "stocks and stones." [3:9](#)
116. Jeremiah just can't quit talking about sex under the trees. [3:13](#)
117. "As fed horses in the morning: everyone neighed after his neighbor's wife." [5:8](#)
118. God plans to expose Jerusalem's private parts to the world by lifting her skirt over her head, so to speak. He's seen her commit whoredoms and abominations and whatnot on the hills, and he's getting darned sick of it! [13:26-27](#)

Lamentations

119. Jerusalem is compared to a naked woman who sighs and turns backward. "Her filthiness is in her skirts." [1:8-10](#)
120. The adversary puts his hand upon "all her pleasant things." [1:10](#)

Ezekiel

121. God dresses up Jerusalem, cleans off the blood that she was wallowing in, and then watches her open her "feet to everyone that passeth by." She made "images of men" and committed "whoredom with them." [16:6-41](#)
122. Big Penises. [16:26](#)
123. Discovering the nakedness of fathers, committing adultery with neighbor's wives, sex with menstruating women, daughters-in-law, and sisters. [22:1-16](#)
124. A tale of two sisters. [23:1-49](#)
125. Really big penises. [23:20](#)
126. God makes "all their loins to be at a stand" and then cuts them off. [29:7-9](#)

Hosea

127. God continues to rant about "whoredoms" and "adulteries from between her breasts." He threatens to "strip her naked and set her as in the day she was born." [2:2-3](#)
128. God says he "will discover her lewdness in the sight of her lovers." [2:10](#)
129. God tells Hosea to "love a woman beloved of her friend, yet an adulteress." [3:1](#)
130. Israel has "gone a whoring" and says "loved a reward upon every cornfloor." [9:1](#)

Mark

131. One of the followers of Jesus was a young, nearly naked man who dropped his linen cloth and "fled from them naked" when the priests came to arrest Jesus. [14:51-52](#)
132. "They have given a boy for a harlot, and sold a girl for wine, that they may drink." [Jl.3:3](#)

Amos

133. God predicts that "a man and his father will go in unto the same maid." [2:7](#)
134. On the day of God's wrath, brave men "shall flee away naked." [2:16](#)

Nahum

135. God will "discover thy skirts upon thy face, ... show the nations thy nakedness" and "will cast abominable filth upon thee." [3:4-6](#)

Matthew

136. "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Dangerous

words from a guy who recommends cutting of body parts if they cause you to sin ([Mt.5:29-30](#), [Mt.18:8-9](#), [Mk.9:43-48](#)). It might make someone castrate himself so that he could be one of the 144,000 male virgins, who alone will make it to heaven ([Rev.14:3-4](#)). [19:12](#)

Romans

137. God abandons those who don't know him to "uncleanness and vile affections." [Rom.1:24-26](#)
138. With his usual intolerance, Paul condemns homosexuals. [Rom.1:24-26](#)
139. Paul explains that "the natural use" of women is to act as sexual objects for the pleasure of men. [Rom.1:27](#)

1 Corinthians

140. Paul lists ten things that will keep you out of heaven, including homosexuality and being "effeminate." [6:9-12](#)

1 Timothy

141. Homosexuals (those "that defile themselves with mankind") are included in Paul's list of lawless, disobedient, unholy, and profane people. [1 Tim.1:10](#)

Revelation

142. Only 144,00 celibate men will be saved. (Those who were not "defiled with women.") [Rev.14:3-4](#)
143. The great harlot is described as being "full of abominations and filthiness of her fornication." [Rev.17:1-16](#)



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Birth Control

- [Gen.38:9-10](#) "And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew him also."

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Cannibalism

- [Lev.26:29](#) "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat."
- [Dt.28:53](#) "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters."
- [Dt.28:57](#) "And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them."
- [2 Kg.6:28-29](#) "This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him."
- [Is.9:19-20](#) "Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm."
- [Is.49:26](#) "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine."
- [Jer.19:9](#) " And I will cause them to eat the flesh of their sons

and the flesh of their daughters, and they shall eat every one the flesh of his friend."

- [Ezek.5:10](#) "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers."
- [Mic.3:2-3](#) "Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron."
- [Zech.11:9](#) "I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another."

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Democracy

- [Lk.19:12-27](#) "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.... But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.... But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."
- [Num.16:1-35](#) "Now Korah...and Dathan and Abiram...and On...rose up before Moses, with...250 princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?...And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment...And it came to pass...that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And there came out a fire from the LORD, and consumed the 250 men that offered incense."
- [Jer.10:23](#) "O LORD, I know that the way of man is not in

himself: it is not in man that walketh to direct his steps."

The End of the World

- [Mt.16:28](#) "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."
- [Mt.23:36](#) "Verily I say unto you, All these things shall come upon this generation."
- [Mt.24:34](#) "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."
- [Mt.26:64](#) "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
- [Mk.9:1](#) "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."
- [Mk.13:30](#) "Verily I say unto you, that this generation shall not pass, till all these things be done."
- [Mk.14:62](#) "And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
- [Lk.9:27](#) "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."
- [Lk.21:32](#) "Verily I say unto you, This generation shall not pass away, till all be fulfilled."
- [Jn.21:22](#) "Jesus saith unto him, If I will that he tarry till I come, what is that to thee?"
- [1 Cor.1:7-8](#) "Waiting for the coming of our Lord Jesus Christ ... that ye may be blameless in the day of our Lord Jesus Christ."
- [1 Cor.7:29](#) "But this I say, brethren, *the time is short*: it remaineth, that both they that have wives be as though they had none."
- [Phil.1:10](#) "That ye may be sincere and without offence *till the day of Christ*. (Paul was addressing the Philippians.)
- [Phil.4:5](#) "The Lord is at hand."
- [1 Th.4:17](#) "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."
- [1 Th.5:23](#) "I pray God your whole spirit and soul and body be

preserved blameless unto the coming of our Lord Jesus Christ."

- [Heb.1:2](#) "Hath *in these last days* spoken unto us by his Son...."
- [Heb.9:26](#) "But now once *in the end of the world* hath he appeared to put away sin by the sacrifice of himself."
- [Heb.10:37](#) "For yet a little while, and he that shall come will come, and will not tarry."
- [Jas.5:8](#) "For the coming of the Lord draweth nigh."
- [1 Pet.1:20](#) "Who verily was foreordained before the foundation of the world, but was manifest *in these last times* for you."
- [1 Pet.4:7](#) "But the end of all things is at hand."
- [2 Pet.3:4](#) "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."
- [1 Jn.2:18](#) "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."
- [1 Jn.4:3](#) "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."
- [Rev.1:1](#) "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants *things which must shortly come to pass*."
- [Rev.1:3](#) "The time is at hand."
- [Rev.3:11](#), [22:7](#), [22:12](#) "Behold, I come quickly."
- [Rev.22:20](#) "Surely I come quickly."

Fighting

- [Dt.25:11-12](#) "When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: Then thou shalt cut off her hand, thine eye shall not pity her."

Food and Drink

- [2 Kg.18:27](#) "Hath my master sent me to thy master, and to

thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?"

- [Is.9:19-20](#) "Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm."
- [Is.36:12](#) "Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?"
- [Ezek.4:12, 15](#) "And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man."

Free Will / Determinism

- [Acts 13:48](#) "And as many as were ordained to eternal life believed."
- [Rom.8:29-30](#) "For whom he did foreknow, he also did predestinate.... Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."
- [Rom.9:11-22](#) "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his

wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction."

- [Eph.1:4-5](#) "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."
- [2 Th.2:11-12](#) "God shall send them strong delusion, that they should believe a lie: That they all might be damned."
- [2 Tim.1:9](#) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."
- [Jude 1:4](#) "For there are certain men crept in unawares, who were before of old ordained to this condemnation."

God

- [Num.21:6](#) "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died."
- [Nah.3:5-6](#) "Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock."
- [Lam.2:20-21](#) "Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied."
- [Mal.2:3](#) "Behold, I will corrupt your seed, and spread dung upon your faces."
- [1 Sam.2:2-3](#) "Thus saith the LORD of hosts ... Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."
- [Ezek.8:18](#) "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

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Going to Church

- [Dt.23:1](#) "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD."
- [Dt.23:2](#) "A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD."

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Marriage

- [1 Sam.18:25-27](#) "And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines.... And when his servants told David these words, it pleased David well.... Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife."
- [Hosea 1:2](#) " And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms."
- [Hosea 3:1-2](#) "Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress.... So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley."
- [Dt.22:13](#) "If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city ... But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men

of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."

- [1 Cor.7:1-2](#) "It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."
- [1 Cor.7:7-9](#) For I would that all men were even as I myself... I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn."
- [1 Cor.7:27](#) "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife."
- [1 Cor.7:29](#) "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none."

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Masturbation

- [Gen.38:9-10](#) "And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew him also."

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Medical Science

- [Jas.5:14-15](#) "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up."

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Menstruation

- [Lev.15:19-30](#) "And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be

unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness."

- [Lev.20:18](#) "And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people."

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Nonchristians

- "Whosoever ... abideth not in the doctrine of Christ, hath not God."

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Parenting

- [Gen.19:8](#) "Behold now, I have two daughters which have not

known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes."

- [Gen.22:1-2,10](#) "And it came to pass after these things, that God did tempt Abraham, and said unto him ... Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.... And Abraham stretched forth his hand, and took the knife to slay his son."
- [Ex.21:7](#) "And if a man sell his daughter to be a maidservant...."
- [Ex.21:15](#) "He that smiteth his father, or his mother, shall be surely put to death."
- [Ex.21:17](#) "he that curseth his father, or his mother, shall surely be put to death."
- [Lev.20:9](#) "For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him."
- [Lev.26:29](#) "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat."
- [Jg.11:29-39](#) "Then the Spirit of the LORD came upon Jephthah.... And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.... And the LORD delivered them into his hands.... And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances.... And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed."
- [Jg.19:24](#) "Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you."
- [Ps.137:9](#) "Happy shall he be, that taketh and dasheth thy little ones against the stones."
- [Pr.13:24](#) "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."
- [Pr.22:15](#) "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

- [Pr.23:13-14](#) "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."
 - [Pr.30:17](#) "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."
 - [Ezek.5:10](#) "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers."
 - [Mt.15:4](#) " God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death."
 - [Lk.14:26](#) "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."
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Penises

- [Dt.23:1](#) "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD."
- [Ezek.23:20](#) "For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses."

Personal Hygiene

- [Dt.23:13-14](#) "And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee. For the LORD thy God walketh in the midst of thy camp."
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Pregnancy

- [2 Kg.15:16](#) "Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up."
- [Hosea 9:14](#) "Give them, O LORD: what wilt thou give? give

them a miscarrying womb and dry breasts."

- [Hosea 9:16](#) "Yea, though they bring forth, yet will I slay even the beloved fruit of their womb."
- [Hosea 13:16](#) "Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up."

Religious Tolerance

- [Dt.13:6](#) "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die."
- [2 Chr.15:13](#) "whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman."
- [Mk.16:16](#) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
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Semen

- [Lev.15:16-18](#) "And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even."
- [Gen.38:8-9](#) "And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came

to pass, when he went in unto his brother's wife, that he spilled it on the ground."

Signs of True Believers

- [Mk.16:17-18](#) "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
 - [Lk.10:19](#) "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."
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Slavery

- [Ex.21:2](#) "If thou buy an Hebrew servant...."
- [Ex.21:7](#) "If a man sell his daughter to be a maidservant...."
- [Ex.21:20-21](#) "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money."
- [Ex.22:3](#) "If he have nothing, then he shall be sold for his theft."
- [Lev.22:11](#) "If the priest buy any soul with his money...."
- [Lev.25:39](#) "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee...."
- [Lev.25:44-46](#) "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever."
- [Eph.6:5](#) "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ."
- [Col.3:22](#) "Servants, obey in all things your masters according

to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God."

- [1 Tim.6:1](#) "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed."
- [Tit.2:9-10](#) "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."
- [1 Pet.2:18](#) Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."

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Vegetarianism

- [Acts 10:9-13](#) Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat.
- [Rom.14:2](#) For one believeth that he may eat all things: another, who is weak, eateth herbs.
- [1 Tim.4:1-3](#) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ... commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

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Weather

- [Jas.5:17](#) "Elias ... prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

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Wet Dreams

- [Dt.23:10-11](#) "If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp. But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again."

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Witchcraft

- [Ex.22:18](#) "Thou shalt not suffer a witch to live."

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Women's Rights

- [1 Cor.11:3](#) "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."
- [1 Cor.14:34-36](#) "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."
- [Eph.5:22-24](#) "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."
- [Col.3:18](#) "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."
- [1 Tim.2:11-15](#) "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing
- [1 Pet.3:1](#) "Likewise, ye wives, be in subjection to your own husbands."

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